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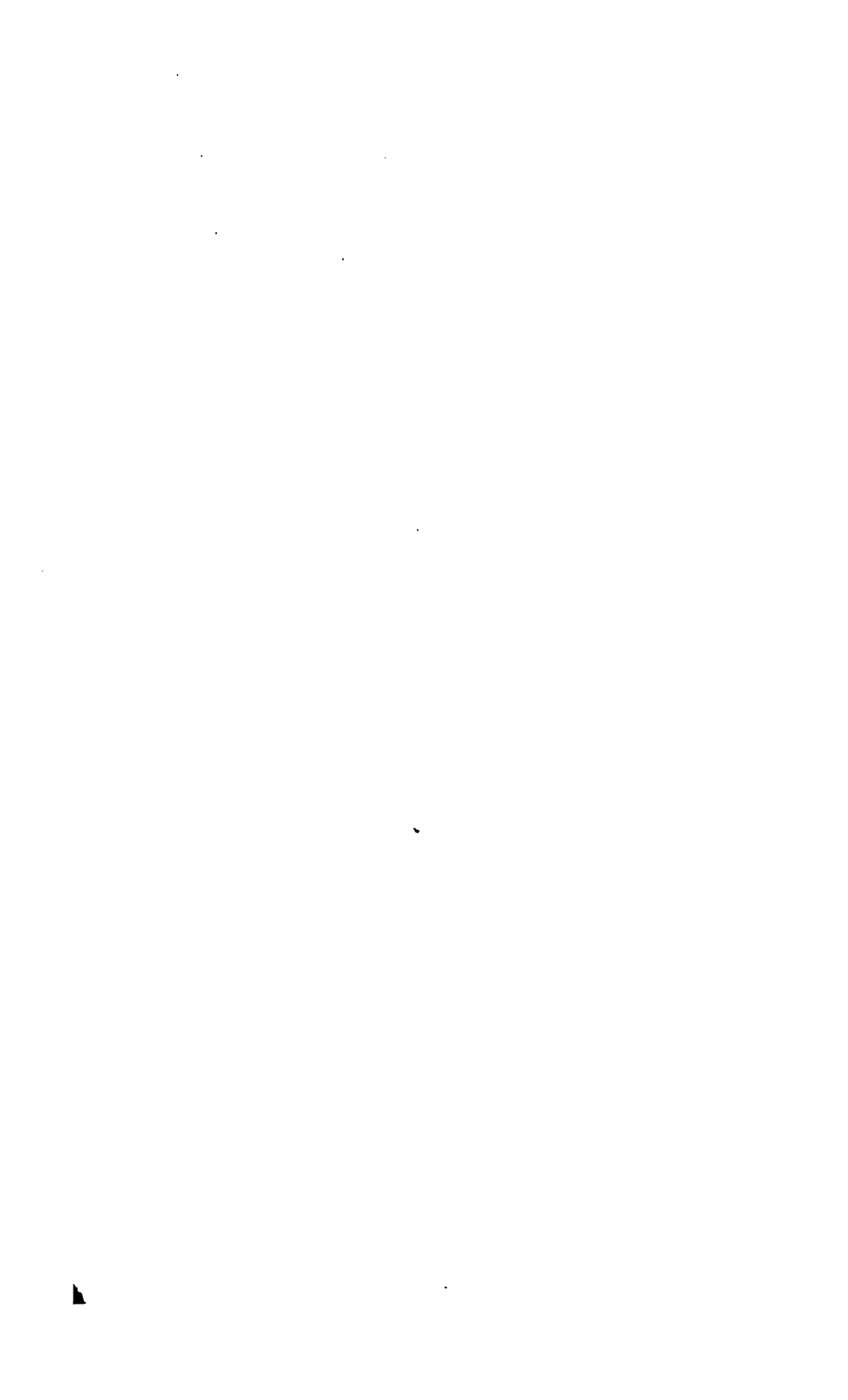
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THE
GREEK TESTAMENT.

VOL. I.

THE FOUR GOSPELS.

ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

LUKE i. 4.

THE
GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY
HENRY ALFORD, D.D.
DEAN OF CANTERBURY.

IN FOUR VOLUMES.
VOL. I.
CONTAINING
THE FOUR GOSPELS.



FIFTH EDITION, CONSIDERABLY REVISED.

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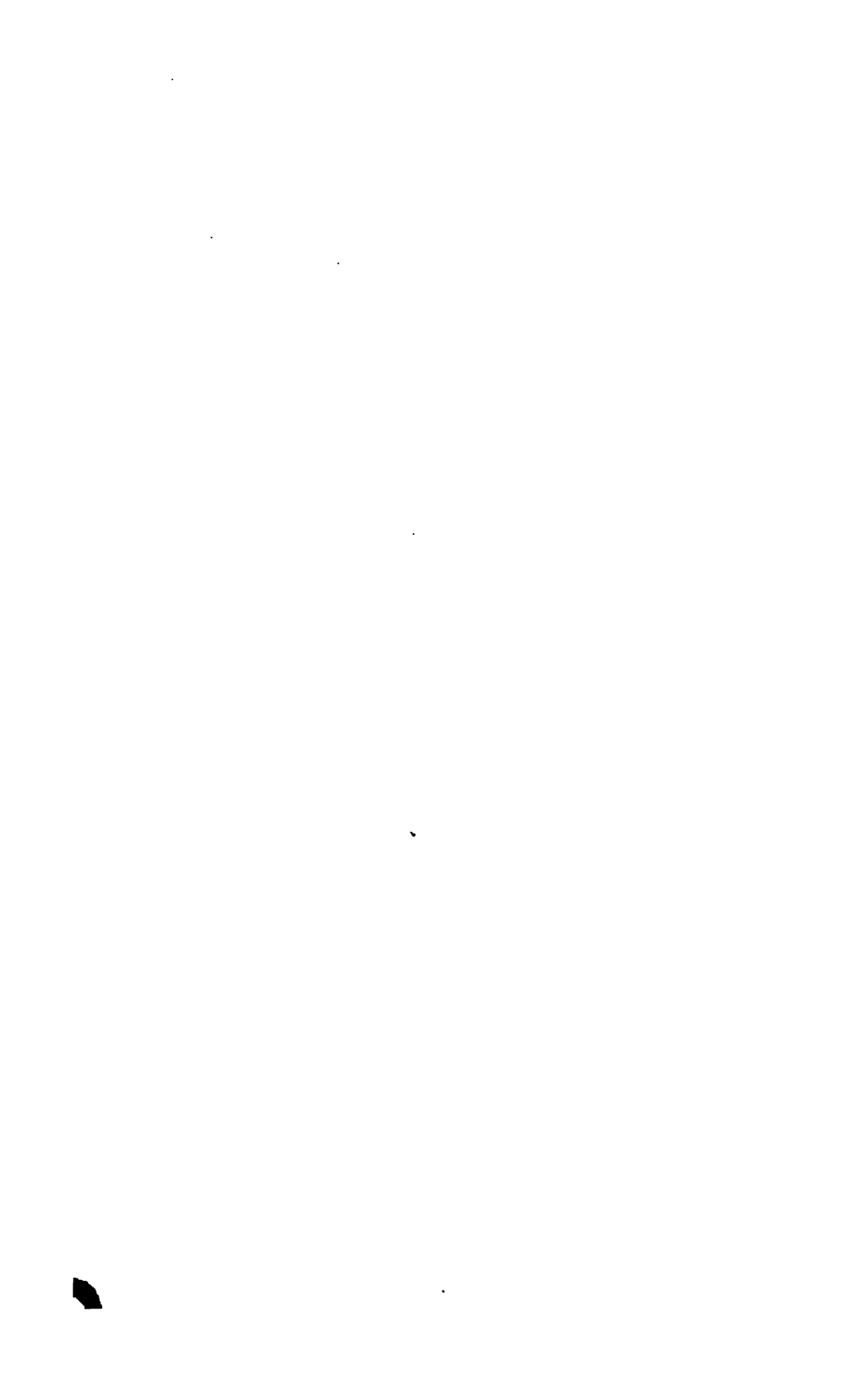
FIFTH EDITION.

IN the present Edition considerable improvements and additions have been made. The text has been carefully gone over, and the results of additional evidence, from new MSS., and the more exact collation of others previously known, have been embodied in it.

The digest of various readings has been nearly re-written since the publication of the Fourth Edition. I regret that the printed edition of the Codex Sinaiticus did not reach me till the Three first Gospels were printed. In the Digest to the Gospel of St. John, the whole of its readings are incorporated.

The marginal references have undergone careful and thorough revision, and will be found more practically useful, and more exhaustive of the occurrence of words and constructions, than in the former editions.

The notes have, for the first time since the publication of the First Edition in 1849, been subjected to entire revision. I could have wished to have taken account in them of every recent contribution to the exegesis of the sacred text: but this has been found impossible. Bleek's valuable posthumous "Introduction to the New Testament" has been consulted throughout: and many additional notices have been inserted from other modern works.



THE
GREEK TESTAMENT.

VOL. I.

THE FOUR GOSPELS.



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narration without comment, the fourth Evangelist speaks with dogmatic authority, and delivers his historical testimony as from the chair of an Apostle. In no place do they *claim* the high authority of eye-witnesses ; nay, in the preface to Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he implicitly *disclaims* such authority. This claim is, however, advanced in direct terms by John (see below, ch. v. § ii. 1). Again, in the *character of our Lord's discourses*, reported by the three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with *us*, and the nature of His kingdom among men, those related by John regard, as well, the deeper subjects of His own essential attributes and covenant purposes ; referring indeed often and directly to His relations with His people and the unbelieving world, but usually as illustrating those attributes, and the unfolding of those purposes. That there are exceptions to this (see e. g. Matt. xi. 27 : Luke x. 22) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough *common* features in them all, to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

5. Reserving further remarks on the character of John's Gospel for their proper place (see ch. v. of these Prolegomena), I further notice that the three, in their narration of our Lord's *ministry*, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted ; but is still easily to be traced, as running through the middle and largest section of each of their Gospels. From this circumstance, they are frequently called *the synoptic Gospels* : and the term will occasionally be found in this work.

6. Besides this large portion, each Gospel contains some prefatory matter regarding the time before the commencement of the Ministry,—a detailed history of the Passion,—fragmentary notices of the Resurrection, and a conclusion. These will be separately treated of and compared in the following sections, and more at large in the Commentary.

SECTION II.

THEIR INDEPENDENCE OF ONE ANOTHER

1. Having these three accounts of one Ministry of our Lord, it is an important enquiry *may be considered as distinct narratives,—how another*. It is obvious that this enquiry c

to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!

4. Let us consider the others in order. If (α) was the case, *I maintain that no possible arrangement of our Gospels will suit its requirements.* Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because the *shorter* Gospel of Mark follows upon the *fuller one* of Matthew, or Luke, or both. We have then only to examine those in which Mark stands *first*. Either then *Luke* supplemented *Matthew*,—or *Matthew, Luke*. But first, both of these are inconceivable as being *expansions of Mark*; for his Gospel, although shorter, and narrating *fewer* events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, Luke could not have supplemented *Matthew*; for there are most important portions of *Matthew* which he has altogether omitted (e. g. ch. xxv. much of ch. xiii. ch. xv.);—nor could *Matthew* have supplemented *Luke*, for the same reason, having omitted almost all of the important section *Luke* ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of *different arrangement* and *minute discrepancy* unaccounted for.

5. We pass to (β), on which much need not be said. If it were so, nothing could have been done *less calculated to answer the end*, than that which our Evangelists have done. For in no material point do their accounts differ, but only in arrangement and completeness;—and this latter difference is such, that no one of them can be cited as *taking* any pains to make it appear that his own arrangement is *chronologically* accurate. *No fixed dates* are found in those parts where the differences exist; no word to indicate that any other arrangement had ever been published. *Does this look like the work of a corrector?* Even supposing him to have suppressed the charge of inaccuracy on others,—would he not have been precise and definite in the parts where his *own* corrections appeared, if it were merely to justify them to his readers?

6. Neither does the supposition represented by (γ) in any way account for the phenomena of our present Gospels. For,—even taking for granted the usual assumption, that *Matthew* wrote for Hebrew Christians, *Mark* for Latins, and *Luke* for Gentiles in general,—we do not find any such consistency in these purposes, as a revision and alteration of another's narrative would necessarily presuppose. We have the visit of the Gentile Magi exclusively related by the Hebraizing *Matthew*;—the circumcision of the child Jesus, and His frequenting the passovers at Jerusalem, exclusively by the Gentile Evangelist *Luke*. Had the above purposes been steadily kept in view in the revision

§ II.] INDEPENDENCE OF ONE ANOTHER. [PROLEGOMENA.

of the narratives before them, the respective Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition (δ) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this *does not represent the matter of fact*. In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For such borrowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another matter confessedly of the very first importance, *in good faith and with approval*, should alter his diction so singularly and capriciously as, *on this hypothesis*, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. The phenomena presented will be much as follows:—first, perhaps, we shall have three, five, or more words *identical*;—then as many *wholly distinct*: then two clauses or more, expressed in the *same words* but *differing order*:—then a clause *contained in one or two*, and *not in the third*:—then *several words identical*:—then a clause not only *wholly distinct* but *apparently inconsistent*;—and so forth;—with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only;—but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order,—each in turn connecting them together with apparent marks of chronological sequence (e. g. the visit to Gadara in Matt. viii. 28 ff. as compared with the same in Mark v. 1 ff. Luke viii. 26 ff. and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subject-matter and diction before him, having (as is now supposed) *no design* in so doing, but intending, fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phenomena?²

² The examples cited from modern historians by Mr. Smith of Jordanhill, are not in point. In almost every one of those, reasons could be assigned for the adoption or rejection by the posterior writer of the words and clauses of the prior one. Let the student attempt such a rationale of any narrative common to the three Gospels, on any

8. I cannot then find in any of the above hypotheses a solution of the question before us, *how the appearances presented by our three Gospels are to be accounted for*. I do not see how any theory of mutual interdependence will leave to our three Evangelists their credit as *able* or *trustworthy writers*, or even as *honest men*: nor can I find any such theory borne out by the nature of the variations apparent in the respective texts.

SECTION III.

THE ORIGIN OF OUR THREE GOSPELS.

1. It remains then, that the three Gospels should have arisen *independently of one another*. But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to *some common origin* for those parts. But of what kind? Plainly, either *documentary*, or *oral*. Let us consider each of these in turn.

2. *No documentary source could have led to the present texts of our Gospels*. For supposing it to have been in the Aramaic language, and thus accounting for some of the variations in our parallel passages, as being *independent translations*,—we shall still have no solution whatever of the more important discrepancies of *insertion*, *omission*, and *arrangement*. To meet these, the most complicated hypotheses have been advanced³,—all perfectly capricious, and utterly inadequate, even when apprehended, to account for the phenomena. The various opponents of the view of an original Gospel have well shewn besides, that such a

hypothesis of priority, and he will at once perceive its impracticability. If Matthew, Mark, and Luke are to be judged by the analogy of Suchet, Alison, and Napier, the inference must be, that whereas the historians were intelligent men, acting by the rules of mental association and selection, the Evangelists were mere victims of caprice, and such caprice as is hardly consistent with the possession of a sound mind.

³ It may be worth while, as an example, to state the nature of Bp. Marsh's hypothesis of the origin of our three Gospels. He supposes, 1) κ , the original Hebrew Gospel, 2) $\kappa + \alpha + A$, a Greek version of the same. 3) $\kappa + \alpha + A$, a volume containing a copy of the Hebrew original Gospel, accompanied by lesser (α) and greater (A) additions. 4) $\kappa + \beta + B$, another copy of ditto, accompanied by *other* lesser (β) and greater (B) additions. 5) $\kappa + \gamma + \Gamma$, a third copy of ditto, accompanied by a *third* set of lesser (γ) and greater (Γ) additions. 6) λ , a Hebrew gnomology (collection of sayings of the Lord), varying according to different copies.

Hence he holds our Gospels to have arisen: viz. the *Hebrew Matthew*, from $\kappa + \alpha + \alpha + A + \gamma + \Gamma$:—*Luke*, from $\kappa + \alpha + \beta + B + \gamma + \Gamma + \bar{\kappa}$:—*Mark*, from $\kappa + \alpha + A + \beta + B + \bar{\kappa}$: the Greek *Matthew*, to be a translation from the Hebrew Matt., with the collation of $\bar{\kappa}$, and of Luke and Mark. This is only *one* of the various arrangements made by the supporters of this hypothesis. For those of Eichhorn, Gratz, &c., see Meyer's Comment. vol. i. Einleitung, pp. 25—27.

Gospel could never have existed, because of the omission in one or other of our three, of passages which *must necessarily have formed a part of it*; e. g. Matt. xxvi. 6—13 (*see there*) omitted by Luke⁴. I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

3. Still it might be thought possible that, though *one* document cannot have originated the text of the common parts of our Gospels, *several documents*, more or less related to one another, may have done so, in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, *whence did these documents take their rise?* And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of our Lord, then to that oral teaching are we referred back for a more complete account of the matter. That such evangelical documents *did exist*, I think highly probable; and believe I recognize such in some of the *peculiar* sections of Luke; but that the *common* parts of our Gospels, even if taken from such, are *to be traced back further*, I am firmly convinced.

4. We come then to enquire, whether the *common* sections of our Gospels could have originated from a *common oral source*. If by this latter is to be understood,—*one and the same oral teaching every where recognized*, our answer must be in the negative: for the difficulties of verbal discrepancy, varying arrangement, insertion, and omission, would, as above, remain unaccounted for. At the same time, it is highly improbable that such a course of oral teaching should ever have been adopted. Let us examine the matter more in detail.

5. The Apostles were *witnesses of the resurrection of the Lord Jesus*. In this consisted their especial office and work. Others besides them had been companions of our Lord:—but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And *what* this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22: that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened *from the baptism of John until the ascen-*

⁴ Those who maintain the anointing of Matt. xxvi. 6 to be the same with that of Luke vii. 36, forget that it is incumbent on them in such cases to shew *sufficient reason* for the inversion in order of time. It is no reply to my argument, to say that Luke omits the anointing at Bethany, *because he had related it before in ch. vii.* Had he *not had Matthew's Gospel before him*, it is very likely that he may have inserted an incident which he found without date, in a place where it might illustrate the want of charity of a Pharisee: but *having* (on their hypothesis) *Matthew's Gospel before him*, and the incident being there related in strict sequence and connexion with our Lord's Death, it is simply inconceivable that he should have transposed it, and obliterated all trace of such connexion, deeply interesting and important as it is.

sion : i. e. during the *whole official life of our Lord*. With the *whole of this matter*, therefore, *was his apostolic testimony concerned*. And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their *testimony to such facts*, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain Evangelic *narrations*, but are hortatory and persuasive, is wholly inapplicable. Their extant discourses are contained in the Acts, a second work of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their *narrative* teaching, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original apostolic narrative as the source of the various *διηγήσεις* which many had taken in hand to draw up, and states his object in writing to be, that Theophilus might know the certainty (*ἀσφάλειαν*) of *those sayings concerning which he had been catechized*.

It is another confirmation of the above view of the testimony of the apostolic body,—that Paul claims to have received an independent knowledge, by direct revelation, of at least some of the fundamental parts of the Gospel history (see Gal. i. 12 : 1 Cor. xi. 23 ; xv. 3), to qualify him for his calling as an Apostle.

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of *their office*, gave to the various Churches their testimony in *a narrative of facts*: such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be *for the most part the same*, and expressed in the same, or nearly the same words: coincident however *not from design or rule*, but because the *things themselves were the same*, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow the probable origin and growth of this cycle of narratives of the words and deeds of our Lord in the Church at Jerusalem,—for both the Jews, and the Hellenists,—the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria, Cæsarea, and Antioch, the want would be felt in each of these places, of

working in and distributing to each severally as He would;—let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

10. It might perhaps be required that some presumptive corroborations should be given of such a supposition as that here advanced. For the materials of such, we must look into the texts themselves of such sections. And in them I think I see signs of such a process as the latter part of paragraph 9 describes. For,

11. It is a well-known and natural effect of oral transmission, that while the *less prominent* members of a sentence are transposed, or diminished or increased in number, and *common-place expressions* replaced by their synonymes, any *unusual word*, or *harsh expression*, or *remarkable construction* is retained. Nor is this only the case, such words, expressions, or constructions, *preserving their relative places* in the sentences,—but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved *near their original places*, though perhaps with *altered relations* and *import*. Now a careful observation of the text of the Gospels will continually bring before the reader instances of both of these. I have subjoined in a note a few, more to tempt the student to follow the track, than to give any adequate illustration of these remarks *.

12. With regard to *those parts of our Gospels which do not fall under the above remarks*, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or

* Of unusual words, &c., retaining their places in the parallel sentences,—ἀπαρθῆ, Matt. ix. 15, Mark ii. 20, Luke v. 35; κατακλῆσας, Mark vi. 41, Luke ix. 16; ὀπίσω μου, Matt. xvi. 24, Mark viii. 34, Luke ix. 23; δυσκόλως, Mark x. 23, Luke xviii. 24; συνθᾶω and λικμάω, Matt. xxi. 44, Luke xx. 18; κολοβῶ, Matt. xxiv. 22, Mark xiii. 20; συλλαβεῖν (whereas they generally use λαμβ. simply), Matt. xxvi. 55, Mark iv. 48; διαβλέπω, Matt. vii. 5, Luke vi. 42; γεννητοὶ γυναικῶν, Matt. xi. 11, Luke vii. 28.

Of unusual words, expressions, or constructions, found at or near their places in parallel passages, but *not in the same connexion*,—ἀπίχω, Matt. vi. 2 al., Luke vi. 24; χρεῖαν ἔχω, Matt. xiv. 16, Luke ix. 11; εἰς, Mark viii. 19, 20, Luke ix. 13, John vi. 9; σκύλλω, Luke viii. 49, Mark v. 35; εἶτα, Mark iv. 17, Luke viii. 12; βασανίζω, Mark vi. 48, Matt. xiv. 24; πῶς, Mark v. 16, Luke viii. 36; ἀναστῆω, Mark xv. 11, Luke xxiii. 5; ἦλθεν (of Joseph of Arimathea), Matt. xxvii. 57, Mark xv. 43, John xix. 38; περιτρίθμι, Matt. xxvii. 28, Mark xv. 17: construction (but see var. read.) Matt. xxiii. 13, Mark xii. 39, 40; προσφωνεῖω, with dative, Matt. xi. 16, Luke vii. 32.

but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form.

SECTION IV.

THE DISCREPANCIES, APPARENT AND REAL, OF THE THREE GOSPELS.

1. In our three narratives, many events and sayings do not hold the same relative place in one as in another: and hence difficulties have arisen, and the faith of some has been weakened; while the adversaries of our religion have made the most of these differences to impugn the veracity of the writers themselves. And hence also Christian commentators have been driven to a system of harmonizing which condescends to adopt the weakest compromises, and to do the utmost violence to probability and fairness, in its zeal for the veracity of the Evangelists. It becomes important therefore critically to discriminate between *real* and *apparent* discrepancy, and while with all fairness we acknowledge the former where it exists, to lay down certain common-sense rules whereby the latter may be also ascertained.

2. The *real* discrepancies between our Evangelistic histories are very few, and those nearly all of one kind. They are simply the results of the entire independence of the accounts. They consist mainly in different chronological arrangements, expressed or implied. Such for instance is the transposition, before noticed, of the history of the passage into the country of the Gadarenes, which in Matt. viii. 28 ff. precedes a whole course of events which in Mark v. 1 ff.: Luke viii. 26 ff. it follows. Such again is the difference in position between the pair of incidents related Matt. viii. 19—22, and the same pair of incidents found in Luke ix. 57—61. And such are some other varieties of arrangement and position which will be brought before the readers of the following Commentary. Now the way of dealing with such discrepancies has been twofold,—as remarked above. The *enemies of the faith* have of course *recognized* them, and pushed them to the utmost; often attempting to create them where they do not exist, and where they do, using them to overthrow the narrative in which they occur. While this has been *their* course,—equally unworthy of the Evangelists and their subject has been that of those who are usually thought the *orthodox Harmonists*. They have usually taken upon them to state, that such variously placed narratives *do not refer to the same incidents*, and so to save (as they imagine) the credit of the Evangelists, at the expense of common fairness and candour. Who, for example, can for a moment doubt that the pairs of incidents above cited from Matthew and Luke are identical with each other? What man can ever suppose that the

narrative teaching of the Apostles ; and, in cases where their personal testimony was out of the question, oral or documentary narratives, preserved in and received by the Christian Church in the apostolic age ;—that the three Gospels are not formal complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice, or the special design, of the Evangelist.

2. The important question now comes before us, *In what sense are the Evangelists to be regarded as having been inspired by the Holy Spirit of God ?* That they *were so, in some sense*, has been the concurrent belief of the Christian body in all ages. In the *second*, as in the *nineteenth* century, the ultimate appeal, in matters of fact and doctrine, has been to these venerable writings. It may be well then first to enquire on what grounds their authority has been rated so high by all Christians.

3. And I believe the answer to this question will be found to be, *Because they are regarded as authentic documents, descending from the apostolic age, and presenting to us the substance of the apostolic testimony.* The Apostles being raised up for the special purpose of *witnessing to the Gospel history*,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with *inspired authority*. The Apostles themselves, and their contemporaries in the ministry of the Word, were singularly endowed with the Holy Spirit for the founding and teaching of the Church : and Christians of all ages have accepted the Gospels and other writings of the New Testament as the written result of the Pentecostal effusion. The early Church was not likely to be deceived in this matter. The reception of the Gospels was *immediate* and *universal*. They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels ; which though in some cases bearing the name and pretending to contain the teaching of an Apostle, were *never recognized as apostolic*.

4. Upon the authenticity, i. e. the *apostolicity* of our Gospels, rests their claim to inspiration. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office, and also on other teachers and preachers of the first age. It may be well then to enquire of what kind that power was, and how far extending.

5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the

those miracles, which though not uttered in words, were yet *acted parables*, would not be, under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church?

10. And, going yet further, to those parts of the Gospels which were wholly out of the cycle of the Apostles' own testimony,—can we imagine that the divine discrimination which enabled them to detect the 'lie to the Holy Ghost,' should have forsaken them in judging of the records of our Lord's birth and infancy,—so that they should have taught or sanctioned an apocryphal, fabulous, or mythical account of such matters? *Some account* of them must have been current in the apostolic circle; for Mary the Mother of Jesus survived the Ascension, and would be fully capable of giving undoubted testimony to the facts. (See notes on Luke i. ii.) Can we conceive then that, *with her among them*, the Apostles should have delivered other than a true history of these things? Can we suppose that Luke's account, which he includes among the things *delivered by those who were eye-witnesses and ministers of the word* from the first, is other than the true one, and stamped with the authority of the witnessing and discriminating Spirit dwelling in the Apostles? Can we suppose that the account in the still more immediately apostolic Gospel of Matthew is other than the same history seen from a different side and independently narrated?

11. But if it be enquired, *how far* such divine superintendence has extended in the *framing of our Gospels as we at present find them*, the answer must be furnished by no preconceived idea of what ought to have been, but by *the contents of the Gospels themselves*. That those contents are *various*, and *variously arranged*, is token enough, that in their selection and disposition we have human agency presented to us, under no more direct divine guidance, in this respect, than that *general leading*, which in main and essential points should ensure entire accordance. Such leading admits of much variety in points of minor consequence. Two men may be equally led by the Holy Spirit to record the events of our Lord's life for our edification, though one may believe and record, that the visit to the Gadarenes took place before the calling of Matthew, while the other places it after that event; though one in narrating it speaks of two dæmoniacks,—the other, only of one.

12. And it is observable that in the only place in the three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the *arrangement to be adopted* and the *chronological*

notices to be given, is clearly not justified, according to his own shewing and assertion*. The value of such arrangement and chronological connexion must depend on various circumstances in each case:—on their definiteness and consistency,—on their agreement or disagreement with the other extant records; the preference being in each case given to that one whose account is the most minute in details, and whose notes of sequence are the most distinct.

13. In thus speaking, I am doing no more than even the most scrupulous of our Harmonizers have in fact done. In the case alluded to in paragraph 11, *there is not one of them who has not altered the arrangement*, either of Matthew, or of Mark, and Luke, so as to bring the visit to the Gadarenes into the same part of the Evangelic History. But, *if the arrangement itself were matter of divine inspiration*, then have we *no right to vary it* in the slightest degree, but must maintain (as the Harmonists have done in other cases, but never, that I am aware, in this) *two distinct visits to have been made at different times, and nearly the same events to have occurred at both*. I need hardly add that a similar method of proceeding with all the variations in the Gospels, *which would on this supposition be necessary*, would render the Scripture narrative a heap of improbabilities; and strengthen, instead of weakening, the cause of the enemies of our faith.

14. And not only of the *arrangement* of the Evangelic History are these remarks to be understood. There are certain minor points of accuracy or inaccuracy, of which human research suffices to inform men, and on which, from want of that research, it is often the practice to speak vaguely and inexactly. Such are sometimes the conventionally received distances from place to place; such are the common accounts of phenomena in natural history, &c. Now in matters of this kind, the Evangelists and Apostles were not supernaturally informed, but left, in common with others, to the guidance of their natural faculties.

15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with divine influence beaming from his countenance, we have at least two demonstrable historical inaccuracies. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists.

16. It may be well to mention one notable illustration of the principles upheld in this section. What can be more undoubted and unani-

* To suppose St. Luke to have written *ἰδοξεν καὶ αὐτοί, κ.τ.λ.* if he were under the conscious inspiration of the Holy Spirit, superseding all his own mental powers and faculties, would be to charge him with ascribing to his own diligence and selection that which was furnished to him independently of both. Yet to this are the asserters of verbal inspiration committed.

mous than the testimony of the Evangelists to THE RESURRECTION OF THE LORD? If there be one fact rather than another of which the Apostles were witnesses, *it was this*: and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet of all the events which they have described, *none is so variously put forth in detail*, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord *was risen*,—set forth by the ocular witness of the Apostles, who had seen Him,—became from that day first in importance in the delivery of their testimony. The *precise order* of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate enquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent enquiries;—the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

17. It will be well to state the bearing of the opinions advanced in this section on two terms in common use, viz. *verbal*, and *plenary* inspiration.

18. With regard to verbal inspiration, I take the sense of it, as explained by its most strenuous advocates, to be, that every word and phrase of the Scriptures is absolutely and separately true,—and, whether narrative, or discourse, took place, or was said, in every most exact particular as set down. Much might be said of the *a priori* unworthiness of such a theory, as applied to a Gospel whose character is the freedom of the Spirit, not the bondage of the letter: but it belongs more to my present work to try it by applying it to the Gospels as we have them. And I do not hesitate to say, that being thus applied, its effect will be to destroy altogether the credibility of our Evangelists. Hardly a single instance of parallelism between them arises, where they do not relate the same thing indeed in substance, but expressed in terms which if literally taken are incompatible with each other. To cite only one obvious instance. The *Title over the Cross* was written in Greek. According then to the verbal-inspiration theory, each Evangelist has recorded the *exact words* of the inscription; *not the general sense*, but the *inscription* itself,—not a letter less or more. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsistency, to take refuge in a common-sense view of the

matter wherever their theory fails them, and still to uphold it in the main⁷. And how it will here apply, the following comparison will shew:—

Matt., οὗτός ἐστιν ἰησοῦς ὁ βασιλεὺς τῶν ἰουδαίων.

Mark, ὁ βασιλεὺς τῶν ἰουδαίων.

Luke, ὁ βασιλεὺς τῶν ἰουδαίων οὗτος.

John, ἰησοῦς ὁ ναζωραῖος ὁ βασιλεὺς τῶν ἰουδαίων.

19. Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. *Some one manuscript must be pointed out to us*, which carries the weight of verbal inspiration, or *some text whose authority shall be undoubted*, must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church: and, which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the Gospels in which there are not varieties of diction in our principal MSS., baffling all attempts to decide which was its original form.

20. The fact is, that this theory uniformly gives way before intelligent study of the Scriptures themselves; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through; but while broadly asserted, is in detail abandoned.

21. If I understand *plenary inspiration* rightly, I hold it to the utmost, as entirely consistent with the opinions expressed in this section. The inspiration of the sacred writers I believe to have consisted in the fulness of the influence of the Holy Spirit specially raising them to, and enabling them for, their work,—*in a manner which distinguishes them from all other writers in the world, and their work from all other works*. The men were full of the Holy Ghost—the books are the pouring out of that fulness through the men,—the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness: but it is ours as only it can be ours,—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character, and then to manifold transcription and the lapse of ages.

22. Two things, in concluding this section, I would earnestly impress on my readers. First, that we must take our views of inspiration not, as is too often done, from *à priori* considerations, but ENTIRELY FROM THE EVIDENCE FURNISHED BY THE SCRIPTURES THEMSELVES: and secondly, that the MEN were INSPIRED, the BOOKS are the RESULTS OF THAT INSPIRATION. This latter consideration, if all that it implies be duly weighed, will furnish us with the key to the whole question.

⁷ This has been done, as far as I have seen, in all remarks of verbal-inspirationists on this part of my Prolegomena.—Sept. 1862.

SECTION VII.

IMPRATICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE
THREE GOSPELS.

1. From very early times attempts have been made to combine the narratives of our three Gospels into one continuous history. As might have been expected, however, from the characteristics of those Gospels above detailed, such Harmonies could not be constructed without doing considerable violence to the arrangement of some one or more of the three, and an arbitrary adoption of the order of some *one*, to which then the others have been fitted and conformed. An examination of any of the current Harmonies will satisfy the student that this has been the case.

2. Now on the supposition that the three Gospels had arisen one out of the other, with a design such as any of those which have been previously discussed (with the exception of ϵ) in § ii. 2, 3, such a Harmony not only ought to be *possible*, but should *arise naturally* out of the several narratives without any forcing, or alteration of arrangement. Nay, on the *supplementary* theory of Greswell and others, the *last written Gospel should itself be such a History as the Harmonizers are in search of*. Now not only is this not the case, but their Harmonies contain the most violent and considerable transpositions:—they are obliged to have recourse to the most arbitrary hypotheses of repetition of events and discourses,—and after all, their Harmonies, while some difficulties would be evaded by their adoption, entail upon us others even more weighty and inexplicable.

3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of Harmonizing is simply reduced to one of *matter of fact*:—*how far* the three Evangelists, in relating the events of a history which *was itself one and the same*, have presented us with the *same side* of the narrative of those events, or with fragments *which will admit of being pieced into one another*.

4. And there is no doubt that, as far as the *main features* of the Evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of our Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His betrayal, His passion, crucifixion, burial, and resurrection,—these are common to all; and as far as *they* are concerned, their narratives naturally fall into accordance and harmony. But when we come

to find the same sort of difficulties in them, as are found in the constitution of nature.'

CHAPTER II.

OF THE GOSPEL ACCORDING TO MATTHEW.

SECTION I.

ITS AUTHORSHIP.

1. THE author of this Gospel has been universally believed to be, THE APOSTLE MATTHEW. With this belief the contents of the Gospel are not inconsistent; and we find it current in the very earliest ages (see testimonies in the next section).

2. Of the Apostle Matthew we know very little for certain. He was the son of Alphæus (Mark ii. 14), and therefore probably the brother of James the less. His calling, from being a publican to be one of the Twelve, is narrated by all three Evangelists. By Mark and Luke he is called Levi; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon; and the appearance of the apostolic, not the original name, in the Gospel proceeding from himself, is in analogy with the practice of Paul, who always in his Epistles speaks of himself by his new and Christian appellation. (On the doubts raised in ancient times respecting the identity of Matthew and Levi, see note on Matt. ix. 9.)

3. The Apostle Matthew is described by Clement of Alexandria^a as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his apostolic labours out of Palestine, which Eusebius mentions generally (ἐφ' ἐρέπου, Hist. Eccl. iii. 24). Later writers fix the scene of them in Ethiopia, but also include in their circle Macedonia, and several parts of Asia (Rufin. Hist. Eccl. x. 9. Socr. Hist. Eccl. i. 19). Heracleon, as cited by Clement of Alexandria, Strom. iv. 9, p. 595, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the greater as *martyrs* among the Apostles.

^a Ματθαῖος μὲν οὖν ὁ ἀπόστολος σπερμάτων κ. ἀεροδρόμων κ. λαχάνων ἀνιυ κρεῶν μεταλάμβανεν, Ἰωάννης δὲ ὑπερτείνας τὴν ἰσχυράτειαν ἀερίδας κ. μέλι ἥσθην ἀγριοῦ. Pædag. ii. 1, p. 174-5.

SECTION II.

ITS ORIGINAL LANGUAGE.

1. It has been much disputed among biblical scholars, whether this Gospel was originally composed in HEBREW (i. e. Syro-chaldaic, the vernacular language of the Hebrew Christians in Palestine) or in GREEK. I shall state the principal arguments on both sides, and give my own judgment on them.

A. Those who maintain a HEBREW original rest on the evidence of the early Church. And this evidence was unanimous. It mainly consists of the following testimonies :

(α) ΠΑΠΙΑΣ, bishop of Hierapolis in Phrygia in the beginning of the 2nd century. Eusebius thus describes him (H. E. iii. 36),—*Παπίας, τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ἀνὴρ τὰ πάντα ὅτι μάλιστα⁹ λογιώτατος καὶ γραφῆς εἰδήμων.* He wrote five *συγγράμματα*, entitled *λογίων κυριακῶν ἐξηγήσεις* (ib. iii. 39) ; as Irenæus also states (Hær. v. 33, p. 332),—where he calls him *Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἑταῖρος γεγωνίς, ἀρχαῖος ἀνὴρ*. It is true that Eusebius asserts him, with reference to his adoption of chiliastic opinions, to have been *σφόδρα σμικρὸς τὸν νοῦν* (H. E. ibid.) : but this, it is alleged, cannot be brought to bear on the validity of his testimony to a matter of fact ; being only said controversially, and with regard to the adoption by Papias of apocryphal stories, and his belonging to a particular school of interpretation, from which Eusebius dissented. His testimony runs thus : *Ματθαῖος μὲν οὖν ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνετάξατο· ἡρμήνευσε δ' αὐτὰ ὡς ἔδυνάτο* (or *ἦν δυνατός*) *ἕκαστος*. That Papias meant by *τὰ λόγια* the Gospel of Matthew, not merely a collection of discourses, is probable, from his calling Mark's Gospel (apparently), *σύνταξις τῶν κυριακῶν λογίων* (Eus. ib.) : and from the title of his own work (see above). It would seem from the latter words of the above testimony, that Papias was not,

⁹ The author of the article on the first edition of this vol. in the Edinburgh Review, July, 1851, would render *ἀνὴρ λογιώτατος* 'a man full of anecdotes,' and thereby disparage Papias' testimony. But not to mention how inconsistent this is with the whole tenor of the passage in which the term occurs, which goes to *exalt* that testimony, the usage of *λόγιος* by Eusebius himself is decisive against the Reviewer. See, e. g., H. E. vi. 15 (of Origen), *διανίμας τὰ πλήθη, τὸν Ἡρακλᾶν τῶν γνωρίμων προκρίνας, ἐν τοῖς θείοις σκευδαίοις, καὶ ἄλλως ὄντα λογιώτατον ἄνδρα κ. φιλοσοφίας οὐκ ἄμορον, κοινῶν καθίστη τῆς κατηχήσεως* : ib. 20,—*ἡμαῖον δὲ κατὰ τοῦτο πλείους λόγοις κ. ἐκκλησιαστικοῖ ἀνδρες*, . . among whom he enumerates Beryllus of Bostra, Hippolytus, Gaius (*λογιώτατος ἀνὴρ*) : cf. also v. 16 (init.), vii. 7 (*αὐτὸς οὗτος λόγιός τε καὶ θαυμάσιος*). See Heinichen's note on the word in the passage cited in the text.

at all events, aware of any authoritative contemporaneous version in Greek.

(β) IRENÆUS, Hær. iii. 1, p. 174: ὁ μὲν Ματθαῖος ἐν ταῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγέλιον, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελισμένων καὶ θεμελιούντων τὴν ἐκκλησίαν. Not a word is here said of Papias: indeed, by the last clause, this testimony, it is said, manifestly rests on independent ground. That such a note of time should have been, as has been supposed (Edin. Rev. July 1851, p. 38), a calculation of Irenæus himself, is inconceivable.

(γ) EUSEBIUS, H. E. v. 10, relates of Pantænus, ὁ Πάνταϊνος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὐρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρὰ τισιν αὐτόθι τὸν χριστὸν ἐπεγνωκόσιν, οἷς Βαρβολομαῖον τῶν ἀποστόλων ἔνα κηρύξαι, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφὴν, ἣν καὶ σῶζεσθαι εἰς τὸν δηλούμενον χρόνον. This tradition recognizes a Hebrew Gospel according to Matthew, and thus agrees with the testimonies before cited.

(δ) ORIGEN, Comm. in Matt. tom. i., preserved in Eus. H. E. vi. 25, describes himself as ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων ἃ καὶ μόνα ἀναντιρρήτῃ ἐστὶν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσαι γράμμασιν ἑβραϊκοῖς συντεταγμένον.

(ε) EUSEBIUS, Hist. Eccl. iii. 24: Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐφ' ἑτέροις ἰέναι, πατριῷ γλώττῃ γραφὴν παραδόντες τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λείπον τῇ αὐτοῦ παρουσίᾳ τούτοις ἀφ' ὧν ἐστὲλ-
λετο διὰ τῆς γραφῆς ἀνεπλήρου. With this may be compared another passage of Eusebius (ad Marin. quæst. ii., p. 941): λέλεται δὲ ὁπλὲ τοῦ σαββάτου παρὰ τοῦ ἑρμηνεύσαντος τὴν γραφὴν· ὁ μὲν γὰρ εὐαγγελιστῆς Ματθαῖος ἑβραϊδὶ γλώττῃ παρέδωκε τὸ εὐαγγέλιον. This last passage shews that Eusebius *himself believed* the Gospel to have been written in Hebrew.

(ζ) EPIPHANIUS, Hær. xxix. 9, p. 124, says of the Ebionites and Nazarenes, ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον ἑβραϊστὶ. παρ' αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη ἑβραϊκοῖς γράμμασιν, ἔτι σῶζεται. And again, Hær. xxx. 8, p. 127, καὶ δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον . . . καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους, ὡς τὰ ἀληθῆ ἐστὶν εἰπεῖν, ὅτι Ματθαῖος μόνος ἑβραϊστὶ καὶ ἑβραϊκοῖς γράμμασιν ἐν τῇ καινῇ διαθήκῃ ἐποιήσατο τὴν τοῦ εὐαγγελίου ἐκθεσίαν τε καὶ κήρυγμα.

(η) JEROME, Præf. to Matt.: "*Matthæus in Judæa Evangelium Hebræo sermone edidit ob eorum vel maxime causam qui in Jesum crediderant ex Judeis.*" Also de Viris illustr. 3: "*Matthæus, qui et Levi, ex publicano Apostolus, primus in Judæa propter eos qui ex circumcisione crediderant, Evangelium Christi Hebraicis literis verbisque composuit, quod quis postea*

in Græcum transtulerit, non satis certum est. Porro ipsum Hebraicum habetur usque hodie in Casariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazaræis qui in Berœa urbe Syriæ hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona vera sive ex persona Domini Salvatoris, veteris scripturæ testimoniis utitur, non sequatur LXX translatorum auctoritatem, sed Hebraicum, e quibus illa duo sunt: 'Ex Ægypto vocavi filium meum:' et, 'Quoniam Nazaræus vocabitur.' " Also, in quatuor evv. ad Damasum præfatio: *De novo nunc loquor testamento, quod Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit.* Again, Ep. Damaso de Osanna: *Matthæus, qui Evangelium Hebraico sermone conscripsit, ita posuit osanna berama, id est, Osanna in excelsis, &c.* Again, Ep. Hedibæ, quæst. viii.: *In Evangelio autem (Matthæi, from context), quod Hebraicis literis scriptum est, legimus, non velum templi scissum, sed superliminare templi miræ magnitudinis corruisse.* Again, Comm. in Hos. xi. in treating of the words 'Out of Egypt have I called my son,' he says, "*Hunc locum in septimo volumine Julianus Augustus quod adverse nos, i. e., Christianos, evomuit, calumniatur et dicit, quod de Israel scriptum est, Matt. Evangelista ad Christum transtulit, ut simplicitati eorum qui de gentibus crediderant illuderet. Oui nos breviter respondebimus: 1º, Matthæum Evangelium Hebræis literis edidisse, quod non poterant legere nisi hi qui ex Hebræis erant: ergo non propterea fecit ut illuderet ethnicis.*" Jerome refers also to the tradition mentioned under (γ) above, and says, "*Reperit (Pantænus) in India Bartholomæum de duodecim Apostolis adventum Domini nostri Jesu Christi juxta Matthæi Evangelium prædicasse, quod, Hebraicis literis scriptum, revertens Alexandriam secum detulit.*" (De Viris illustr. 36.)

(θ) Gregory Nazianzen, Chrysostom, Augustin, Isidorus Hispalensis, Theophylact, Euthymius, and others, assert the same.

B. Those who maintain a GREEK original, rest principally on the internal evidence furnished by the Gospel itself. But they also *demur to the sufficiency of the external evidence above cited.* They object,

I. (ι) That the testimony of Papias, on which much of this evidence rests, is unsatisfactory, as having proceeded from a man of weak judgment.

(κ) That there appears to have been some confusion between the (supposed) Hebrew original of St. Matthew, and the heretical 'Gospel according to the Hebrews.' Jerome, de Viris illustr. 3, says (see above, [η]) that he had seen the Hebrew original of Matthew at Berœa by favour of the Nazarenes, and had copied it. But further, in his Commentary on Matt. ii. he says, *In Evangelio quo utuntur Nazaræi et*

Hebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæi authenticum, &c. And the Commentary on Matt. was written some years after his Treatise de Viris illustr. Again, still later, Dialog. adv. Pelagianos, lib. iii.: *In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis conscriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur bibliotheca, narrat historia* (then follows an apocryphal anecdote).

Now let these notices be compared with his assertion above, that the Hebrew original of Matt. related '*superliminare templi miræ magnitudinis corruisse*,' and it will appear,

1. That Jerome once believed the Hebrew MS. in the Cæsarean library to be the original Gospel of St. Matthew.

2. That he believed this original to be different from our present Greek Gospel: for he quotes from it things not found there.

3. That in subsequent years he modified his opinion that this document was the original Hebrew text of St. Matthew, and took refuge under '*quod vocatur a plerisque*,' and '*secundum Apostolos, sive ut plerique autumant*,' &c.

(A) Light is thrown on this uncertainty by the assertion of Epiphanius (above, [ζ]), which clearly shews that he was misled by the Nazarenes and Ebionites to believe their Gospel to be the genuine Gospel of Matthew.

II. But the advocates of the Greek original rest mainly on the *phænomena of the Gospel itself*. They maintain,

(μ) That the present Greek text stands on precisely the same footing as that of the other Gospels: is cited as early, and as constantly as they are.

(ν) That the hypothesis of a translation from the Hebrew altogether fails to account for the identity observable in certain parts of the text of the three synoptic Gospels. For the translator must either have been acquainted with the other two Gospels,—in which case it is inconceivable that in the midst of the present coincidences in many passages, such divergences should have occurred,—or unacquainted with them, in which case the identity itself would be altogether inexplicable.

(ξ) A further observation of the coincidences and divergences is said to confirm the view of a Greek original. The synoptic Gospels mainly coincide in the *discourses and words of our Lord*, but diverge in their *narrative portions*; and while verbal identity is found principally in the former, the latter present the phænomena either of independent translations from the same original, or of independent histories.

(ο) Again, whereas the Evangelists themselves, in citing the O. T.

usually quote from the Hebrew text, our Lord in his discourses almost uniformly quotes the Septuagint, even where it differs from the Hebrew. This is urged as tending to establish the Greek original of St. Matt.: for if the Gospel were really written in Hebrew for the use of Jews, it is not conceivable that the citations would be given in any but the Hebrew text: and equally inconceivable that the translator would have rendered them into the language of the LXX in our Lord's discourses, while he retained the Hebrew readings in the narrative.

(π) But the same fact would also tend to establish that our Lord *spoke usually in Greek*¹⁰,—that Greek was the language commonly used and generally understood by the Jews of Palestine,—and consequently, that the composition of a Hebrew Gospel for the early Judæo-Christians would be unnecessary, and in the last degree improbable.

C. (ρ) It would exceed the limits of these Prolegomena to argue the question at length. I can only state my own judgment on the point in debate. In the first edition of this work, I acceded to what appeared to me the irresistible weight of testimony of antiquity. But I have since then studied very closely the text itself, especially with reference to its revision in those passages which find parallels in the other Gospels: and I am bound to say that my view of the Hebrew origin is much shaken.

(σ) Besides which, it certainly appears to me, that the testimonies of Epiphanius and Jerome go to shew that they believed the so-called *Gospel to the Hebrews* TO BE THE VERITABLE ORIGINAL of St. Matthew: that *so believing*, Jerome copied and translated it, and quoted from it: but subsequently found reason to doubt this, and gradually modified his former assertions. Strange as this may be, I do not see how we can deny it as the result of combining the above extracts from his writings.

(τ) On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original.

(υ) We thus have to consider the first Gospel on the same ground, and to judge it by the same rules, as the second and third Gospels.

¹⁰ This has been ingeniously maintained (by the late Duke of Manchester) in 'A Chapter on the Harmonizing Gospels,' printed at the University Press, Dublin, 1854. See also Hug, *Einleitung*, ed. 4, vol. ii. pp. 27—49, on the ordinary language of Palestine when Matt. wrote his Gospel.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The statements in several of the testimonies above cited, shew the prevalence of a general opinion that Matthew originally drew up his Gospel for the use of the Jewish converts in Palestine. And internal notices tend to confirm this inference. We have fewer interpretations of Jewish customs, laws, and localities, than in the two other Gospels. The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important,—*that Jesus was the Messiah prophesied in the Old Testament*. Hence the commencement of his genealogy from Abraham and David; hence the frequent notice of the necessity of this or that event happening, *because it was so foretold by the prophets*; hence the constant opposition of our Lord's spiritually ethical teaching to the carnal formalistic ethics of the Scribes and Pharisees.

2. But we must not think of the Gospel as a systematic treatise drawn up with this end continually in view. It only exercised a very general and indirect influence over the composition, not excluding narratives, sayings, and remarks which had no such tendency, or even partook of an opposite one.

3. *Grecian readers* were certainly also in the view of the Apostle; and in consequence, he adds interpretations and explanations, such e. g. as ch. i. 23; xxvii. 8, 33, 46, for their information.

4. In furtherance of the design above mentioned, we may discern (with the caution given in 2) a more frequent and consistent reference to the Lord *as a King*, and to his Messianic kingdom, than in the other Gospels. Designing these Prolegomena not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The testimony of the early Church is unanimous, that Matthew wrote *first* among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first: *προγεγράφθαι ἔλεγε τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας* (Eusebius, Hist. Eccl. vi. 14). Origen's

important, that the object should rather be to record the *things done*, and the *sayings* of our Lord, than the *precise order* in which they took place.

4. It is in this principal duty of an Evangelist that Matthew stands pre-eminent; and especially in the report of the *longer discourses* of our Lord. It was within the limits of his purpose in writing, to include all the descriptions of the state and hopes of the citizens of the kingdom of heaven which Jesus gave during His ministry. This seems to have been the peculiar gift of the Spirit to him,—to recall and deliver down, in their strictest verbal connexion, such discourses as the Sermon on the Mount, ch. v.—vii.; the apostolic commission, ch. x.; the discourse concerning John, ch. xi.; that on blasphemy against the Holy Ghost, ch. xii.; the series of parables, ch. xiii.; that to the Apostles on their divisions, ch. xviii.; and in their fulness, the whole series of polemical discourses and prophetic parables in ch. xxi.—xxv.

5. It has been my endeavour in the following Commentary, to point out the close internal connexion of the longer discourses, and to combat the mistake of those critics, who suppose them to be no more than collections of shorter sayings associated together from similarity of subject or character.

6. On the connexion between the Epistle of James and some parts of this Gospel, see the Prolegomena to that Epistle, Vol. IV.

CHAPTER III.

OF THE GOSPEL ACCORDING TO MARK.

SECTION I.

ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be *Marcus*: and further, that he was the same person who in Acts xii. 12, 25; xv. 37, is spoken of as *Ἰωάννης ὁ ἐπικαλούμενος (ἐπικληθεὶς, καλούμενος) Μάρκος*: in xiii. 5, 13, as *Ἰωάννης*: in xv. 39, as *Μάρκος*: also in Col. iv. 10: 2 Tim. iv. 11: Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, *ibid.*); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in their first missionary journey (Acts xii. 25); and was the cause of the

the very passage of Clement above referred to: that Peter, knowing of Mark's work when it was completed and published, προτρέπτικῶς μήτε κωλύσαι μήτε προτρέψασθαι.

(c) The same author, in his Demonstr. Evang. iii. 5, p. 122, says, Πέτρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ· πάντα γὰρ τὰ παρὰ Μάρκῳ τοῦ Πέτρου διαλέξων εἶναι λέγεται ἀπομνημονεύματα.

(ζ) Tertullian (cont. Marcion. iv. 5, p. 367) relates: "Marcus quod edidit Evangelium, Petri adfirmatur, ejus interpretes Marcus."

(η) Jerome (ad Hedibiam, quæst. xi. p. 844) writes: "Habebat ergo (Paulus) Titum interpretem, sicut et beatus Petrus Marcum, ejus Evangelium *Petro narrante et illo scribente* compositum est."

2. The above testimonies must now be examined as to how far we are bound to receive them as decisive. We may observe that the matter to which they refer is one which could, from its nature, have been known to very few persons; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at oncé the account which makes Peter *authorize* the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the *extent* and *nature* of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory; others making it extend even to the dictation of the words by the Apostle.

3. It is obvious that all such accounts must be judged according to the phenomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no *such* testimony of Peter is here presented to us, as we have of Matthew in the former Gospel. Had such been the case, we should have found it called the Gospel according to *Peter*, not according to *Mark*.

4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the day of the Resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the above hypothesis regarding his suppressions cannot be consistently carried out. A remarkable instance to the contrary may be

(α) The omission of all genealogical notices of our Lord's descent.

(β) The general abstinence from Old Testament citations, except in reporting discourses of our Lord (ch. i. 2, 3 is the only exception, xv. 28 being rejected as spurious).

(γ) The appending of interpretations to the Hebrew or Aramaic terms occurring in the narrative (ch. v. 41; vii. 11, 34).

(δ) The explanations of Jewish customs, as for example ch. vii. 3, 4.

(ε) Remarkable insertions or omissions in particular places: as, e. g. *παῖσιν τοῖς ἰθὺς*, ch. xi. 17, which words are omitted in Matthew and Luke:—no mention of the *Jewish law*:—omission of the *limitations* of the mission of the Apostles in Matt. x. (common however also to Luke.)

2. It is true that too much stress must not be laid on single particulars of this sort, as indicating *design*, where the sources of the Gospels were so scattered and fragmentary. But the *concurrence* of all these affords a very strong presumption that that class of readers was in the view of the Evangelist, in whose favour all these circumstances unite. See Prolegomena to Matthew, § iii. 2.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The most direct testimony on this head is that of Irenæus, iii. 1 (see above, § ii. 1, β), that it was after the deaths of Peter and Paul. This would place its date, at all events, *after the year 63* (see Prolegg. to Acts, chronological table). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting traditions (see above, § ii.), and the Gospel itself affords us no clue whatever.

2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been *originally written* after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § iv.); but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus in the year 70.

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics (Schleiermacher, Credner:—which last however [see Meyer, Com. ii. 9, note] has since seen reason to abandon his view,—and more recently still, Grimm) on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see above, § ii. 1, a) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

2. But neither do the words of Papias imply any such inference as that Mark's notices must have been simple and unarranged; nor, if they did, are they of any considerable authority in the matter. It is enough that from the very earliest time the Gospel has been known as that of Mark; confirmed as this evidence is by the circumstance, *that this name belongs to no great and distinguished founder of the Church*, to whom it might naturally be ascribed, but *to one, the ascription to whom can hardly be accounted for, except by its foundation in matter of fact.*

3. On the genuineness of the remarkable fragment at the end of the Gospel, see notes there.

SECTION VIII.

ITS STYLE AND CHARACTER.

1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are *fewer* than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most *copious, and rich in lively and interesting detail.*

2. In one part only does Mark appear as an abridger of previously well-known facts; viz. in ch. i. 1—13, where,—his object being to detail the official life of our Lord,—he hastens through the previous great events,—the ministry of John, the baptism and temptation of Christ. But even in the abrupt transitions of this section, there is wonderful graphic power, presenting us with a series of life-like pictures, calculated to impress the reader strongly with the reality, and dignity, of the events related.

3. Throughout the Gospel, even where the narratives are the most

CHAPTER IV.

ON THE GOSPEL ACCORDING TO LUKE.

SECTION I.

ITS AUTHORSHIP.

1. ALTHOUGH the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his *name* from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to *Lucas*, or *Luke*, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11.

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was *not born a Jew*, being there distinguished from *οἱ ὄντες ἐκ περιτομῆς*. It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *Physician*; he is called *ὁ ἰατρός ὁ ἀγαπῆτός* by Paul, Col. iv. 14. A very late tradition (Niceph. Hist. Eccl. ii. 43), generally adopted by the Romish Church, makes him also to have been a *painter*; but it is in no respect deserving of credit. His birthplace is said by Eusebius (Hist. Eccl. iii. 4) and Jerome (Script. Eccles. under Lucas) to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1 (Lucas = Lucanus, not Lucius). Tradition, as delivered by Epiphanius (Hær. li. 11, p. 433, Pseudo-Origen, Theophylact, Euthymius, &c., makes him to have been *one of the seventy*, Luke x. 1; but this is *refuted by his own testimony*, in his Preface,—where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from *his Gospel alone containing the account of their mission*.

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may be inferred from his there first making use of *the first person plural* in his narrative; after saying (ver. 8) *κατέβησαν εἰς Τρωάδα*, he proceeds (ver. 10), *εὐθὺς ἐξηγήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν*. He thence accompanied Paul to Macedonia, remaining perhaps at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem

as the writers of those Gospels placed on record, viz. that which embraced principally the *Galilæan* life and ministry of our Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

5. To this latter circumstance may be attributed his access to (I believe, from its peculiar style and character) a *documentary* record of the events preceding and accompanying the birth of the Lord, derived probably from *her* who alone was competent to narrate several particulars contained in it:—his preservation of the precious and most important cycle of our Lord's discourses and parables contained in that large section of his Gospel, ch. ix. 51—xviii. 15, which is mostly peculiar to himself:—numerous other details scattered up and down in every part of his narrative, shewing autoptic information:—and, lastly, his enlarged account of some events following the Resurrection, and the narration, *by him alone*, of the circumstances accompanying the Ascension.

6. A tradition was very early current, that Luke's Gospel contained the substance of the *teaching of Paul*. Irenæus, Hær. iii. 1, p. 174, states: Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο². See also Tertullian, cont. Marc. iv. 5, p. 367. But this is contradicted by the implicit assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who ἀπ' ἀρχῆς, '*from the beginning of our Lord's ministry*,' were eye-witnesses or ministers of the word³. Among these it is not, of course, possible to reckon Paul.

7. It is however an interesting enquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same⁴ in Luke xxii. 19, and in 1 Cor. xi. 23,—and that Paul claims to have received this last *from the Lord*⁵. For we know,

² Origen, Eusebius, and Jerome go so far as to understand the expression τὸ εὐαγγέλιόν μου, Rom. ii. 16, of the *Gospel of Luke*. But this is contrary to the usage of the word εὐαγγέλιον in the N. T.: see notes there.

³ The Edinburgh Reviewer denies this. But it is implied by the ἡμῖν and ἔδοξεν καί μοι. Had Paul been the source of his information, he would surely have expressed himself otherwise in his preface, and not have so plainly classed himself among those who were dependent for their information on the αὐτόπται and ὑπηρέται τοῦ λόγου.

⁴ Even after conforming the texts to the best MSS. Cf. the two passages.

⁵ It is impossible, with the Edinburgh Reviewer, to regard ἀπὸ τοῦ κυρίου here as spurious. The variations are otherwise accounted for: παρά, by παράλαβον preceding; —θεοῦ, by the invariable practice of noting in the margin, where ὁ κύριος occurs,—θεός,

marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Commentators have noticed that Luke principally records those sayings and acts of our Lord by which God's mercy to the Gentiles is set forth: see ch. xv. 11 ff.; xviii. 10; xix. 5 (but see notes there); x. 33; xvii. 19; ix. 52—56; iv. 25—27. Such instances, however, are not much to be relied on;—see above, ch. i. § ii. 6;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John⁶;—and I therefore much prefer assigning the above character of *universality* to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

4. I infer then that the Gospel was designed *for the general use of Christians*, whether Jews or Gentiles; and subordinately to this general purpose, for those readers whose acquaintance with Jewish customs and places was sufficient to enable them to dispense with those elucidations of them which Mark and John have given, but which are not found in Matthew or Luke.

5. The object of the Gospel has been sufficiently declared in Luke's own words above cited,—*that the converts might know the certainty of those things in which they had received oral instruction as catechumens*; in other words, that the portions of our Lord's life and discourses thus imparted to them might receive both permanence, by being committed to writing,—and completion, by being incorporated in a detailed narrative of His acts and sayings.

⁶ e. g. Matthew relates the *visit of the Magi*, ch. ii. 1 ff.; refers to *Galilee of the Gentiles* seeing a great light, ch. iv. 15, 16:—'Many shall come from the East and West,' &c. ch. viii. 11.—'Come unto Me all ye that labour,' ch. xi. 28: the *Syrophœnician woman* (not related by Luke), ch. xv. 21 ff.: 'The Kingdom of God shall be taken from you, and given to a nation,' &c. ch. xxi. 43 (omitted by Luke): 'The elect from the four winds of heaven' (not in Luke), ch. xxiv. 31: 'The judgment of πάντα τὰ ἔθνη,' ch. xxv. 31—46: 'Make disciples of πάντα τὰ ἔθνη,' ch. xxviii. 19.—Again, John relates the *visit to the Samaritans*, ch. iv.; 'The other sheep not of this fold,' ch. x. 16: 'not for that nation only, but that he should gather together in one the children of God that were scattered abroad,' ch. xi. 52: 'The request of the Greeks at the feast,' ch. xii. 20, &c. &c. See the view, that Luke wrote for *Greeks* principally, ingeniously illustrated in the lecture prefixed to this Gospel in the first volume of Dr. Wordsworth's Greek Testament: which however, like the other notices of this learned writer, is written far too strongly in the spirit of an advocate, who can see only that which it is his aim to prove.

current in, and about, the respective mother churches. Now the changes of place in Luke's recent history had been,—two years before, from Cæsarea to Rome, Acts xxvii. 1 ff.; two years and a half before that, from Philippi to Jerusalem, Acts xx. 6; xxi. 15 ff.,—and Cæsarea. This last is left to be inferred from his leaving Cæsarea with Paul, ch. xxvii. 1;—at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Prolegomena to Vol. II. that during this period he was engaged in collecting materials for and compiling the Acts of the Apostles; and by consequence (see above), that in all probability the Gospel had been then written and published. This would place its publication before A.D. 58;—consequently, before the traditional date of the Gospel of Matthew,—see above, ch. ii. § iv.

3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of *seven years*: far too long for such an inference as the above to be made with any probability. During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected *in Palestine*, is on all accounts probable. And that it should have been published much before this is, I think, improbable.

4. My reasons are the following:—I have implied in the former part of these Prolegomena, that it is not likely that the present evangelic collections would be made, until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous διηγήσεις having been *already drawn up* after the model of the apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff., i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine:—but we have certainly *this date* as our *terminus a quo*, before which, as I believe, no Gospel could have been published.

5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the διηγήσεις of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And,

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3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of *seven years*: far too long for such an inference as the above to be made with any probability. During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected *in Palestine*, is on all accounts probable. And that it should have been published much before this is, I think, improbable.

4. My reasons are the following:—I have implied in the former part of these Prolegomena, that it is not likely that the present evangelic collections would be made, until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous *διηγήσεις* having been *already drawn up* after the model of the apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff., i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine:—but we have certainly *this date* as our *terminus a quo*, before which, as I believe, no Gospel could have been published.

5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the *διηγήσεις* of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And,

adopted in aid of their attempts to overthrow their *authenticity* (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.

3. On the genuineness of ch. xxii. 43, 44, see various readings and notes there.

SECTION VIII.

THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

1. If the view maintained above of the probable time of the publication of the Gospel be adopted,—and its later terminus, the publication of the Acts two years after Paul's imprisonment at Rome began, is, I think, *beyond question*,—I cannot see how any reasonable doubt can be thrown upon the authenticity of this portion of the narrative. For there were those living, who might have contradicted any false or exaggerated account of our Lord's birth and the events which accompanied it. If not the Mother of our Lord herself, yet His brethren were certainly living: and the universal reception of the Gospel in the very earliest ages sufficiently demonstrates that no objection to this part of the sacred narrative had been heard of as raised by them.

2. The ἀκριβῶς παρηκολουθηκότι of Luke forbids us to imagine that he would have inserted any narrative in his Gospel which he had not ascertained to rest upon trustworthy testimony, as far as it was in his power to ensure this: and the means of ensuring it must have been at that time *so ample and satisfactory*, that I cannot imagine for a moment any other origin for the account, than *such testimony*.

3. If we enquire what was probably the *source* of the testimony, I answer, that but one person is conceivable as delivering it, and that person the Mother of our Lord. She was living in the Christian body for some time after the Ascension; and would most certainly have been appealed to for an account of the circumstances attending His birth and infancy.

4. If she gave any account of these things, it is inconceivable that this account should not have found its way into the records of the Lord's life possessed by the Christian Church, but that instead of it a spurious one should have been adopted by two of our Evangelists, and that so shortly after, or even coincident with, her own presence in the Church.

5. Just as inconceivable, even supposing the last difficulty surmounted, is the formation of a mythical, or in any other way unreal account of these things, and its adoption, in the primitive age of the Church. For the establishment of this I refer to the late Professor Mill's able tract, On the Mythic Interpretation of Luke i.;—in which

Christ was ushered in, accomplished, and sealed in heaven. And by recording the allusion to the *promise of the Father* (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the *fulfilment of that promise*, the great *result* of Redemption, was to be related. It may be remarked, that this *completeness*,—while it shews the earnest diligence used by the sacred writer in searching out and making use of every information within his reach,—forms an additional proof that he can never have seen the Gospels of Matthew and Mark,—or *he would* (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) *most certainly have availed himself of those parts of their narratives, which are now not contained in his own.*

6. The chronological notice, on the discovery, by the younger Zumpt, that Quirinus was twice governor of Syria, and the light thus thrown on Luke ii. 2, inserted here in the third edition, is now incorporated in the notes ad loc.

CHAPTER V.

THE GOSPEL ACCORDING TO JOHN.

SECTION I.

ITS AUTHORSHIP.

1. THE universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.

2. John was son of Zebedee and Salome, and younger (?)^{*} brother of James. His father was a Galilæan, and by occupation a fisherman on the lake of Galilee. Where he resided, is uncertain: perhaps at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps, in that particular expedition only with the sons of Zebedee, is no proof as to *their* residence there also.

3. The family of John seems not to have been one of the lowest class: we find *hired servants* in the ship with Zebedee, Mark i. 20; their

^{*} This is by no means certain. While Matt. and Mark always write 'Peter, James, and John'—Luke, ix. 28, and Acts i. 13 (not in rec.), has 'Peter, John, and James'; although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.

7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of his divine Master. In John xxi. we find the same personal distinction bestowed on the beloved disciple by our Lord after His Resurrection.

8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the background by Peter. See Acts iii. 1 ff.; viii. 14—25. The history leaves him at Jerusalem: where however he appears *not to have been on Paul's first visit to Jerusalem*, Gal. i. 18 ff., A.D. 38—40 (see chronological table in Prolegg. to Acts, Vol. II.), for he states that he saw *none of the Apostles save Peter and James*. On his second visit, Acts xi. 29, 30, cir. A.D. 43 (see as above), we have no intimation whether John was there or not. If the journey to determine the question about circumcision, Acts xv. 1, was identical with Paul's third visit, Gal. ii. 1 (which I have maintained in Prolegomena to Acts, Vol. II., p. 26), then at that date (i. e. cir. A.D. 50) John was in Jerusalem. After this time, we lose sight of the Apostles, nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (cir. A.D. 60), when we find only James resident there.

9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.

(a) It is related by Polycrates Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights (*σφαῖρα*, see Eusebius, iii. 31, and Heinichen's note) of Asia, died and was buried (*κεκοιμηται*) in Ephesus.

(β) Irenæus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan. (Adv. Hær. ii. 39, p. 148; iii. 1 and 3, pp. 174, 178, cited also by Eusebius, iii. 23.) To the same effect testify Clement of Alexandria (Euseb. *ibid.*), Origen (Euseb. iii. 1), Eusebius (*ibid.*), and Jerome (de Viris Illustr. c. 9).

10. But assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by St. Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles

SECTION II.

ITS SOURCES.

1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14; xiii. 2; xviii. 15; xix. 26; xx. 2, and especially xix. 35^{*}. Also xxi. 24.

2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of autoptic testimony.

3. The only question which arises on receiving this as the fact, has reference to the *diversity of style observed in the discourses* of our Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is supposed to be observable throughout the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.

4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some *common matter reported by both*. But such common matter, in any sufficient quantity for this purpose, *we do not possess*. No one discourse is reported by all four. Certain insulated sayings are so reported; e. g. John ii. 19; compare Matt. xxvi. 61, Mark xiv. 58.—John vi. 20; Matt. xiv. 27, Mark vi. 50.—John xii. 7, 8; Matt. xxvi. 10, 11, Mark xiv. 6, 7.—John xiv. 20; Matt. x. 40, Luke x. 16.—John xiv. 21; Matt. xxvi. 21, Mark xiv. 18.—John xiv. 37, 38; Matt. xxvi. 33, and ||.—John xx. 19; Luke xxiv. 36.—Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is *no such difference of style observable*.

5. We have then the following remarkable phenomenon presented by the two classes of narrators;—that the sayings of our Lord reported by the one are *different from*, and *exclusive of* those contained in the other. And this must very much modify our view of the subject in question.

6. It would be in the highest degree probable that our Lord would discourse mainly and usually on *two great branches of divine truth*: one of these being, the *nature and moral requirements of that kingdom which He came to found among men*, which would embrace the greater part of

* On the futility of the attempt to shew from this verse, on account of *εκεῖνος*, that the eye-witness spoken of is a different person from the writer of the Gospel, see note on the usage of *ἐκεῖνος* by our Evangelist, John vii. 29.

he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 81), the forms and cadences so familiar and habitual to himself.

10. It belongs to the present section of our subject, to enquire how far it may be supposed that John had seen or used the synoptic Gospels. I confess myself wholly unable to receive the supposition *that any of them, in their present form, had ever been seen by him*. On such a supposition, the phenomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of these Prolegg. will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i.;—the miraculous feeding in ch. vi.;—the whole history from ch. xii. 1, in its subject-matter, will come under this description. Let any *common passages* be selected, and tried by the considerations above advanced, ch. i. § ii.—and our conclusion must be that the report is *an independent one, not influenced or modified by theirs*. Of those parts of his Gospel which are peculiar to himself, I will speak in another section.

11. It is, however, an entirely distinct question, how far John had in his view the generally-received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on *testimony*, ch. i. 19; xix. 35; xxi. 24,—bore his part, and that no inconsiderable one, in the Apostles' witness to the facts of the evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel *assuming as known, certain facts contained in that cycle*. See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where *Simon Peter* is referred to as *one known*, before the giving of the latter name is related.

12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account. Sometimes, e. g. ch. vi. 1—14, xviii., xix., he goes over *the same ground* with it: and in no part can it by the most ingenious application of the supplementary theory be shewn, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.

13. I have no hesitation, therefore, in receiving as the true account of the source of this Gospel, that generally given and believed;—viz. *that we have it from the autoptic authority of the Apostle himself*.

Cerinthus; but instead of the Nicolaitans, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

6. Several of the ancients give in substance, the *supplementary* view of the design of John's Gospel. Clement of Alexandria, as cited by Eusebius, Hist. Eccl. vi. 14, related, τὸν Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικά ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. Eusebius in another place (Hist. Eccl. iii. 24) states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John wishing that there should be a complete account, gave in his Gospel the particulars *preceding* that event. The same is repeated almost verbatim by Jerome, ut supra. Later authors (see Lücke, Einleitung, p. 189) reproduced the conjectures of their predecessors as being traditions of the Church; and for the most part united the *polemical* with the *supplementary* theory².

7. None of the above-cited authors appeal to any *historical* or *traditional* fact, as the ground of their own statements. Those statements have therefore for us *no authority ab extra*, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.

8. Grotius, and some of the Socinian Commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called *disciples of John*, who held the Baptist to have been the Messiah. Others (as Herder, Overbeck, Ziegler) thought that the *Sabæi*, who combined gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in this a sufficient account of the peculiarities of the Gospel, supposed this or other polemic aims, to have been united with the supplementary one. Of this last number are Storr, Wegscheider, Hug, &c. Others again (as Paulus) finding in the Gospel no sufficient evidence either of a

² For an instance of the kind of use which is made of these notices in Eusebius and others by the advocates of the supplementary theory, see Wordsworth's note introductory to St. John: where such parts of them as suit that theory are strongly affirmed as fact, and called "the uniform consent of antiquity concerning the design of St. John's Gospel in relation to the other three," while the part not suiting it is hushed up under "for other reasons of a doctrinal nature."

polemical or a supplementary intention, fell back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the *peculiar phenomena* of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was *entirely untenable*. Again, not finding traces of a *polemical* design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be *apologetic* in its character (Hemsen, Seiffarth, Schott). Some, lastly, pronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31 (Credner). But, as Lücke remarks, even granting this, it may still be a lawful enquiry, *What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition*. The synoptic Evangelists had, he says, beyond question, *the same great design*, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly *not all*: and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially *the prologue*, which in this matter rules the Gospel, was composed.

10. Into these Lücke enquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in these Prolegomena, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relations observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case) sometimes supplies and gives precision to theirs, this has been only the *result*, but could in no way be the *aim* of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the enquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the apostolic age: (α) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels of Matthew and Mark. (β) Writings compiled with a more set purpose of giving a *complete* account, *in order*, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (γ) The third class would arise from the growing up of the faith, which at first

was a simple historical belief, into the maturer *γνώσις* of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such enquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes *may* have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.

12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23; xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. (α) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the shewing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer,—does John especially devote the middle and principal section of his Gospel. He shews that thereby His enemies were fulfilling the divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. (β) We may evidently see, from the diligence with which John accumulates autoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. (γ) The way also in which he relates the testimonies of our Lord respecting the manner, results, and voluntary nature of His own death,—that it was His true glorification,—that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. (δ) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9—13), a reproach against the Apostles, that they were low-born and ignorant men. In the case of Paul, we find very early a disposition on the part of some in the Churches, to set aside apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the synoptic Gospels, to prove that the Apostles often misunderstood the sayings of the Lord, and might from thence take occasion to vilify their present preaching as resting on similar misunderstanding. John,—from his relating so much at length the discourse of our Lord in which He promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from

should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the apostolic work,—the PERFECTING OF THE SAINTS¹.

SECTION IV.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. These two questions, as relating to John's Gospel, are too intimately connected to form the subject of separate sections.

2. The most ancient testimony, that of Irenæus, relates that it was matter copiously and ably handled in vol. i.,—and vol. ii. contains a running commentary in which many striking ideas are suggested. Without subscribing to all Luthardt's views, I cannot but think his book a most valuable contribution to a right understanding of our Gospel. The greater part of the new matter in my notes on St. John is derived from this source. Note to 2nd edition. [I may now say, that having since used Luthardt's book during a continuous pulpit exposition of the earlier part of St. John, I have ever found more and more reason to value it. No such attempt to give a general account of the aims and characteristics of the Gospel has ever before been made. A good translation of it could not fail to bring about in England a worthier appreciation of this wonderful Gospel.—Note to 3rd edition.] [The above opinion remaining in its full force, I may now add, that the second edition of Stier's *Reden Jesu* notices and reviews throughout the remarks of Luthardt, and forms a very valuable corrective to the sometimes overwrought views of that earnest and delightful writer.—Note to 4th edition.]

¹ It will be hardly necessary to state, but I do so in order to bring down the views respecting the Gospels advocated in these Prolegomena expressly to the date of this last edition, that additional study, and subsequent reflection, convince me more and more of the untenableness of the ordinary Harmonistic theories, and of that which attributes to St. John the design of supplementing the rest. I need only ask any student, who shares with me the same general idea of the fair and ingenuous principles which should rule our enquiries respecting this subject, to consult the introductions to the Gospels in Dr. Wordsworth's *Greek Testament*; and I feel assured he will derive similar confirmation, as far as it is gathered from seeing to what shifts the advocates of the procrustean theories are driven. Witness, e. g. the objection (1) and answer, p. 206: where those who doubt, as matter of fact, the communication of the three Gospels to St. John, are charged with disbelief in Inspiration, and are refuted by an *à priori* decree of Dr. Wordsworth's as to what was "morally certain" to have been the procedure of the Holy Spirit. And this is really but a fair sample of the way in which every received theory of the patristic and middle ages is advocated, and enforced by strong anathemas, in that and similar works. I may also mention, that the remarks in a work entitled "*The Gospel of St. Mark, in the Authorized Version, arranged in Parts and Sections, with Titles and Summaries of Contents, Marginal Notes of Time and Place, and a Preface; to which are appended, Cautions against the Greek Testament of Dean Alford, and the Hulsean Lectures of Dean Ellicott.*" For the Use of Schools and Young Students. By the Rev. J. Forshall, M.A., F.R.S., formerly Fellow of Exeter College,

dent will do well to remember, that *such late traditions are worthless exactly in proportion to their particularity of detail.*

6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in ch. v. 2 of the pool of Bethesda in the *present* tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he alone of the Evangelists speaks of places near Jerusalem, which would remain after the destruction, in the *past* tense (ch. xi. 18), which seems to shew that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing⁴. See, however, note on ch. xi. 18.

7. It has been variously inferred,—from ch. xxi. 18, 19,—that the Gospel must have been published *during the lifetime* of Peter;—for that, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfilment;—and from ch. xviii. 10, that it cannot have been published till *after his death*,—for that Peter's name would not have been mentioned, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19, being written *after* Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shewn in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.

8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as *ὁ λόγος τῆς ζωῆς, ἡ ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανέρωθη ἡμῖν*, 1 John i. 1, 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel (see Lücke, iii. 21 ff.). But *how long after*, we have no means of even conjecturing. And with regard to the Apocalypse, if we assume the Domitianic date (95 or 96 A.D.), upheld in Prolegg. to Revelation, § ii., we yet get no trustworthy points of comparison whereby to infer the date of the Gospel.

9. Our only resource then must be, the space included between the very wide limits above indicated. The final departure of Paul from Asia Minor, and indeed his death, must be supposed to have happened some time;—this, such as it is, will be our *terminus a quo*;—and our *terminus ad quem*, the probable duration of John's life, or more properly speaking,

αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος. Epiphan. Hæc. li. 12, p. 433.

⁴ See also ch. xviii. 1; xix. 41.

times. It may suffice to refer to such works as Lücke's *Einleitung*, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was by all recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.

2. Equally satisfactory is the testimony of the fathers after the close of the second century. The citations by Irenæus from this Gospel are very frequent, and express, both as to its canonicity and the name of its author. And his testimony is peculiarly valuable, because (1) he was an anti-gnostic: (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer: and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius,—the ancient Syriac version, the Peschito,—the adversaries of Christianity, Porphyry, and Julian,—all these refer to the Gospel as without doubt the work of the Apostle John.

3. We may then, *as far as antiquity is concerned*, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and apostolic men had related regarding the life of Christ,—nor Polycarp, who was himself a disciple of the Apostle John,—nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), makes any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.

4. But this circumstance, when fairly considered in connexion with *its universal recognition by writers following on these*, rather serves for a *confirmation of the genuineness* of this Gospel. It confessedly was written *late in the apostolic age*. As far then as silence (or apparent silence) can be valid as an argument, it seems to shew that the recognition of this Gospel, as might have been expected, was *later than that of the others*. And it is some confirmation also of this view, that Papias, if Eusebius (iii. 39) gives his testimony entire, appears *not to recognize Luke's Gospel, but only those of Matthew and Mark*. It is remarkable, however, on the other hand, that Papias (Eusebius, *ibid.*) recognizes the *First Epistle* of John, which, as remarked in § iv., was probably written *after the Gospel*. This would seem to make it probable that we have

his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the 13th of *Nisan*, and was crucified on the 14th. Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shewn, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with *the time of the institution* of the Lord's supper; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates, bishop of Ephesus, and Victor (Eusebius, *ut supra*), on the same point, *this question was not raised*, but the matter was debated on other grounds.

9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with suspicion. But Lücke has shewn (*Einl.* p. 119) that this was not the case: that *unquestionable traces of catholic reception of it are found before it was received by them*: and that, at all events, Irenæus recognized and used it contemporaneously with the Valentinians. The known opposition between the catholic Fathers and the Gnostics furnishes a sure guarantee, that, *had they first promulgated the Gospel, it never would have been received into the Canon of the catholic Church.*

10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon *internal* evidence. The first of these rests upon the assumed radical diversity between the views of the Person and teaching of Christ presented to us by John, and by the synoptic Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.

11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to shew that the Apostle John cannot have been the Author. Such are,—imagined want of connexion in certain parts (*ch.* iv. 44; xiii. 20; xiv. 31, where see notes);—an imputed inconsistency in the character and development of the treachery of Judas (see note on *ch.* vi. 64);—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness*);—the

* James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts; and vanishes the first of all the

7. With regard to the style of this Gospel, it may be remarked, (1) that Dionysius of Alexandria, as cited by Eusebius, Hist. Eccl. vii. 25, remarked the purity of its Greek as compared with that of the Apocalypse. τὰ μὲν γὰρ (the Gospel and First Epistle) οὐ μόνον ἀπταιστως κατὰ τὴν τῶν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἑρμηνείας γέγραπται. πολλοῦ γε δεῖ βάρβαρόν τινα φθόγγον, ἢ σολοικισμόν, ἢ ὅλως ἰδιωτισμόν ἐν αὐτοῖς εὑρεθῆναι. (2) That without subscribing to the whole of this eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its Greek is perhaps mainly owing to its far greater *simplicity of style*. While the deepest truths lie beneath the words, the words themselves are almost *colloquial* in their simplicity; the historical matter is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the cast of expression and thought is Hebraistic. 'Sermo quidem Græcus sed plane adumbratus ex Syriaco illius sæculi' (Grotius). There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different

8. First revelation of Himself as the Son of God (ii. 12—iv. 54), (a) in Jerusalem and Judæa (ii. 12—iii. 36), (b) in Samaria and Galilee (iv. 1—54).

II. JESUS AND THE JEWS: ch. v.—xii.

1. Jesus the Life. Opening of the conflict. ch. v. vi. (a) His divine working as Son of God—beginning of opposition (v. 1—47): (b) Jesus the Life in the flesh,—progress of belief and unbelief (vi. 1—71).

2. Jesus the Light. Height of the conflict. ch. vii.—x. (a) He meets the unbelief of the Jews at Jerusalem (vii. 1—52): (b) opposition between Jesus and the Jews at its height (viii. 12—59): (c) Jesus the Light of the world for salvation, and for judgment (ix. x.).

3. The delivery of Jesus to death is the Life and the Judgment of the world. ch. xi. xii. (a) The raising from the Dead (xi. 1—57): (b) Prophetic announcements of the Future (xii. 1—36): (c) Final judgment on Israel (ib. 37—50).

III. JESUS AND HIS OWN: ch. xiii.—xx.

1. Jesus' Love and the belief of His disciples. (a) His Love in condescension (xiii. 1—30): (b) His Love in keeping and completing the disciples in the faith (xiii. 31—xvi. 33): (c) His Love in the exaltation of the Son of God (xvii.).

2. Jesus the Lord: the unbelief of Israel, now in its completion: the belief of His own (ch. xviii.—xx.). (a) His free self-surrender to His enemies, and to the unbelief of Israel (xviii. 1—xix. 16): (b) His self-surrender to Death, and divine testimony in death (xix. 16—42): (c) His manifestation of Himself as passed from death into liberty and life, and the completion of the disciples' faith worked thereby (xx. 1—29).

The APPENDIX: ch. xxi. The glimpse into the future. (a) The symbolic draught of fishes (1—8): (b) the symbolic meal (9—14): (c) The calling and its prospect (15—23): (d) conclusion.

These leading sections he follows out into minor detail in other subdivisions of much interest.

edition of Erasmus mentioned above was nearly a reprint of his fourth, which was founded on his former editions corrected by the 'Complutensian, which had just been published at that time. But neither Erasmus nor the Complutensian editors had before them any sufficient critical apparatus whereupon to construct their text;—nor did the latter use faithfully even that which they had. Wetstein has shewn that their text is singularly corrupted and inaccurate. Erasmus also, besides committing numerous inaccuracies, tampered with the readings of the very few MSS. which he collated⁸. Stephens has given but a very vague account of the additional MSS. to which he had access, and the work appears to have been done with levity and carelessness. The Elzevirs differ from Stephens's third edition in about 150 readings only. (Tischendorf, ed. 7, p. lxxxv.)

4. The first systematic attempt to revise the received text which I shall notice here, as embracing in itself some previous partial ones, is that of J. J. Griesbach, whose edition (complete) appeared in 1796—1806. He collected and systematized the previous labours of Mill and Wetstein, adding to them very many collations of his own. His theory of various recensions of the Greek text apparent in the different classes of MSS., although arbitrarily carried out by him and those who have adopted it from him, has certainly a foundation in truth, and corresponds in the main to the phenomena:—but it misled him in the recension of the text. Nor has he been sufficiently careful in his collation of the principal MSS., nor consistent in the application of his own critical rules. Besides which, the number and complexity of his symbols indicating his judgment on the quality of the readings, form an objection to his edition as furnishing a text for general use.

5. The next considerable attempt to revise the text is found in the edition of Dr. Scholz, late Roman Catholic professor of sacred literature at Bonn. In his extensive travels undertaken in pursuance of his work, he discovered, and cursorily collated very many MSS. unknown before:—and in this, the pioneering department of criticism, his services were considerable. But the theory which he upheld with regard to the recension of the text is as untenable, as his own departure from it is manifest. He adopts, in the main, Griesbach's classification of MSS., arranging

⁸ Published at Alcalá (Complutum) in Spain, under the superintendence of Cardinal Ximenes. This edition was ready in 1514, two years before Erasmus published his first edition; but, from various delays, not published till 1522, after Erasmus had published his *third*.

⁹ Ut jam non repetam, quod Erasmus lectionem eorum quos habebat codicum Evangeliorum, Actorum et Epistolarum aliquoties temere mutaverit, cujus rei vestigia adhuc dum in ipsis codd. manifesta conspiciuntur, præter loca supra p. 44 allata. Quin neque ipse diffidetur, ultro ad amicos scribens "se codices suos præcastigasse." Wetst. prolegg. p. 127.

followed his own system, as Tischendorf, ed. Lips. 2, prolegg. p. xlv, has shewn by many instances. And he has not taken the pains which he should have done to obtain the best collations of the Vatican MS. (B), by far the most important for his work⁶; having neglected altogether that of Bartolucci, which was known and accessible to him;—nor of the Parisian Codex Ephremi (C), which was also accessible to him, but which he has taken from the imperfect collation of Wetstein.

7. These defects necessarily take off considerably from the otherwise valuable services of Lachmann to N. T. criticism. And it is much to be lamented that, owing to the nature of his plan, and the fact of its never having been thoroughly carried out, his work has ever been very generally and fatally misunderstood, and its readings cited by ignorant persons as if they were the result of the Editor's deliberate judgment. All this ought in fairness to be recognized, when we discuss the residuum of value which Lachmann's provisional labours now possess for the biblical student. It is undoubtedly true, as Dr. Tregelles has observed,—"Printed text of the Greek Test.," p. 113,—that, "let any objections be raised to the plan, let inconsistencies be pointed out in the execution, let corrections of varied kinds be suggested, still the fact will remain, that *the first Greek Testament, since the invention of printing, edited wholly on ancient authority, irrespective of modern traditions, is due to CHARLES LACHMANN.*" At the same time the student must take care to keep this high praise in its proper place. Lachmann's was the work of a pioneer, not that of a builder. It was not in his design, *in the work which we now possess*, to give us a critical and trustworthy text. This he might have done, had he lived, and had he not been deterred and discouraged by the general misunderstanding of what he had done. His real service to the cause of sacred criticism has been, the bold and uncompromising demolition of that unworthy and pedantic reverence for the received text, which stood in the way of all chance of discovering the genuine word of God; and, the clear indication of the *direction* which all future sound criticism must take, viz. a return to the evidence of the most ancient witnesses. For the firm hold which this latter principle has taken, for the comparative absence of blind fautorship of the received text, in spite of repeated attempts to shake the one and to re-establish the other, we have mainly to thank Lachmann: and this,—even in the midst of all conceded objections to his plan, to his carrying it out, and to his tone and temper,—is surely no mean eulogy.

For further and full description of his Edition, see Tregelles, "Printed text," &c., pp. 97—115.

⁶ See below, ch. vii. § i. catalogue of MSS. under B.

bution, at the time of its appearance, which had been yet made to the revision of the text of the New Testament. And I believe that all future texts arranged on critical principles, will be found to approach very closely to his. Such has been the case with my own, although in every instance of correction or re-arrangement I have been led, not by him, but as the careful reader may see, by the rules which he and I have followed in common. And it will be found by any who will take the trouble to compare our texts, that the differences between us are both numerous and important.

9. Tischendorf's *seventh* edition is a far larger work, and, on account of its many departures from the second and subsequent ones⁶, requires special notice.

As far as regards uniformity of plan and execution, this edition is certainly superior to the second. The array of witnesses cited for and against the text adopted is every where as copious as circumstances would admit. But it may be doubted whether in point of text this later edition is any advance on that other. While professing the same critical principles as before, the Editor has involved himself far more in subjective speculations, the tendency of which has been to lead him away in very many instances from the safe path of the consensus of our most ancient evidence, into the defence of a speculative text, respecting which arbitrary opinion may be as strongly pronounced on one side as on the other. This habit has resulted in a going back in a number of passages to the received text: so much so, that the defenders of that text against ancient evidence have claimed this edition of Tischendorf's as a victory on their side⁷. Undoubtedly, on all sound critical principles, it must be regarded, as far as its text is concerned, as a retrogression, rather than an advance, since that of the edition of 1849.

10. It is much to be regretted that in many particulars Tischendorf's digest should still present so many marks of inaccuracy; and that, where not borne out by others, so little reliance can be placed upon its citations of versions and Fathers. This is the universal testimony of those who have taken the pains to compare his citations with the originals: and I can add to it from my own experience. When I have had occasion to search the works of a Father to discover the real bearing of a passage which has been obscured by being partially extracted in

⁶ This term must, in Tischendorf's case, be taken with some qualification. His various editions do not represent successive deliberate recensions of his text and digest, nor do they embrace the same design, as in most other works: but they are merely, for the most part, varying *forms* under which he has issued his text, with or without an abbreviated digest of various readings. Properly speaking, we have had but *three* editions from him: the first in 1841, the second in 1849, and the third in 1857-9.

⁷ So, e. g., Dr. Wordsworth, Preface to his Greek Testament, vol. I. p. xiv.

the evidence on both sides: and always to give the whole of the testimony of the ancient MSS. (and of some which are later in date but old in text), of the versions as far as the seventh century, and the citations down to Eusebius inclusive.

In order to accomplish this end, Dr. Tregelles has himself spent much time on the labour of collating and re-collating, and has availed himself of trustworthy materials before collected by others.

14. It will be superfluous, to those who are acquainted with the character of Dr. Tregelles's previous biblical labours, to say that his work has been done with scrupulous fidelity and accuracy. And it is on this ground principally that his Edition is so peculiarly valuable: that we every where are assured of the ground on which we stand: and are not left to the fallacious influence of vast catalogues of authorities on which we know not whether we can fairly depend.

15. It was perhaps to be expected, that Dr. Tregelles, approaching biblical criticism from the side of faithful research and thorough assurance of his ground, should be somewhat more dependent than others on mere diplomatic evidence, and less alive to the necessity of judicially estimating, and in some cases even putting aside, the evidence of our oldest MSS. And if Tischendorf, in his last edition, has run into a fault on the side of speculative hypotheses as to the origin of readings found in those MSS., it must be confessed, that Tregelles has sometimes erred on the (certainly, far safer) side of scrupulous adherence to the mere literal evidence of the ancient MSS. I shall elsewhere try to shew, that to accept *merely* such literal evidence, is, in fact, to shut our eyes to very much of the *real evidence* which due study of the habits of the MSS., and consequent intelligent judgment *on* that literal testimony, might set before us^a.

16. Believing this, I cannot concur with Dr. Tregelles in his view of the conclusion to be arrived at from the evidence in many disputed places. My reasons will be stated at length in the subsequent paragraphs. Meantime I would beg my readers to carry away in their minds the impression, not of my dissent from Dr. Tregelles in regard to such passages, but of my thorough concurrence with his principles on the whole, and of my great value for his biblical labours, and for the spirit of painstaking and accuracy, and reverence, which every where distinguishes them. My *personal* obligations to him in the preparation of this edition will be acknowledged under their proper heads^b. No one among those interested in the elucidation of the sacred text can more heartily wish than I do, that he may have health and eyesight spared him to complete the important work which he has so faithfully and worthily begun.

^a See below, *part.* 38 ff.

^b See below, in the list of MSS.

durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans,

- γ) si ea quæ absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, præsertim breviores, et alia, quorum defectum librarius relegens quæ scripserat haud facile animadvertibat,
- δ) si ³ brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est,
- ε) si ³ sensu prorsus caret,
- ζ) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.

2) *Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit.* Obscuritate vero et difficultate sua eæ potissimum indoctos librarios vexarunt lectiones,

a) quarum sensus absque penitioris græcismi, hebraismi, historię, archæologię, &c. cognitione perspicere non facile poterant,

b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.

3) *Durior lectio præferatur ei, qua posita, oratio suaviter leniterque fluit.* Durior autem est lectio elliptica, hebraizans, solœca, a loquendi usu græcis consueto abhorrens aut verborum sono aures offendens.

4) *Insolentior lectio potior est ea, qua nil insoliti continetur.* Vocabula ergo rariora, aut hac saltem significatione, quæ eo de quo quæritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatiorebus. Pro exquisitiore enim librarii usitatio cupide arripere, et in illorum locum glossemata et interpretamenta (præsertim si margo aut loca parallela talia suppeditarent) substituere soliti sunt.

5) *Locutiones minus emphaticæ, nisi contextus et auctoris scopus emphasin postulent*³, *propius ad genuinam scripturam accedunt*, quam discrepantes ab ipsis lectionibus quibus major vis inest aut inesse videtur. Erudituli enim librarii⁴, ut commentatores, emphases amabant ac captabant.

³ Both these must be applied with caution: the first, because it is quite possible that an intelligent librarian might correct to the well-known expression of his author: the second, because that which on a mistaken conventional view of a passage, seems without sense, often acquires an admirable sense when the true context is discovered.

⁴ But it is evident that this exception requires the utmost caution in its application.

⁴ Librarios enim dicimus, et hic et alibi criticos simul ac codicum possessores intelligi volumus, qui in suis libris, e quibus alii deinceps exscripti sunt, vel ipsum textum

vocabulum perperam arripuerunt, novasque sic lectiones procuderunt. Si v. c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quæ ex hoc errorum fonte promanarunt, quantumvis vetustæ ac consequenter in complures libros transfusæ sint, recte rejiciuntur, præsertim si codices cæteroqui cognati ab hujus labis contagio puri deprehendantur⁸.

- 11) E pluribus ejusdem loci lectionibus *ea præstat, quæ velut media inter cæteras interjacet*; hoc est ea, quæ reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quanam ratione, seu potius quonam erroris genere, ex ipsa cæteræ omnes propullularint.
- 12) *Repudiantur lectiones glossam seu interpretamentum redolentes*, cujus generis interpolationes nullo negotio emunctionis naris criticus luteolfaciet.
- 13) *Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas*, magno consensu critici docent. (He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources.)
- 14) *Respuimus lectiones ortas primum in lectionariis*, quæ sæpissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie suppleendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur. (Similar cautions are here added against assuming this too promiscuously.)
- 15) *Damnandæ sunt lectiones e latina versione in græcos libros invectæ*. (Cautions are here also inserted against the practice of the earlier critics, who if they found in the græco-latin MSS. or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing.)

⁸ The vast number and extent of mistakes of this kind are only known to those who have carefully observed the phenomena of the later and usually less regarded mss. There is hardly an opportunity presented by similar endings of words, of which the fertile genius of error has not availed itself. And even in our most ancient MSS., these occur not unfrequently. A remarkable instance is found in A, 1 Cor. vi. 2—6, where because *ἡλαχίστων* ends ver. 2, and *ἀπ' ἡλίστων* ends ver. 6, the whole lying between is omitted, the transcriber's eye having passed on from the first *-ιστων* to the second; and another in B, Matt. xii. 46—48, where the whole ver. 47 is omitted between *λαλήσαι* and *λαλήσαι*.

a systematic course of correction had begun, and there existed errors of transcription of considerable standing. The earlier those corrections or errors originated, the more extensively would they be spread among our present families of manuscripts, and the more likely are they to have found their way into the generally received text. Also, I need hardly say, the more difficult are they of detection. The only sure way to detect them, is by intimate acquaintance with the general phenomena of manuscripts, the cursive as well as the uncial. Such acquaintance will enable us at once to pronounce a reading to be spurious, which yet has a vast array of MS. authority in its favour: just because we know that it furnishes an instance of a correction or of an error commonly found in other places."

26. But it is in the very course of applying this in practice, that difficulties have sprung up, of a nature so formidable, as to produce in me an oscillation back towards the purely diplomatic principle, as after all the only trustworthy one under our present circumstances.

27. For let us consider, the remarks above cited being taken as substantially correct, how we are to proceed. We find a certain number of MSS. and versions respecting which our knowledge is definite and reliable: whose date we can determine within very narrow limits of deviation. So far, as to external evidence, we are safe. We cannot arrive by their means at the original sacred text, for the reasons stated in the paragraph above quoted: viz. because, before they were written and made, a course of correction, and a series of mistakes in transcribing, had taken place: but we can arrive at a result of which we know the value: we can ascertain, in the main, what was the text of the times to which that body of evidence belongs: and we can then, under safe caution, apply to that text the above canons of subjective criticism: of which application I shall speak by and by. We now come to the great mass of cursive mss., written in later ages. What is stated above, that some of these possibly may be transcripts of texts of at least as much value as those of our more ancient MSS., hardly admits of a doubt: and in some few cases it has been ascertained that it is so. But in the great majority of cases, where are we now, as to definiteness of evidence? What do we know of the character of the texts which we are citing? Even supposing that our collations have been thoroughly made, as in the case of the mss. examined by Mr. Scrivener, how can we be sure that many of our witnesses ought not to be reduced to one, as being mere transcripts of one and the same text? Here all is uncertainty; all is vague, and liable to wide mistake. In this field it is, that the strong assertions may be safely made, which we so constantly find in the pages of those who would uphold the received text at all hazards: who tell us again and again that "*four or five mss. only*" read

The limits of such application will become narrowed: but by that very contraction it will become safer and more certain. It is manifest that we ought, in every case where it seems to be called for, to look at and weigh both sides: where the probabilities appear to be balanced, we are bound, in fair dealing with the sacred text, to leave on the mind of the critical reader the impression of that equilibrium, and for the general reader, *who must be furnished with a text*, to give the ancient witnesses the benefit of the doubt:—where the preponderance appears to us to be clear (a matter which I will presently illustrate) against the ancient MSS. and versions, we ought not to adhere stiffly and formally to diplomatic conformity, but boldly to reject them in this case, as we boldly follow them in others.

31. And as to this latter, I do not know that the difference between the principles of intelligent critics is very great. Certainly, as before remarked, Tischendorf, in his last edition, has committed himself to subjective speculations of a vague and untrustworthy kind: but they have been violations of his own principles. The difference with which I am mainly here concerned on this point, is that between the practice of Dr. Tregelles, and my own. In order to set this clearly before the reader, I will cite some of the principles which he has enounced in the Introductory Notice to his Greek Testament.

32. He says,

“(3.) If the reading of the ancient authorities in general is unanimous, there can be but little doubt that it should be followed, whatever may be the later testimonies: for it is most improbable that the independent testimony of early MSS., versions, and Fathers, should accord with regard to something entirely groundless.”

And,

“(6.) The readings respecting which a judgment must be formed, are those where the *evidence* is really divided in such a way, that it is needful to enquire on which side the balance preponderates. In such cases, it is not enough to enumerate authorities: they must be examined point by point. OTHER THINGS BEING EQUAL, (a) an early citation will sometimes be *decisive*, especially if it is given in express terms. (b) Also if one reading accords with a parallel passage and the other does not: (c) or if one introduces an amplification given elsewhere: (d) or if one seems to avoid a difficulty which the other does not: (e) or if there is *one* well-attested reading, and *several* others which may probably have been taken from it: (f) or if the one reading might be easily accounted for on principles connected with the known origin of variations: in such cases it is not difficult, on the whole, to form a judgment as to what was probably the original reading. It is quite true that at times it may be very doubtful

and short vowels. A reads ζογην for ζωνην Mark vi. 8; λαμβανωμεν for λαμβανομεν 1 John iii. 22: B reads εχωμεν for εχομεν Gal. vi. 10: C reads ζησωμεν for ζησομεν Rom. vi. 2, and συζησωμεν for -ομεν ib. 8: D reads χειρων σχισμα γινεται Mark ii. 22: AB read διωκομεν for διωκωμεν Rom. xiv. 19: AC read εισερχομεθα for -ομεθα Heb. iv. 3: AD read προσευξωμαι twice for -ομαι in 1 Cor. xiv. 15. Dr. Tregelles attempts (Horne, ut supra) to clear the most ancient MSS. from the charge of this confusion: but in vain; they are amenable to it in common with, though not to such an extent as, the later ones.

37. With these facts before us we come to such a reading as the εχωμεν of Rom. v. 1. Here we have certainly not one or two ancient MSS., but the consensus of all, together with the oldest versions and Fathers. And I own to having been so far shaken in the trustworthiness of subjectivities, that in the last edition of my second volume, I have edited εχωμεν, as matter of strict duty. But I have felt, while doing so, that my confidence in it, as the original word of St. Paul, was very much diminished owing to the practice of the MSS. of interchanging ο and ω.

38. But let us descend from this almost irrefragable diplomatic ground to the far more common case, where perhaps first-rate evidence being but scanty to begin with, all that exists in the particular case presents just such a reading as the mistakes or corrections of copyists are constantly bringing before us: where, without that balance of evidence which Tregelles seems to require as the condition for the exercise of critical judgment, some one of his six considerations might in most minds carry conviction as to the original reading; are we to abstain, in such a case, from sitting in judgment on the reading, and on the authority of two, or even but one, of our early uncials, to carry into our text what we are all but sure is not part of it, or leave out of it that which we are nearly certain belongs to it?

39. The question which I have just asked applies to the majority of passages where my readings differ from those of Dr. Tregelles. It would lead us too far, in these prolegomena, to examine them one by one; but if the reader, who follows my text and digest, notes the passages where I have been led, not by the weight of ancient external testimony, but by some one of the above-stated principles which seems to me to establish the text in spite of it, he may be nearly sure that in those Tregelles and I diverge.

40. The principal matter in which our great MSS. are at fault in the three Gospels, is, the piecing one Gospel from another in parallel places. The observation of a close student of the text will not fail to convince him, without "assuming that in every passage where there is variety of reading, the probability that two Evangelists did not use the

an impression, which we know would be contrary to the fact in the majority of instances⁴.

43. Secondly, *the very general concurrence of the character of text of our earliest MSS., versions, and Fathers, with that text which the soundest critical principles lead us to adopt.* This surely invests the authority of those early witnesses with a claim upon us which can never be set aside: whereas on the other hand, the fact, that the character of the text generally received, depending as it does in the main on our later uncials and on the mass of the cursive mss., instances so much more frequently the violation of sound critical principles, does seem to me to detract from the weight of those later witnesses in a measure which no mere concurrence of numbers can ever fill up.

44. If this were reversed: if we found, the earlier we mounted up, the Gospels more conformed, instead of more divergent: easy readings abounding instead of difficult ones: if we found that the text at present received differed from that of the early ages in being more harsh, more apparently discrepant from itself, more difficult and startling: then indeed we should have good reason to cling pertinaciously to it, and to believe, in spite of history, that the vigilance of the church over the sacred word had been ever on the increase, at a period in her history when all her other graces were on the decline: then we should be compelled to take as truth the plaint of the old tragedian, *ἄνω ποταμῶν ἱερῶν χωροῦσι παγὰι*⁵, and to accept for once the prodigy, that “the further from the source the clearer the stream.” The fact that all this is undeniably the other way: that the process by which the present received text has been attained has been that of crumbling down salient points, softening irregularities, conforming differences, favouring prevalent doctrines⁶,—forms what will ever prove to me an insuperable

⁴ It would be impossible here to range over such a number of examples as would prove this to the reader. But Mr. Scrivener himself furnishes a comment which may at least tend to relax the stringency of his own conclusion from those which he adduces: “I am fully aware that in a field so wide as the criticism of the N. T., those who dexterously select their examples may prove just what they will.” It is true he has avoided the imputation of “dexterous selection” in those now brought forward by him (Introd. &c. pp. 401, 2): but may not almost the same be said of any limited selection of examples as set against the great prevailing currents of MS. evidence? The dissidence of ancient testimony is, I own, more valuable to me than the concurrence of that which is later. The study of the various readings in parallel places in the gospels will, I should imagine, bring most minds to the same conclusion.

⁵ Eur. Med. 414.

⁶ Mr. Scrivener says (Introd. p. 406), “I am sorry he should think it right to add, ‘favouring prevalent doctrines.’ Why should any one be backward in stating that which is a notorious fact?” Mr. S.’s two next pages are very instructive as to the

adoption of it as a critical gnomon would be the worst imaginable retrograde step in sacred criticism.

47. I am very anxious, in concluding this section, not to leave the impression on the reader that my present text differs from the former ones, or from those of Tischendorf and Tregelles, *more than is really the case*. In fact, with regard to the principles which regulate the decision in by far the greater number of differing readings, we are all in accord. It is but seldom, in most parts of the N. T., that those passages occur where our reasons of divergence come into play. And the same caution should be carried yet further. When it is objected by such writers as the critic in the British Quarterly, that "the texts in the modern critical editions are not even substantially the same," let the reader not hastily take this for granted, but carefully examine for himself how far it is true. He will find, that while in some passages differing views as to the comparative value of mere diplomatic evidence and of subjective considerations have led modern critical editors to different results, in the great mass of cases they are in accord. And let him hence learn to estimate the real gain which has accrued to our knowledge of the sacred text from that modern criticism which it is now becoming the fashion to despise: the positive progress which has been made in all those places where the ancient MSS. are unanimous against our received text: and the more satisfactory state of our knowledge by means of more collations, and the exercise of critical judgment, even in those places where the true reading is, and perhaps must ever remain, a matter of doubt.

48. It now remains to give a brief account of the *method of spelling* adopted in the text which I have edited. It has been taken, like the text itself, from the testimony of our most ancient existing MSS.

The following table is intended to bring into one view the main outlines of the course pursued in this volume, and to aid in freeing the digest as far as possible from all purely orthographical details:—

ἀλεις, Mk i. 16, 17, AB¹. [But ἀλεις retained in Mt iv. 18, 19 (αλεις B¹, αλεις C) and Lu v. 2 (αλεις ACQ^N). In Mk i., C is defective; N has αλεις ver 16, αλεις ver 17.]

ἀλλ' for ἀλλά (or *vice versa*). Whenever weighty testimony necessitates a change in the ordinary text, the chief witnesses for the form adopted are given as briefly as possible in the digest *ad loc.* Similarly with all other cases of elision or non-elision.

ἀνάγειον ABCD. (Mk xiv. 15; Lu xxii. 12.)

ἀνάπαρος ADR. (Lu xiv. 13, 21: B¹ has the two forms.)

ἀντιπέρας ABDR^{EN}. (Lu viii. 26.)

ἀποκέννων AC, and sometimes DN.

βαθίως ABCD. (Lu xxiv. 1.)

βαλλάντιον ABD, supported also by CQT^Σ.

κάγω, κάμοι, κάμέ, κᾶν, κάκεϊ, κάκειθεν, κάκεινος, or their respective uncontracted forms, edited according to the preponderance of the early testimony briefly given in the digest. Variation only noticed when this consensus differs from the *textus receptus*.

Καφαρναούμ BDZ⁸. [The received Καπερ. is found in ACP.]

κράβαττος ABCD. [B¹(Verc) has κραββυττος in Mk ii. 9, 11, 12, and only there; κραβαττος in ver 4; also in Mk vi., Joh v. &c. In Joh v., N has κραβατον (sic).]

λεγίων BDN. So also C in Mk v. 9, but in v. 15 -ε-; -ε- has been retained in this edition in Mk xxvi. 53, Lu viii. 30. λεγειων is the form in D Mt xxvi. 53, and in B¹ Lu viii. 30: in both these MSS. ε and ι are constantly confounded; this is therefore equivalent to λεγιών, as λεγαιων D³ (Lu viii. 30) is to λεγιών.

Λευί AB, Lu iii. 29. Similarly Λευι Heb vii. 5 (BCD¹N); Λευις Heb vii. 9 (BC¹), Lu v. 27 (ABCD⁸R⁸), Lu v. 29 (ABCR⁸); Λευιτης Lu x. 32 (BD), Joh i. 19 (BN); Λευιτικός Heb vii. 11 (BDN). In all places B has -ει-, but as it is certainly a special characteristic of B to substitute ει for ι (e. g. γενομαι, γινωσκω, κρινω, μισω, τρωω), it has not been followed in Λευι or Λευις (except when further supported, as above), Ηλειας, Ιερειω, Γαλιλαια, Ελισαβερ. It is fair to remark that ει is not *invariably* found in B, e. g. κρινω is spelt with ι; κρινω, with ει: we find also (and have edited) 'Εζκιας, Ζαχαρίας, 'Αβιδ, 'Ιερειας, 'Ιεχονίας, Λυσανιας. The tendency in C was rather to substitute ι for ει; but in Mt xxviii. 3, we have ventured to reject ειδα though supported by ABCD, and in Mk i. 5 Ιεροσολυμειται (ABD). There is no doubt that some names should be written with ει which it has been customary to spell with ι, but about many others there is an uncertainty which it has been thought best that the text of this edition should reflect. The following names, occurring for the most part in the genealogies of Mt i. and Lu iii. have been edited with -ει-:—'Αμναιδαβ B (Mt i. 4 D defective) D (Lu iii. 33, an omission in B), 'Εσλαι AB, 'Ηλαι AB, 'Ιωσαιας BD, Μαλχαι AB, Νηφαι AB, Νινευιται ABCD (in Mt xii. 41 (but Νινευιται Lu xi. 30, with AC against B, D omitting the ver), 'Οζιαις BD, Χωραζειν ABC⁸.

λήμφομαι ABCDNQRTN. So also in all compounds. Similarly ἀνάληψις ABCD (Lu ix. 51), λήμψις ABD¹ (Phil iv. 15, C defective).

Μαριάμ and Μαρία. The leading MSS. do not seem to be uniform in their practice. All agree in Μαριάμ Lu i. 27, and in making the genitive case Μαρίας (it occurs 7 times). In the dative, there is no reason to depart from the received reading Μαριάμ Lu ii. 5 (D alone reading Μαρία), Μαρία τῇ Μαγδ. Mk xvi. 9 (C has Μαριάμ). In the accusative, there is sufficient authority throughout the gospels for editing Μαριάμ; rejecting the received Μαρίαν in Joh xi., on the authority of BC: but Μαρίαν is read in B Mt i. 20; in D, Lu ii. 16; and in ABC, Rom xvi. 6. [For variations between μ and ν, compare 'Ιωανάν and Κανάν (Lu iii. 30, 36) where μ has been edited with BN: similarly in ver. 27 for 'Ιωανάν, 'Ιωανάν is read in N.]

Μαθθαιος B¹D and, in Mt ix. 9, Lu vi. 15, N. This form has been adopted by Lachmann, Tischdf., and Tregelles. The received Μαθ. is supported by AC &c., and, in Mk iii. 18, by N. Similarly Μαθθάν (Mt i.) and Μαθθάρ in Lu iii. 29, but Μαθθάρ (so even B, Verc) in Lu iii. 24.

μαχαίρη, Mt xxvi. 52 (ABC), Lu xxii. 49 (B¹DT). Similarly πηλμύρης B⁸EN (Lu vi. 48).

Μωϋσής BD and, at least sometimes, R⁸EN; so also occasionally A (Rev xv. 3) C (Heb iii. 2, 5). In the dative Μωυσει is the form generally found in BDN, but B¹ has -ση in Mk ix. 4. The accusative occurs only once in the gospels (Lu xvi. 29), and

συνμαθητης ACDN (Joh xi. 16 : *συμμ.* B[Verc]); *συλλαμβάνειν* holds its ground in B : in ed. Verc. *συνλ.* is read 11 times, *συνλ.* only once (Phil iv. 3). The same is the case with *συνλίγειν* : *συνλ.* all 7 times in B (*συνλ.* D in Mt xiii. at least.)

συνλυτῆσθαι BCD (Mk iii. 5).

συνπαράγειν ABCDPQR (Lu xxiii. 48).

συνπνίγειν ABCD. [*Corrige* Mk iv. 19.]

συνπορεύεσθαι ABC. (Mk x. 1, *var. lect.* in D.)

συνσταυροῦν ABN. (Mt xxvii. 44 [C def., D *var. lect.*], Joh xix. 32 [CD def.].)

ταμίον BD Mt vi. 6. [All agree in this form in the 3 other passages.]

τεσσαράκοντα AB'CPN. (C contains only one of the 4 places [Mt. iv. 2] in the gospels in which the word is found.) But *τῆσσαρες* in B throughout the gospels; *τεσσερες* in N (Joh xi. 17 ; xix. 23); *τεσσαρ.* 5 times in A, *τεσσερα* once (Joh xix. 23). So also *ἐκαθερίσθη* has been edited in Mk i. 42 with A B'(sic) C; but *ἐκαθαρίσθη* in the 7 other places, in 6 of which B has *-θαρ-*, in Mt viii. 3 *-θαρ-*, 1. m.

χρεοφαλίτης ABDI,PRZ. (Lu vii. 41 ; xvi. 5. C defective in both.)

49. The conflicting claims of *ἄν* and *ἐάν* have in general more the character of various readings than of mere orthographical variations. But the habit of B and many other MSS., and also of the printed text from the *textus receptus* to that of the present volume, brings before us many cases in which *ἐάν* must be looked upon merely as a popular corruption for *ἄν*. The following is a list of certain of these, compiled by Kuenen and Cobet (*N. T. ad fidem Cod. Vat. Præf. p. lxxiii*), in which B has *εαν*. Mt. v. 19 (once); xi. 27; xii. 32 (once)*; xv. 5; xvi. 19 (once)*, 25*; xviii. 5, 18 (once), 19; xx. 4; xxii. 9*; xxiv. 28; xxvi. 13; Mk iii. 28*; vi. 10; viii. 35 (once)*; x. 35; xiii. 11; xiv. 9; Lu. vii. 23; ix. 57*; xvii. 33; Acts ii. 21*; viii. 19. On looking out these places in critical editions, we find that in every one of them D has *αν*. In those marked with an asterisk the text of this edition differs from the received. In the rest, the received, as well as our text, has the form found in B. Three other instances in the Gospels and Acts are included in Cobet's list, these are:—Mt viii. 19, where, D being deficient, there seems to be no important variation from the reading *ἐάν*; Lu ix. 48, where it is doubtful which reading is really found in B (the Bentley collation contradicting the two Roman editions); and Lu x. 35, which we have separated because it is the only one of the list in which B stands alone, and in which we have retained the reading not found in that MS.

50. One other matter, referred in the digest to the prolegomena, must be treated of here. We have to decide in some way or other between the readings *Γαδαρηνων*, *Γερασσηνων*, and *Γεργεσηνων* in the parallel passages of the three synoptical evangelists (Mt viii. 28; Mk v. 1; Lu viii. 26, 37). There being strong ancient evidence for each of these words, and each occurring in all three gospels, how are we to find out which of them belongs properly to any one of the three? The ancient versions are

SECTION II.

OF THE VARIOUS READINGS.

1. The digest of various readings in the fourth edition of this volume was entirely re-written. In the present edition the whole has been carefully revised and the processes mentioned in the next paragraph carried out more thoroughly and consistently than in the previous edition. This labour has been undertaken and carried through, under my own superintendence, by the Rev. A. W. Grafton.

2. The particulars in which these editions differ from their predecessors may be thus stated:

a) The weeding out of matter untrustworthy, or irrelevant, or not properly belonging to a work whose *main* purpose is philological and exegetical.

β) The insertion of valuable additional matter which has chiefly accrued by the labours of collators during the years 1856—April, 1863.

3. With reference to the former of these, I may remark that experience has shewn great numbers of the cursive MSS. commonly cited for or against readings in the sacred text, to be evidence of the most uncertain and questionable kind. Their readings have been very imperfectly collated: their individual character is little known: the impression given by a long array of them on one side is most fallacious, for we know not whether an equally long array might not be mustered on the other, had they been more thoroughly collated. This remark applies to very many readings which are commonly supposed to rest on the almost unanimous testimony of the later MSS. The whole reasoning founded on them has been loose and baseless. We know not the stability of our ground.

4. It seemed therefore in re-arranging the digest for the fourth edition, that it would be best to banish from it all uncertain and ill-assured evidence, and to construct our text out of that only, on which we could entirely depend. The abbreviations “*al.*₂₀ Scholz,” “*al.*₁₀₀ Tischendorf,” and the like, no longer appear, since, in our entire ignorance of any definite particulars, such statements tend only to mislead. A summary of the evidence of the cursive MSS. is given in passages where they have been really examined. We have been able to place on our margin and cite systematically three of the most important and most thoroughly collated of the cursive MSS. Others have been occasionally cited, chiefly with the view of shewing something of the relation which they bear either to our more ancient MSS. or to the *textus receptus*.

5. As respects the omission of irrelevant matter, it may be remarked, that at the same time with the long lists of cursive MSS., has vanished from our digest the pretension of being a *complete* account of all various

appy, apparently.

ast, asterisk. w-ast, or with-ast, marked with an asterisk or asterisks:
see note on "ob" below.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, it denotes that the reading referred to is found in the body of his commentary, and not in the text printed at the head of the commentary. This last is often very much tampered with.

corr, corrector.

corr^d, corrected.

ed, edition.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

ev, evangelistarium, i. e. a copy of the Gospels arranged for church use.

exc, except.

expr, expressly.

gr, greek—when appended to a letter denoting a Græco-latin MS. means that the reading of the Latin text differs from that of the Greek.

ins, insert—"ins καὶ AB" means that the MSS. A and B insert καὶ.

marg, margin. marg-eccles denotes that the reading cited is given on the margin as an alteration to be made in reading the passage in church, e. g. the name of our Lord, where the pronoun would otherwise stand, at the beginning of a "Gospel for the day."

ob, obelus. w-ob, or with-ob, marked with an obelus or with obeli. This abbreviation and "ast" are principally used with reference to the later Syriac version⁹.

om, omit—"om καὶ AB" means that the MSS. A and B omit the καὶ given in the text or inserted by other MSS.

pref, prefix. e. g. "aft τ¹ ins καὶ A: pref C." "pref" means that C inserts καὶ bef τ¹ instead of after it as A does.

rec, the *textus receptus*, or received text of the Greek Testament. Used in this edition when elz and Steph agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which this is appended.

⁹ On these marks Tregelles observes: "The asterisks and obeli shew points of similarity to the Syriac version of the Old Test. made from the Hexaplar text of the LXX as revised by Origen. As that translation employs those marks, borrowed from the Greek text, to indicate variations from the Hebrew, so too here, they seemed to be used in a similar manner; they thus point out respectively additions, and words which are marked as if they should be omitted. It looks, therefore, as if in revising, additions had been introduced marked with an asterisk, and that whatever was or was deemed redundant was marked with an obelus." (Treg. in Horne, vol. iv. p. 272.)

aided by personal study of the text in matters of which Lexicons do not treat. I have also used with profit, but not extensively, Grinfield's *Editio Hellenistica Novi Testamenti*, and take this opportunity of acknowledging my obligations to that work.

3. The hindrances, as well as the helps, to such a compilation, should be mentioned. They mainly consisted in the almost uniform *inaccuracy in the references in the existing Lexicons*. In Schleusner and Parkhurst, little more than half of the passages referred to were to be found. Their citations are *copied without verification*. In Wahl, this was not the case, nor are the inaccuracies so many; but the errors in printing have introduced far more than were compatible with a profitable use of his very laborious and copious work. An honourable exception to the general inaccuracy of our Lexicon references I found in Robinson's Greek and English Lexicon to the New Testament, edited by Dr. Bloomfield. I was however constrained principally to use Wahl, from his greater copiousness in detail. I cannot omit to mention the very complete and accurate Concordance of Bruder, as saving the scholar very much of the complication of lexical arrangement, and giving freer scope for the exercise of his own judgment. I only wish I had been acquainted with it seventeen years ago, when I began to compile these references: as I might have been saved many a weary hour's search.

4. In the present work, *no reference has been inserted which has not been verified*¹: and I trust that the accuracy of the printing has corresponded to my earnest desire that the whole may be found correct. In the course of so many thousand citations, I cannot expect but that errors will occasionally have crept in: those which have been discovered will be found in the table of errata, and I shall still be obliged to any reader who may discover additional mistakes, to communicate with me (addressed at Messrs. Rivingtons', Waterloo Place) that they may be corrected.

5. The sources whence the references have been drawn have been, (1) *the text of the Greek Testament itself*, as affording instances of similarity of usage or construction,—of use of the same or different words in parallel passages of the Gospels,—or of tacit reference to the words and acts of our Lord in the Epistles:—(2) *the Septuagint version* of the Old Testament; as being, from the place and time of its publication, its use by the New Testament writers, and its similarity of style and diction, so full of interest in the elucidations of the sacred text:—(3) *the Apocrypha*, which approaches even more nearly than the LXX to the peculiar Hellenistic style of the New Testament:—and (4) the

¹ An exception to this has arisen: as experience has approved the almost unexceptionable accuracy of Bruder's Concordance, I have generally cited from him in the later additions to my references, without verifying.

7. The student is requested not to consider the references in any instance as embracing *the whole number of times* where a word occurs in the New Testament,—*unless it be expressly so stated*. In by far the greater number of cases, they consist merely of a selection, at discretion, from an abundance of similar instances. At the same time considerable pains have been now taken to make some one set of references in each volume *exhaustive*; which one has then been used as the *stock* reference for that particular word or construction.

8. To avoid mistakes, I think it well to advertise the student, that when the references extend *below the text*, they are to be read *in single lines* across the page.

9. In this Fifth edition as well as in the Fourth, the whole body of references has been gone over, and many corrections and insertions made. The object proposed in doing this has been, to supply a more complete account, both of ἀπὸ λέγόμενα and of peculiar usage of words and constructions, in the sacred Writers, however common such words or constructions may be in ordinary Greek: to add, in very many instances, references to the LXX: and to bring the former portion of my work, in which the design of the body of references had less opened before me than it afterwards did, into harmony with the subsequent volumes. In this part of the preparation of these two last editions, I have had the valuable co-operation of the Rev. Robert Hake, M.A., Minor Canon of Canterbury, without whom it would have been impossible that it should have been accomplished.

CHAPTER VII.

APPARATUS CRITICUS¹.

SECTION I.

MANUSCRIPTS OF THE GREEK TESTAMENT REFERRED TO IN THIS EDITION.

Manuscripts written in the capital, or uncial character.

A. The MS. referred to by this symbol is that commonly called the Alexandrine, or CODEX ALEXANDRINUS. It once belonged to Cyrillus Lucaris, patriarch of Alexandria and then of Constantinople,

¹ For a more complete account of the subject of this chapter, I would refer the reader to Tregelles' vol. iv. of the new edition of Horne's Introduction, p. 152 ff., and to Scrivener's Introduction to N. T. Criticism, p. 76 ff.

tion is published in Ford's Appendix to Woide's edition of the Codex Alexandrinus, 1799. It was made on the margin of a copy of Cephalaëus' Greek Testament, Argentorati 1524, still amongst Bentley's books in the Library of Trin. Coll. Camb. (4) Notes of alterations by the original scribe and other correctors. These notes were procured for Bentley by the Abbé de Stosch, and were till lately supposed to be lost. They were made by the Abbate Rulotta (Rl.), and are preserved amongst Bentley's papers in the Library of Trinity College, Cambridge (B. 17. 20). The Codex has been occasionally consulted for the verification of certain readings by Tregelles, Tischendorf, and others. A list of readings examined at Rome by the present editor (Feb. 1861), and by the Rev. E. C. Cure, Fellow of Merton College, Oxford (April 1862), will be found at the end of these prolegomena. A description, with a photograph of a portion of a page, is given in Burgon's "Letters from Rome," London 1861. This most important MS. was probably written in the *fourth century* (Hug, Tischendorf, al.).

- C. THE CODEX EPHRAEMI, preserved in the Imperial Library at Paris, MS. Gr. No. 9.—It is a Codex rescriptus or palimpsest, consisting of the works of Ephraem the Syrian written over the MS. of extensive fragments of the Old and New Testaments². It seems to have come to France with Catherine de' Medici, and to her from Cardinal Nicolas Ridolfi. Tischendorf thinks it probable that he got it from Andrew John Lascaris, who at the fall of the Eastern Empire was sent to the East by Lorenzo de' Medici to preserve such MSS. as had escaped the ravages of the Turks. This is confirmed by the later corrections (C³) in the MS., which were evidently made at Constantinople³. But from the form of the letters, and other peculiarities, it is believed to have been written at Alexandria, or at all events, where the Alexandrine dialect and method of writing prevailed. Its text is perhaps the *purest* example of the Alexandrine text,—holding a place about midway between the Constantinopolitan MSS. and most of those of the Alexandrine recension. It was edited very handsomely in uncial type, with copious dissertations, &c., by Tischendorf, in 1843. He assigns to it an age at least equal to A, and places it also in the *fifth century*. Corrections were written in, apparently in the sixth and ninth centuries: these are respectively cited as C², C³.

² The extent of these fragments being indicated in every case by the notes in the inner margin of the text, I have not thought it necessary to swell the Prolegomena by also specifying them here. The same remark applies to the lacunæ in the other MSS.

³ The general reader may be advantageously referred to the careful and accurate account of this MS. given in the "Christian Remembrancer" for October 1862, Vol. xliv. p. 273 et seq.

dissertation on it, so copious as to serve for an edition of the codex itself. This dissertation was published by Vinke in 1843. Contains the four Gospels with many lacunæ, which have increased since Wetstein's time. Tischendorf in 1841 examined the codex and compared it with Heringa's collation. Tischendorf assigns it to the *ninth century*: Tregelles, to the *tenth*.

- G. The Codex Harleianus, 5684, in the British Museum, brought by Andrew Seidel from the East. Contains the Gospels with many lacunæ. Collated by J. C. Wolf, to whom it once belonged, and recently by Tischendorf and Tregelles (known as Seidelii I, or Wolfii A). Ascribed to the *ninth* or *tenth century*.
- H. The Codex Wolfi B, now in the public library at Hamburg. Its history is the same as that of the last MS. Its contents, the Gospels,—with many lacunæ: its assigned date, about the end of the *ninth century*. It was collated by Wolf, Tregelles, and Tischendorf.
- I. FRAGMENTA PALIMPSESTA TISCHENDORFIANA (or Codex Tischendorfianus II.). "Certain portions of the New Test. in Greek, under Georgian writing. The parts appear to vary from the *fifth* to the *seventh* century. Examined by Tregelles, and since edited by Tischendorf in his *Monumenta Sacra*, 1855." (Tregelles.) The volume is now in the Imperial Library at St. Petersburg. Tischendorf states that he can distinguish the remains of seven different MSS. The three most ancient of these he considers quite equal to C or A both in age and in purity of text. The first of these [cited in this edn as I_a] contains: John xi. 50—xii. 9; xv. 12—xvi. 2; xix. 11—24. The second [I_b], 1 Cor. xv. 53—xvi. 9; Tit. i. 1—13; Acts xxviii. 8—17. The third [I_c], Mt. xiv. 13—16 and 19—23; xxiv. 37—xxv. 1; xxv. 32—45; xxvi. 31—45. Mk. ix. 14—22; xiv. 58—70. These are all ascribed to the *fifth century*. The fourth fragment [I_d] contains Mt. xvii. 22—xviii. 3; xviii. 11—19; xix. 5—14; Lu. xviii. 14—25; Joh. iv. 52—v. 8; xx. 17—26. The seventh [I_e], Lu. vii. 39—49; xxiv. 10—19. These two are assigned to the *sixth century* and compared with Cod. P. The two remaining fragments, Tischd's fifth and sixth, contain portions of the Acts and are ascribed to a century later than the two preceding.
- K. The Codex Cyprius, brought from the island of Cyprus to Paris, and now in the Imperial Library there (MS. Gr. 63). Contains the Gospels (entire), memoirs of the saints of the Greek Church, and the canons of Eusebius. Collated by Tischendorf and Tregelles. Its text is peculiar and *sui generis*; and is consequently of much value. Assigned to the *ninth century*.
- L. The Codex Regius Parisiensis (Bibliothèque Impériale Manuscrit 110]

canons of Eusebius. Written by Michael, a monk, in the year 949. Collated by Birch, whose collation Treg. and Tischdf. have used; hence when quoted as agreeing with the received text, its testimony is only "e silentio Birchii."

- T. CODEX BORGIANUS 1, in the Library of the Propaganda at Rome, of the *fifth century* (probably). Contains fragments of Lu. and Joh. with a Sahidic version. The portions Joh. vi. 28—67; vii. 6—viii. 31 were published by A. A. Georgi, at Rome, in 1789: and examined by Tischendorf. This Græco-Egyptian MS. also contains a portion of St. Luke, ch. xxii. 20 to xxiii. 20, which was first brought to my notice by Dr. Tregelles, as being mentioned by Zoega in his "Catalogus codicum Copticorum MSS. qui in Museo Borgiano Velitris adservantur." My brother, the Rev. Bradley H. Alford, happening to be at Rome, was fortunate enough to obtain permission to collate this ancient fragment, and sent me the collation, from which the readings were, in edn. 4 of this vol., first published. Two other portions of the same MS. were once in the possession of C. G. Woide and were published by Ford in the Appendix to the Codex Alexandrinus, Oxford, 1799. They comprise Lu. xii. 15—xiii. 32; Joh. viii. 33—42.
- U. The Codex Nanianus 1, in St. Mark's library at Venice (I. viii.), contains the Gospels entire, with the canons of Eusebius. It has been collated by Tischendorf and Tregelles. Assigned to the *tenth century*.
- V. A MS. in the library of the Holy Synod at Moscow. (No number, referred to as "in a box.") Contains the Gospels,—as far as Joh. vii. 39, in uncial letters of about the *ninth century* (Tischdf.);—after that, in cursive characters of the thirteenth century. Collated by Matthæi.
- X. The Codex Monacensis, formerly Ingolstadiensis. (University Library, Munich, I. 26.) Contains the four Gospels with numerous lacunæ. It is accompanied by an interspersed commentary. Ascribed to the end of the *ninth*, or beginning of the *tenth century*. Collated by Tischendorf and Tregelles.
- Y. A fragment, No. 225, in the Barberini library at Rome. Contains Joh. xvi. 3—xix. 41. Assigned to the *eighth* or *ninth century*. Edited by Tischendorf, "Monumenta Sacra," 1846, pp. 37—50.
- Z. The CODEX RESCRIPTUS DUBLINENSIS, in the library of Trinity College, Dublin. Contains, of the N. T., the Gospel of Matthew. It was discovered (under the cursive writing of a copy of Chrysostom de Sacerdotio, extracts from Epiphanius, &c.) by Dr. Barrett, who published all that he could read in not very exact copper-plate fac simile at the expense of the college in 1801. Tregelles, in 1853, by

thirteenth century. The elder writing must have been part of a volume of large folio size; for the leaves are now folded across, the later writing running the other way. The text is in round full well-formed Uncial letters, such as I should have had no difficulty in ascribing to the *sixth* century, were it not that the Catena of the same age has the round letters (ΘΘΟΘ) so cramped as to make me believe that it belongs to the *eighth* century. Besides the ordinary κεφάλαια or τίτλοι, this MS. contains also the same chapters as the Vatican MS., similarly numbered. The only other document in which I have ever seen this *Capitulatio Vaticana* is the Vatican Codex itself; nor do I know of its being found elsewhere. Occasionally the same portion of Scripture occurs twice, when accompanied by a different Patristic extract."

- N. The CODEX SINAITICUS. Procured by Tischendorf, in 1859, from the Monastery of St. Catherine on Mount Sinai. A magnificent edition prepared at the expense of the Emperor of Russia appeared in January, 1863. The Codex Frederico-Augustanus (now at Leipzig), obtained in 1844 from the same monastery, is a portion of the same copy of the Greek Bible, the 148 leaves of which containing the entire New Testament, the Ep. of Barnabas, parts of Hermas, and 199 more leaves of the Septuagint have now been edited by the discoverer. The assertion made by Dr. Simonides that the MS. was written by himself about 1840, he being then a very young man (accounts of his age vary) is contradicted by the phenomena of the MS. itself; and is moreover only one of an astonishing series which the learned men of Greece, Germany, and England have found it impossible to believe. The MS. has four columns on a page, and has been altered by several different correctors, one or more of whom Tischendorf considers to have lived in the sixth century. The work of the original scribe has been examined, not only by Tischendorf, but by Tregelles and other competent judges, and is by them assigned to the *fourth* century. The internal character of the text, down to the most minute particulars, agrees with the external, as the student may judge for himself by its readings given in the digest on the Gospel of St. John. The correctors as distinguished by Tischendorf are:—A, of the same age with the MS. itself, probably the corrector who revised the book, before it left the hands of the scribe, denoted therefore by us corr'; B, who in the first page of Mt. began inserting breathings, accents, &c., but did not carry out his design, and touched only a few later passages; C^a (cited as N^a) has corrected very largely throughout the book. Wherever it is not stated to the contrary in our digest, it is to be understood that C^a altered the reading cited as found in

ditional, 17136) brought from the Nitrian valleys. Edited by Tischdf. in "Mon. Sacra Nov. Coll. vol. ii." Tischendorf ascribes these fragments to the *fifth* or even to the *fourth* century.

Frag. Par. (W^a or W in Tischdf.) A fragment in the Imperial Library at Paris, attached to MS. Gr. 314, containing only two leaves, Lu. ix. 36—47; x. 12—22. Edited by Tischendorf in "Mon. Sacra," 1846, pp. 51—56. Ascribed to the *eighth* century.

Frag. Sang. (W^e in Tischdf. ed. 7.) Fragmentum Sangallense. Three leaves published by Tischendorf, Mon. Sacra, vol. iii. Contains Mk. ii. 8—16; Lu. i. 20—32; 64—79. Ascribed to the *ninth* century.

Frag. Sin. (A in Tischdf. ed. 2.) Two fragments, Mt. xx. 8—15; Lu. i. 14—20, found by Tischendorf in the monastery of St. Catherine, Mount Sinai. Published in "Annales Vindobonenses," 1846. Of the former part of the *ninth* century.

Cod. Guelph., Cod. Bodl., Cod. Veron., and Cod. Turic. are MSS. at Wolfenbuttel, the Bodleian, Verona, and Turin respectively, which contain one or more of the hymns in Lu. i. ii. Tischendorf calls them O^a, O^b, O^c, O^d, and ascribes the first two to the *ninth*, and the last two to the *sixth* century.

Coisl.-oct.-marg., or Coisl.-LXX-marg. (F^a in Tischdf.) On the margin of the great Coislinian Octateuch of the Septuagint several texts from the N. T. are written in uncial characters of the *sixth* or *seventh* century. The following are the passages from the Gospels: Mt. v. 48; xii. 48; xxvii. 25; Lu. i. 42; ii. 24; xxiii. 21; Joh. v. 35; vi. 53, 55. The whole are published by Tischendorf, "Monumenta Sacra," 1846, p. 400.

Manuscripts written in cursive letters.

(I.) *Scrivener's Manuscripts* ^a.

a. Lambeth 1175. Brought from the Greek Archipelago by Professor Carlyle. "Very few rare or noticeable readings will be found in this document, which approaches as nearly to the received text as many of a much lower date." Probably of the *eleventh* century.

b. Lambeth 1176. "Well merits Burney's commendation, 'eximie notæ.'" About the *twelfth* century.

^a These MSS., none of which (except ev-y) have as yet been shewn to be of any great critical value, have been occasionally cited in the present edition (as Scr's a, Scr's b c d, and the like); especially in those places where their evidence may help to point out the time at which the more modern of the received readings arose. "Scr's mss.," appended to any reading in the digest, means that all the MSS. in this list which contain the passage, with the exception of any (Scr's c g, or the like) expressly cited for some opposing reading. The remarks given above are extracted from Scrivener's own description.

- u and v, once formed part of the Carlyle collection, but were returned in 1817 to the Patriarch of Jerusalem. u badly collated in Mt. and Mk. for Carlyle. v collated in Mk. i. 1—iv. 16: Joh. vii. 53—viii. 11 by Dr. Burney. The readings from these collations, and from his own accurate collations of MSS. a to h and k to t published by Scrivener in "A full and exact collation of about 20 Gr. MSS," 8vo. Cambridge, 1853.
- v. The readings of this MS. are given (with those of i and w) in the Appendix to Scrivener's "Codex Augiensis." When cited in this volume it is referred to as 236. (See below.)
- w. Trinity College, Cambridge, B. x. 16. Written A.D. 1316. [=1 in Acts and Epistles.]
- ev—y. Brit. Mus. Burney 22. Dated 1319, but Scrivener thinks this was added some time after the writing of the MS. and that it really dates from the *twelfth century*. The text is a very important one.

(II.) *Cursive MSS. contained in the lists of Scholz and others.*

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
1	Basle, K. iii. 3. (late B. vi. 27.)	X.	Wetstein, Tregelles, and Roth *.	1	1	—
2	Basle, B. vi. 25. (now — ?)	XV.	Used as the copy for Erasmus' edition of the Gospels. Bengel's Bas. β.	—	—	—
3	Vienna, Theol. Kol. 5.	XII.	Alter. Known as Corsendoncensis. (Forlos. 15.)	3	3	—
4	Paris, 84.	XII.	Stephens' γ'. Scholz (Mt. Joh.). Defective Matt. ii. 9—20, Joh. i. 49—iii. 11.	—	—	—
5	Paris, 106.	XII.	Stephens' δ'. Scholz.	5	5	—
6	Paris, 112.	XIII. (or XI.)	Stephens' ε'. Scholz (Mt., Mk. i.—iv., Joh. vii., viii.).	6	6	6
7	Paris, 71.	XI.	Stephens' σ'. Scholz (Mk. i.—vi., Joh. iii.—viii.).	—	—	—
8	Paris, 49.	XI.	Stephens' ζ'. Scholz (Joh.).	—	—	—
9	Paris, 83.	1168	Stephens' β'. Kuster's Par. 3. Scholz (Mt. i.—viii., Mk. i.—iv., Joh. iv.—viii.).	—	—	—
10	Paris, 91.	XIII.	Kuster's Par. 1. Inspected by Griesbach. Scholz (Mk. i.—iv., Joh. v.—viii.).	—	—	—
11	Paris, 121, 122.	XII.	Kuster's Par. 4. Scholz ("denuo").	—	—	—
12	Paris, 230.	XI.	Scholz (Mk., Lu., Joh.). [Wetstein gives, under this number, readings from MSS. 119, 120, and from another which has not been identified, all mixed together.]	—	—	—

* "There are uncial MSS. of the Gospels more recent than this cursive copy; but none of the later MSS. of that class is comparable to this, as to the goodness of the text in the Gospels." (Tregelles.)

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
30	Paris, 100.	XVI.	Readings from 1st chapters of Mt., Larroque in Mill. Cited with 31 as in <i>Colb.</i> 4. Inspected by Scholz. Written by Hermonymus.	—	—	—
31	Paris, 94.	XIII.	Readings from Mt., Mk., Larroque in Mill. Cited with 30 as <i>Colb.</i> 4. Inspected by Scholz.	—	—	—
32	Paris, 116.	XII.	Readings from Mt., Larroque in Mill (<i>Colb.</i> 5). Defective Mt. i. 1—x. 22; xxiv. 15—30; Lu. xxii. 35—Joh. iv. 20. Inspected by Scholz.	—	—	—
33	Paris, 14.	XI.	Tregelles. Called the Queen of the cursive MSS.	17	13	—
34	Paris, Coisl. 195.	XI.	Cursorily collated by Wetstein and Scholz. Catena. From Mt. Athos.	—	—	—
35	Paris, Coisl. 199.	XI.	Cursorily collated by Wetstein and Scholz.	18	14	17
36	Paris, Coisl. 20.	XI.	Cursorily collated by Wetstein and Scholz. Commentary. From Mt. Athos.	—	—	—
37	Paris, Coisl. 21.	XII.	Cursorily collated by Wetstein and Scholz.	—	—	—
38	Paris, Cosil. 200.	XIII.	(Stephen's <i>Θ</i> ?) Written by order of the Emperor Michael Palaeologus. Defective Mt. xiv. 15—xv. 30; xx. 14—xxi. 27; Mk. xii. 3—xiii. 4.	?	19	?
39	Paris, Coisl. 23.	XII.	Cursorily collated by Wetstein and Scholz. Once at Mt. Athos. A copy of 34. (Wetst.)	—	—	—
40	Paris, Cosil. 22.	XI.	C. c. Wetst. Sz. Commentary. From Constantinople, once at Mt. Athos. Ends at Joh. xx. 25.	—	—	—
41	Paris, Coisl. 24.	XI.	C. c. Wetst. Sz. Contains Mt., Mk. with Commentary.	—	—	—
42	. . . . .	—	Mill's <i>Med.</i> Possibly the same as K above.	—	—	—
43	Bibl. de l'Arsenal, Paris, 4.	XI.	Inspected by Simon and Scholz. Known as San Maglorianus.	130	54	—
44	Brit. Mus. Addl. MSS. 4949.	XI.	De Missy in Wetstein.	—	—	—
45	Bodleian, Baroc. 31.	XIV.	Mill's <i>Bodl.</i> 1. Inspected by Griesbach.	—	—	—
46	Bodleian, Baroc. 29.	XV.	Mill's <i>Bodl.</i> 2.	—	—	—
47	Bodleian, Misc. 9.	XV.	Mill's <i>Bodl.</i> 6. Ussher in Walton's Polyglott (<i>Bodl.</i> 1).	—	—	—
48	Bodleian, Misc. 1.	XII.	Mill's <i>Bodl.</i> 7. Scholia.	—	—	—
49	Bodleian, Roe 1.	XI.	Mill's <i>Roe</i> 1.	—	—	—
50	Bodleian, Laud. 33.	XI.	Mill's <i>Laud.</i> 1. Catena. Defective Mt. i. 1—ix. 35; xii. 3—24; xxv. 20—31; Mk. xiv. 40—xvi. 20; Joh. v. 18—end of Gosp.	—	—	—
51	Bodleian, Laud. 31.	XIII.	Mill's <i>Laud.</i> 2. Insp. by Griesbach.	38	32	—
52	Bodleian, Laud. 3.	1286	Mill's <i>Laud.</i> 5. Insp. by Griesbach.	—	—	—
53	Bodleian, Selden. 63.	XIV.	Mill's <i>Seld.</i> 1.	—	—	—
54	Bodleian, Selden. 54.	1338	Mill's <i>Seld.</i> 2.	—	—	—
55	Bodleian, Selden. 5.	XV.	Mill's <i>Seld.</i> 3.	—	—	—
56	Line. Coll. Oxf. 18.	XV.	Ussher in Walton. Mill (<i>Lin.</i>). Inspected by Dobbin (with 61).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
126	Wolfenbüttel, xvi. 16.	XI.	Mentioned by Knittel. Consulted in some places by Tischendorf.	—	—	—
127	Vatican, 349.	XII.	Birch ("per omnia").	—	—	—
128	Vatican, 356.	XI.	Cited by Birch in Mt. v. 47 and Joh. viii. 1.	—	—	—
129	Vatican, 358.	XII.	Birch (Luke i.—ix. and Mt. xxvii. 16, 17; Mk. xvi. 9; Joh. i. 28; xxi. 25).	—	—	—
130	Vatican, 359.	XIII.	Birch ("Præter loca selecta ex Mt., Mk., Joh., integrum Lucæ Evangelium accurate contulimus"). Latin version.	—	—	—
131	Vatican, 360.	XI.	Birch ("quatuor evangelia accurate per omnia contuli").	77	70	66
132	Vatican, 361.	XI.	Birch ("Lu. i—iv. accurate" and inspected in other places).	—	—	—
133	Vatican, 363.	XI.	Birch (Lu. i—x. and select places).	78	71	—
134	Vatican, 364.	XI.	Birch ("citatur Lu. i—iv. et ad Joh. viii. 1").	—	—	—
135	Vatican, 365.	XI.	Birch ("Lu. i—iii., accurate" and inspected in other places). The first 26 leaves supplied by a later hand.	—	—	—
136	Vatican, 665.	XIII.	Contains Mt. and Mk. with commentary. Inspected by Birch in select places of Mt.	—	—	—
137	Vatican, 756.	XII.	Cited in a few passages by Birch. With a marginal commentary.	—	—	—
138	Vatican, 757.	XII.	Inspected by Birch. Commentary and scholia.	—	—	—
139	Vatican, 758.	XII.	Contains Lu. and Joh. with commentary. Inspected by Birch.	—	—	—
140	Vatican, 1158.	XII.	Inspected by Scholz.	—	—	—
141	Vatican, 1160.	XIII.	Inspected by Scholz.	86	75	40
142	Vatican, 1210.	XI.	Inspected by Scholz.	87	76	—
143	Vatican, 1229.	XI.	Lu. i—vi. accurately collated by Birch. Commentary.	—	—	—
144	Vatican, 1254.	XI.	Inspected by Birch and Scholz.	—	—	—
145	Vatican, 1548.	XIII.	Inspected by Birch and Scholz. Contains only Lu. Joh. Lu. xvii—xxi. written by a different hand from the rest. Def. Lu. iv. 15—v. 36; Joh. i. 1—26.	—	—	—
146	Vatican, Palat. 5.	XII.	Contains Mt. Mk. with marginal commentary. Inspected by Birch and Scholz.	—	—	—
147	Vatican, Palat. 89.	XI.	Inspected by Birch and Scholz.	—	—	—
148	Vatican, Palat. 136.	XII.	Inspected by Birch and Scholz. Scholia.	—	—	—
149	Vatican, Palat. 171.	XIV.	Inspected by Birch and Scholz.	88	77	25
150	Vatican, Palat. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
151	Vatican, Palat. 220.	XI.	Inspected by Birch and Scholz. Scholia.	—	—	—
152	Vatican, Palat. 227.	XI.	Inspected by Birch and Scholz.	—	—	—
153	Vatican, Palat. 229.	XIII.	Scholz ("maxima pars").	—	—	—
154	Vatican, Alex. 28.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
155	Vatican, Alex. 79.	XIV.	Inspected by Birch and Scholz.	—	—	—
156	Vatican, Alex. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
157	Vatican, Urb. 2.	XII.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
158	Vatican, Pio 53.	XI.	Inspected by Birch and Scholz.	—	—	—
159	Rome : Barberini, 8.	XI.	Inspected by Birch and Scholz.	—	—	—
160	Rome : Barberini, 9.	1123	Inspected by Birch and Scholz.	—	—	—
161	Rome : Barberini, 10.	X.	Inspected by Birch and Scholz. Def. Joh. xvi. 6—xxi. 25.	—	—	—
162	Rome : Barberini, 11.	1153	Inspected by Birch and Scholz.	—	—	—
163	Rome : Barberini, 12.	XI.	Inspected by Birch and Scholz.	—	—	—
164	Rome : Barberini, 13.	1040	Inspected by Birch and Scholz.	—	—	—
165	Rome : Barberini, 14.	1197	Inspected by Birch and Scholz. With the vulgate Latin.	—	—	—
166	Rome : Barberini, 115.	XIII.	Inspected by Birch and Scholz. Contains Lu. ix. 33—xxiv. 24, and Joh.	—	—	—
167	Rome : Barberini, 208.	XIV.	Inspected by Birch and Scholz.	—	—	—
168	Rome : Barberini, 211.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
169	Rome : Vallicella, B. 133.	XII.	Inspected by Birch and Scholz.	—	—	—
170	Rome : Vallicella, C. 61.	XII.	Inspected by Birch and Scholz.	—	—	—
171	Rome : Vallicella, C. 73.	XIV.	Inspected by Birch and Scholz.	—	—	—
172	<i>Not identified.</i>	XII.	Vallicella, F. 90 formerly contained the four gospels.	—	—	—
173	Vatican, 1983.	XII.	Inspected by Birch (<i>Basilianus</i> 22) and Scholz. Defective Joh. xiii. 1—xxi. 25.	—	—	—
174	Vatican, 2002.	1053	Inspected by Birch (<i>Bas.</i> 41) and Scholz. Defective Mt. i. 1—ii. 1; Joh. i. 1—27; viii. 47—xxi. 25.	—	—	—
175	Vatican, 2080.	XI.	Inspected by Birch (<i>Bas.</i> 119) and Scholz. Defective Mt. i. 1—iv. 17.	194	41	20
176	Vatican, 2113.	XIII.	Inspected by Birch (<i>Bas.</i> 152) and Scholz. Defective Mt. i. 1 —x. 13; Joh. ii. 1—xxi. 25.	—	—	—
177	Vatican, (?)	XI.	Inspected by Birch and Scholz. Defective Joh. i. 1—29. (Formerly Monastery of St. Basil, 163.)	—	—	—
178	Rome : Angelica, A. 1. 5.	XI.	Inspected by Birch and Scholz. Defective Joh. xxi. 17—end.	—	—	—
179	Rome : Angelica, A. 4. 11.	XII.	Inspected by Birch and Scholz. Some leaves supplied by a later hand.	—	—	—
180	Rome : Propaganda, 250.	XI.	Readings given by Zoega (in Birch, as <i>Borg.</i> 2) and Scholz. Acts and Epistles added in 1284.	92	82	44
181	<i>Not identified.</i>	XI.	A MS. belonging to Francis Xavier Cardinal de Zelada, inspected by Birch. Scholia.	—	—	—
182	Florence : Lauren- tian, vi. 11.	XII.	Inspected by Birch and Scholz.	—	—	—
183	Florence : Laur. vi. 14.	XII.	Inspected by Birch and Scholz.	—	—	—
184	Florence : Laur. vi. 15.	XIII.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
185	Florence: Laur., vi. 16.	XII.	Inspected by Birch and Scholz.	—	—	—
186	Florence: Laur., vi. 18.	XI.	Inspected by Birch and Scholz.	—	—	—
187	Florence: Laur., vi. 23.	XII.	Inspected by Birch and Scholz.	—	—	—
188	Florence: Laur., vi. 25.	XI.	Inspected by Birch and Scholz.	—	—	—
189	Florence: Laur., vi. 27.	XII.	Inspected by Birch and Scholz. Joh. defective at end.	239	141	—
190	Florence: Laur., vi. 28.	1285	Inspected by Birch and Scholz.	—	—	—
191	Florence: Laur., vi. 29.	XIII.	Inspected by Birch and Scholz.	—	—	—
192	Florence: Laur., vi. 30.	XIII.	Inspected by Birch and Scholz.	—	—	—
193	Florence: Laur., vi. 32.	XI.	Inspected by Birch and Scholz.	—	—	—
194	Florence: Laur., vi. 33.	XI.	Inspected by Birch and Scholz.	—	—	—
195	Florence: Laur., vi. 34.	XI.	Inspected by Birch and Scholz.	—	—	—
196	Florence: Laur., viii. 12.	XII.	Inspected by Birch and Scholz. Catena.	—	—	—
197	Florence: Laur., viii. 14.	XI.	Contains, besides Ep. of Ja., only fragments of Mt. and Mk., with Chr.'s Commentary. Inspected by Birch and Scholz.	—	90	—
198	Florence: Laur., 256.	XIII.	Inspected by Birch and Scholz.	—	—	—
199	<i>Not identified.</i>	XII.	Inspected by Birch. Formerly No. 5 in Lib. of Monastery of St. Mary, Florence. Scholia.	—	—	—
200	<i>Not identified.</i>	X.	Inspected by Birch. Formerly No. 6 in Lib. of Monastery of St. Mary, Florence.	—	—	—
201	Brit. Mus., Addl. MS., 11837.	1357	Scrivener. Cited as "m" in <i>Gospels</i> , "h" in <i>Epistles</i> , and "b" in <i>Apocalypse</i> .	104	91	b
202	<i>Not identified.</i>	XII.	Inspected by Birch. Formerly No. 705 in Lib. of Monastery of St. Mary, Florence.	—	—	—
[203]	. . . . .	. . .	A MS. in modern Greek. formerly No. 707 in Lib. of St. Mary, Florence.	—	—	—
204	Bologna: Can. Reg., 640.	XI.	Inspected by Birch.	105	92	—
205	St. Mark's Venice, 5.	XV.	Inspected by Birch. Written for Cardinal Bessarion. In Gospels and Apoc. apparently copied from 209.	106	93	88
206	St. Mark's Venice, 6.	XV.	Inspected by Birch.	107	94	—
207	St. Mark's Venice, 8.	X.	Inspected by Birch. Defective at beginning.	—	—	—
208	St. Mark's Venice, 9.	X.	Inspected by Birch.	—	—	—
209	St. Mark's Venice, 10.	XV.	Inspected by Birch.	108	95	46
210	St. Mark's Venice, 27.	X.	Mentioned by Birch. Catena.	—	—	—
211	St. Mark's Venice, 539.	XII.	Inspected by Birch. Arabic version. Defective at beginning of Lu. and of Joh.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
241	Dresden.	XI.	Matthæi (k). Belonged to Matthæi.	120	104	47
242	Moscow: Synod, 380.	XII.	Matthæi (l).	121	105	48
243	Moscow: Typogr., 13.	XIV.	Matthæi (m). Contains Mt. Lu. with Thl.'s commentary.	—	—	—
244	Moscow: Typogr., 1.	XII.	Matthæi (n). Euthymius' commentary.	—	—	—
245	Moscow: Synod, 265.	1199	Matthæi (o).	—	—	—
246	Moscow: Synod, 261.	XIV.	Matthæi (p). Defective Mt. xii. 41—xiii. 55; Joh. xvii. 24—xviii. 20.	—	—	—
247	Moscow: Synod, 373.	XII.	Matthæi (q).	—	—	—
248	Moscow: Synod, 264.	1275	Matthæi (r).	—	—	—
249	Moscow: Synod, 94.	XI.	Matthæi (s). Contains Joh. with catena.	—	—	—
[250]	. . . . .	—	The cursive portion of Cod. "V" above. Better cited as V ^r .	—	—	—
251	Moscow: Tab. Imp.	XI.	Matthæi (x).	—	—	—
252	Dresden.	XI.	Matthæi (z). Belonged to Matthæi.	—	—	—
253	?	XI.	Matthæi (10). Once belonged to St. Michael's Monastery at Jerusalem and then to Abp. Nicephorus.	—	—	—
254	?	XI.	Matthæi (11). Belonged to Matthæi, in 1482 to the Monastery of St. Athanasius. Contains Lu. Joh. with scholia.	—	—	—
[255]	[Moscow: Synod 139.]	XIII.	Matthæi (12). More properly a MS. of Chr.'s commentary. It contains only fragments of the gospels.	—	—	—
256	Moscow: Typogr. 3.	IX. ?	Matthæi (14). Scholia on Mk. Lu. with fragments of the text.	—	—	—
[257]	. . . . .	—	= Frag-mosq (<i>above</i> , p. 115).	—	—	—
258	Dresden.	XIII.	Matthæi 17.	—	—	—
259	Moscow: Synod, 45.	XI.	Matthæi (a).	—	—	—
260	Paris, 51.	XII.	Scholz ("maximā pars").	—	—	—
261	Paris, 52.	XII.	Scholz (Mt. xi—xiii; Mk. v—vii.; Lu. i—v.; Joh. v—viii.). Mt. i. 1—xi. 1 supplied in the XIVth century. Defective Lu. xxiv. 39—end of gosp.	—	—	—
262	Paris, 53.	X.	Scholz ("integre"). Various readings from Jerusalem MSS. given by the original scribe. Text very like that of Cod. A.	—	—	—
263	Paris, 61.	XIII.	Scholz (Mt. viii.—xiv.; Mk. i.—iv.; Joh. ii.—v.). Additional readings given by Reiche; who states that it does not contain the Apocalypse. ("Codicum insigniorum Par. asserv. Descriptio.")	137	117	—
264	Paris, 65.	XIII.	Scholz (Mt. xviii.—xxiv.; Mk. iii.—v.; Joh. iv.—viii.).	—	—	—
265	Paris, 66.	X.	Scholz. (Mt., the whole; Mk. i.—v.; Lu. xxii.—xxiv.; Joh. v.—viii.).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
296	Paris, 123.	XVI.	Inspected by Scholz. Written by Angelus Vergetius.	—	—	—
297	Paris, 140 A.	XII.	Inspected by Scholz.	—	—	—
298	Paris, 175 A.	XII.	Scholz ("maxima pars").	—	—	—
299	Paris, 177.	XI.	Scholz ("cod. integer").	—	—	—
300	Paris, 186.	XI.	Scholz ("cod. integer"). Contains Mt., Mk., and Lu., with catena and Thl.'s comm.	—	—	—
301	Paris, 187.	XI.	Scholz ("cod. integer"). With a catena.	—	—	—
302	Paris, 193.	XVI.	Inspected by Scholz. Contains fragments of Mt. and Lu., with a commentary.	—	—	—
303	Paris, 194 A.	XII.	Contains Joh. i.—iv. with Thl.'s comm. Bound up with ev-62.	—	—	—
304	Paris, 194.	XIII.	Inspected by Scholz. Contains Mt. and Mk. With a catena.	—	—	—
305	Paris, 195.	XIII.	Inspected by Scholz. Contains Mt. and Mk. with a catena.	—	—	—
306	Paris, 197.	XII.	Contains Mt. and Joh. with Thl.'s comm.	—	—	—
307	Paris, 199.	XI.	Contains Mt. and Joh. with a commentary.	—	—	—
308	Paris, 200.	XII.	Contains Mt. and Joh. with a commentary. Defective in some parts.	—	—	—
309	Paris, 201.	XII.	Inspected by Scholz. Contains the four gospels with Chr.'s comm. on Mt. and Joh., Victor's comm. on Mk., and Tit-bostr.'s comm. on Lu.	—	—	—
310	Paris, 202.	XI.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
311	Paris, 203.	XII.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
312	Paris, 206.	1308	Inspected by Scholz. Contains Mk. with Victor's comm.	—	—	—
313	Paris, 208.	XIV.	Inspected by Scholz. Contains Lu. with a catena. Defective.	—	—	—
314	Paris, 209.	XII.	Inspected by Scholz. Contains Joh. with commentary.	—	—	—
315	Paris, 210.	XIII.	Inspected by Scholz. Contains Joh. with commentary. Defective ch. xiv. 25—ch. xv. 16; ch. xxi. 22—25.	—	—	—
316	Paris, 211.	XII.	Inspected by Scholz. Contains Lu. and Joh. with a commentary. Defective.	—	—	—
317	Paris, 212.	XII.	Inspected by Scholz. Contains Joh. x. 9—xxi. 25 with a catena.	—	—	—
318	Paris, 213.	XIV.	Inspected by Scholz. Contains Joh. vii. 1—xxi. 25 with a commentary.	—	—	—
319	Paris, 231.	XII.	Inspected by Scholz. Commentary. Defective.	—	—	—
320	Paris, 232.	XI.	Inspected by Scholz. Contains Lu. with a commentary.	—	—	—
[321]	. . . . .	. .	Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris MSS., p. 45.) Should be cited as ev-101.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
[356]	. . . . .	. .	Ven. 545 [cent. XVI.] contains Titbostr.'s catena on Lu. "raro textus Luce laudatur." (Scholz.)	—	—	—
357	Venice, 28.	XI.	Inspected by Scholz. Contains Lu. and Joh. with a catena.	—	—	—
358	Modena, 9. (II. A. 9.)	XIV.	Inspected by Scholz.	—	—	—
359	Modena, 243. (III. B. 16.)	XIV.	Inspected by Scholz.	—	—	—
360	At Parma?	XI.	De Rossi (1.) in Scholz.	—	—	—
361	At Parma?	XIII.	De Rossi (2.) in Scholz.	—	—	—
362	Not identified.	XIII.	A MS. of Lu. with catena. Described by Lami, A.D. 1738, as then at St. Mary's Monastery, Florence.	—	—	—
363	Florence: Laur., vi. 13.	XIII.	Inspected by Scholz.	180	144	—
364	Florence: Laur., vi. 24.	XIII.	Inspected by Scholz.	—	—	—
365	Florence: Laur., vi. 36.	XIII.	Inspected by Scholz.	181	145	—
366	Florence: Laur., (2607?)	XII.	Contains Mt. with a catena. Def. at beg.	—	—	—
367	Florence: Laur., (2708?)	1332	Inspected by Scholz.	182	146	?
368	Florence: Riccardi, 84.	XV.	Inspected by Scholz. Contains Joh., Apoc., Epp., a lectionary (cited as lect-37), and Plato's Ep. to Dionys.	230	150	84
369	Florence: Riccardi, 90.	XII.	Fragments of Mk. (vi.—25—ix. 45; x. 17—xvi. 9) bound up with a Greek Grammar &c.	—	—	—
370	Not identified.	XIV.	Formerly Riccardi K. I. 11. Described by Lami. With Thl.'s comm.	—	—	—
371	Vatican, 1159.	X.	Inspected by Scholz.	—	—	—
372	Vatican, 1161.	XV.	Inspected by Scholz. Defective Joh. iii. 1—end of gosp.	—	—	—
373	Vatican, 1423.	XV.	Inspected by Scholz. Catena. Defective at end.	—	—	—
374	Vatican, 1445.	XII.	Inspected by Scholz. Commentary.	—	—	—
375	Vatican, 1533.	XII.	Inspected by Scholz.	—	—	—
376	Vatican, 1539.	XI.	Inspected by Scholz.	—	—	—
377	Vatican, 1618.	XV.	Inspected by Scholz.	—	—	—
378	Vatican, 1658.	XIV.	A fragment of Mt. with Chr.'s comm. bound up with other matter.	—	—	—
379	Vatican, 1769.	XV.	Inspected by Scholz.	—	—	—
380	Vatican, 2139.	XV.	Inspected by Scholz.	—	—	—
381	Vatican, Pal. 20.	XIV.	Inspected by Scholz. Contains Lu. with a catena.	—	—	—
382	Vatican, 2070.	XIII.	Scholz ("maxima pars"). Defective. Leaves misplaced.	—	—	—
383	} Three MSS. at the Collegio Romano.	XVI.	Comm.	—	—	—
384		XVI.	Comm.	—	—	—
385		XVI.	Comm.	—	—	—
386	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	199	151	70
387	Vatican, Ottob. 204.	XII.	Inspected by Scholz.	—	—	—
388	Vatican, Ottob. 212.	XII.	Inspected by Scholz.	—	—	—
389	Vatican, Ottob. 297.	XI.	Inspected by Scholz.	—	—	—
390	Vatican, Ottob. 381.	1252	Inspected by Scholz.	203	164	71

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
421	Syracuse.	XII.	Inspected by Münster.	218	176	—
422	Munich, 210.	XI.	Inspected by Scholz. Joh. written later than XIth cent.	—	—	—
423	Munich, 36.	XV.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
424	Munich, 83.	XV.	Inspected by Scholz. Contains Lu., with commentary.	—	—	—
425	Munich, 37.	XV.	Inspected by Scholz. Contains Joh. with commentary.	—	—	—
426	Munich, 473.	XIV.	(Augsburg 9.) Contains Lu. vi. 17—xi. 26, with catena.	—	—	—
427	Munich, 465.	XIII.	(Augsburg 10.) Inspected by Scholz. Contains Mk. and Lu., with Thl.'s comm.	—	—	—
428	Munich, 381.	XIII.	(Augsburg 11.) Scholz ("magna pars"). Closely related to MS. 300.	—	—	—
429	Munich, 208.	X.	Inspected by Scholz. Contains questions and answers on Mt., Joh., and Lu. i. 1—ii. 39, with a catena.	—	—	—
430	Munich, 437.	XI.	Inspected by Scholz. Contains Joh. with a catena.	—	—	—
431	Strasbourg, Molsheim-ensis.	XII.	Arendt (in German Theological Quarterly for 1833).	238	180	—
432	Munich, 99.	XVI.	Inspected by Scholz. Contains Mk. with Victor's comm.	—	—	—
433	Berlin.	XII.	Pappelbaum (in Scholz and Dermout). Contains Mt. i. 1—21; vi. 12—32; xxii. 25—Mk. v. 29; Mk. ix. 21—xiii. 12. Lu. viii. 27—Joh. ix. 21. Joh. xx. 15—end of Gosp.	—	—	—
434	Vienna, Theol. 71, N.	XIV.	(Lambec. 42.) Inspected by Scholz. Contains Lu. with a Catena.	—	—	—
435	Leyden, Gronovii 131.	?	Dermout, Griesbach. Defective Mt. i. 20—ii. 13; xxii. 4—9.	—	—	—
436	Not identified.	?	Once Meermann's, 117. Entered by mistake a second time in Scholz as ev-153.	—	—	—
437	St. Petersburg (?)	XI.	Mentioned by Matthæi.	—	—	—
438	Brit. Mus., 5111, 5112.	XI.	Inspected by Bloomfield.	—	—	—
439	Brit. Mus., 5107.	1159	Inspected by Bloomfield.	—	—	—
[440]	The same MS. as 236 above.	—	—	221	111	—
[441]	Camb. Univ. Lib., MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed at Basle, 1545. A few notes are written on the margin.	222	110	—
[442]	Camb. Univ. Lib., MS. Nn. 3. 20, 21.	—	A copy of the printed Greek Test., 8vo, London, 1728, interleaved and bound up in two volumes. Contains MS. notes by John Taylor.	223	152	—
443	Camb. Univ. Lib., MS. Nn. 2. 36.	XII.	—	—	—	—
444	Brit. Mus., Harl. 5796.	XV.	Scholz (Mk. v.).	240	153	—
445	Brit. Mus., Harl. 5736.	1506	Scholz (Mk. v.).	—	—	—

- lat-*g*. lat-*g*₃. Codices Sangermanenses (*very ancient*).
 lat-*h*. Codex Claromontanus (*very ancient*).
 lat-*i*. Codex Vindobonensis, about *fifth century*.
 lat-*k*. Codex Taurinensis, *fifth century*.
 lat-*l*. Codex Rhedigerianus, about *seventh century*.
 lat-*n*. Codex Sangallensis, *fourth or fifth century*.
 lat-*o*. Fragmentum Sangallense, *about seventh century*.
 lat-*p*. "Frag. Sangallense Scottice scriptum sæc. vii. vel viii."
 lat-*q*. Codex Monacensis, *sixth century*.

spec. The Latin readings contained in a MS. 'Speculum' at Rome.
 Published by Mai.

vulg. The Vulgate version (A.D. 383), since its completion by Jerome variously emended and edited: quoted from the authorized edition of the Church of Rome put forth by Clement VIII. in 1592, which differs in many respects from the equally authoritative edition of Sixtus V. in 1590. See Horne, pp. 243—257.

The following ancient MSS. of Jerome's Vulgate are cited when they differ from the Clementine edition.

- am. Amiatinus, written about 541. Tischendorf has published it entire, and considers it the oldest and most valuable extant.
 fuld. Fuldensis, about *sixth century*.
 tol. Toletanus, at Toledo, written in gothic letters. .
 em. Monasterii S. Emerami, A.D. 870.
 forj. Forojuliensis.
 foss. Fossatensis.
 gat. S. Gatiani.
 harl. Harleianus 1775: about *seventh century*.
 ing. Ingoldstadiensis: about *seventh century*.
 mm. Majoris monasterii: *tenth century?*
 mt. Martini Turonensis: *eighth century?*
 pe. Perusinus.
 san. Fragmenta Sangallensia.

latt. The Latin versions: an abbreviated way of writing vulg.

lat-*a b c* &c.

Syr. The Peschito (or simple) Syriac version. Supposed to have been made as early as the *second century*. The text as edited is in a most unsatisfactory state.

syr. The later or Philoxenian version made at the instigation of Philoxenus, Bp. of Hierapolis in Phrygia A.D. 488—508. Revised, A.D. 616, by Thomas of Harkel in Palestine, to whom the readings on the margin (cited as syr-marg) are due⁹.

⁹ A supplement to the Hærclean text is cited in the *Pericopa Adullera* as syr-us, from a MS. of Archbishop Usher's.

Andreas of Crete, 635
Antiochus of Ptolemais, 614
Antony the Hermit, b. 251, d. 356
Archelaus of Mesopotamia, 278
Arnobius of *Africa*, 306
Athanasius, Bp. of Alexandria, 326—373
Athenagoras of Athens, 177
Augustine, Bp. of Hippo, 395—430
Avitus, Bp. of *Vienne*, 490—523
Barnabas, Cent^y. I. or II.
Basil, Bp. of Cæsarea in Cappadocia, 370—379
Basil of Seleucia, fl. 440
Bede, the Venerable, 731
Cæsarius of Constantinople, 368
Cæsarius, *Episc. Arelatensis*, 502—544
Canons Apostolic, Cent^y. III.
Carpocrates, Cent^y. II.
Cassiodorus, b. 479, d. 575
Chromatius, Bp. of *Aquileia*, 402
Chronicon Paschale Alexandrinum, Cent^y. VII.
Chrysocephalus, Cent^y. XIII.
Chrysologus, *Peter*, Bp. of *Ravenna*, 433—450
Chrysostom, Bp. of Constantinople, 397—407; *Chr-montf*, a MS. cited from *Montfaucon*; *Chr-wlf*,

Wolfenbüttel ms. of *Chr* written in Cent^y. VI.²
Clement of Alexandria, fl. 194
Clement, Bp. of *Rome*, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent^y. III.
Cyprian, Bp. of *Carthage*, 248—258
Cyril, Bp. of Alexandria, 412—444
Cyril, Bp. of *Jerusalem*, 348—386
Damasceus, *Johannes*, 730
Dialogue against the Marcionites printed amongst the works of Origen.
Didymus, of Alexandria, 370
Diodorus, Bp. of *Tarsus*, 378—394
Dionysius, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent^y. V.
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. in *Cyprus*, 368—403
Eucherius, Bp. of *Lyons*, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of Cæsarea, 315—320; *Eus Canon*, his harmonizing tables
Eustathius, Bp. of *Antioch*, 323
Euthalius, Bp. of *Sulci*, 458
Euthymius Zigabenus, 1116

² The following MSS. have been cited in St. Matthew's Gospel :—

- A. Trin. Coll. Camb., B. 8. 4. Cent. xii. or xiii.
- B. Emm. Coll. Camb., I. 1. 12, 13. Cent. xi.
- C. Bodleian, Cromwell 19. Cent. xi.
- D. Bodleian, Barocc. 198. Cent. xi.
- E. Bodleian, Barocc. 233. Cent. xi.
- F. British Museum, Arundel 543. Cent. xi.
- G. Trin. Coll. Camb., B. 9. 12. Cent. xi.
- H. Paris, 687. Cent. xi.
- K. Paris, 695. Cent. xi.
- L. Paris, 685. Cent. x.
- M. Emm. Coll. Camb., I. 1. 14, 15. Cent. xi. or xii.
- N. Middlehill, 436. Cent. xii.
- P. Paris, 688. Cent. xi.

- 1. 3. 5. 8. α. β of the former part. } *Matthæi's*, chiefly
- 2. 6. 9. γ. η. ρ. of the latter part. } at Moscow.

Prosper of Aquitaine, 434.
Protevangelium Jacobi, Cent^y. II.
Prudentius, 406
Ptolemæus gnosticus apud Epiphani-
 um
"Quæstiones ex vet. et nov. Testt."
Printed among the works of
Aug.
"De Rebaptismate." Among Cypr's
 works.
Recognitions, the Clementine,
 Cent^y. III.
Rufinus of Aquileia, 397
Salvianus, 440
Sedulius, 430
Serapion of Egypt, 345
Severianus, Bp. in Syria, 400
Severus of Antioch, Cent^y. VI.
"De Singularitate Clericorum."
Among Cypr's works.
Socrates of Constantinople, 440
Sozomen of Constantinople, d. 450
Suidas the lexicographer, 980
Syncellus, George, of Constantinople, 792
Synodical Epistle of Council held
 at Antioch against Paul of Samosata, 269
Synopsis ascribed to Athanasius.
Tatian of Syria, 172
Tertullian, 200
Thalassius, 640

Thaumaturgus, Gregory, Bp. of Neocæsarea, 243
Theodore of Heraclea, 394
Theodore, Bp. of Mopsuestia, 399—428
Theodore of the Stadium, 795—826
Theodoret, Bp. of Cyrus, 420—458
Theodotus the Gnostic. Extracts made by Clement of Alexandria.
Theodotus of Ancyra, 433
Theophanes Cerameus, 1040
Theophilus, Bp. of Antioch, 170—182
Theophilus, Bp. of Alexandria, 385—412
Theophylact, Abp. of Bulgaria, 1071
Tichonius, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of Bostra, cir. 360—377
Valentinus and the Valentinians, Cent^y. II.
Victor of Antioch, 401
Victor, *Episc. Tununensis*, 565
Victorinus, 380
Vigilius, of Thapsus, 484
Zeno, Bp. of Verona, 362—380
Zonaras of Constantinople, 1118
Zosimus, Bp. of Rome, 417, 418

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS COMMENTARY, VOL. I.

AMBROSE. Cited throughout from the Benedictine pages in Migne's edition of the Fathers.

AUGUSTINE. Cited throughout by the work and the section, *without pages*.

BECK, Umriss der biblischen Seelenlehre: Stuttgart, 1848.

BENGEL, Gnomon Novi Testamenti, vol. i. Tübingen 1836.

FRIEDLIEB, J. H., *Archäologie der Leidens-geschichte unsers Herrn Jesu Christi*, Bonn 1843.

GREGORY THE GREAT: cited by Benedictine pages in Migne's Edition of the Fathers.

GRESWELL, DR. E., *Harmonia Evangelica*, 3rd edition, Oxford 1840; *Prolegomena in Harm. Evang.* Oxf. 1840; *Dissertations on a Harmony of the Gospels*, 3 voll. Oxford 1830; *Preliminary Dissertations*, Oxf. 1834; *An Exposition of the Parables and other parts of the Gospels*, 5 voll. Oxf. 1834.

GRINFIELD, E. G., *Novum Test. Græcum. Editio Hellenistica*, 2 voll. London 1843; *Scholia Hellenistica in Novum Testamentum*, London 1848.

GROTIUS: cited from the *Critici Sacri* and Pole's Synopsis.

HARE, ARCHDEACON, *The Mission of the Comforter*, 2 voll. Cambridge 1846.

HARTUNG, *Lehre von den Partikeln der griechischen Sprache*, 2 voll. Erlangen 1832.

HASE, DR. KARL, *Das Leben Jesu*, 2nd ed. Leipzig 1835.

HERVEY, VEN. LORD ARTHUR, *On the Genealogies of our Lord*, Cambridge 1853.

HILARIUS: cited by Benedictine pages in Migne's Edition of the Fathers.

HIPPOLYTUS: cited by the Abbé Migne's pages in his Edition of the Fathers.

HORNE, THOMAS HARTWELL, *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 4 voll. 10th ed. Lond. 1856. (See Tregelles, below.)

HUG, *Einleitung in die Schriften des Neuen Testaments*, 2 voll. 4th ed. Stuttg. u. Tübingen 1847.

IRENÆUS: cited by Benedictine pages in Migne's Edition of the Fathers.

JEROME, *Works*: cited by Benedictine pages in Migne's Edition of the Fathers.

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READINGS OF THE CODEX VATICANUS.

Readings of the Codex Vaticanus (B) in the text of this volume ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861; and, marked with an asterisk, by Rev. E. C. Cure, April 1862.

- Matt. i. 4. *ναασων* bis, not *-ων* as Bentley.
- × 9. *εξεκλειαν* 1. m. 2. m. has not inked over the ε.
23. *ημων ο θεος*, not *om ο* as Birch.
- ii. 22. *αυτου ηρωδου*, not *αυτου του ηρ.* as Bentley.
23. *ναζαρετ*, not *-εθ* as Bentley.
- iii. 14. *και συ ερχη*, not *και ερχη* as Mai. (So also Burgon.)
- iv. 6. *και λεγει*, not *και ειπεν* as Bartolucci.
13. *ναζαρα* 1. m., not *-ρατ* as Rulotta.
- * 15. *γαλιλαια* (not *-α*).
- * 24. *απηλθεν* (not *ηλθεν*).
- v. 16. *εργα* in marg. is 1. m., not 2. m. as Mai.
18. *αν* written once is 2. m.
- * 20. *υμων η δικαιοσυνη*.
42. 1. m. has *δανισασθαι*, not *δανεισ-* as Mai.
- vi. 4. *η σου η ελεημ.*, not *η σου ελεημ.* as Mai. (So also Burgon.)
34. 1. m. has *μεριμνησει αυτης*, not *εαυτης* as Mai.
- vii. 9. *εστιν* is 1. m. in margin as Vercellone.
18. *ου δυναται*, not *ει ου* as Bentley.
- * 24. *ρουτρος* is written in a very unusually small hand in the margin.
- viii. 29. *τι ημιν και σοι*, not *σε* as Bartolucci.
- ix. 5. *εγειρας*, not *πε*.
86. 1. m. *ερεμυ*.
- x. 14. *μη δεξηται* is in marg. 1. m., as Birch.
21. *πατηρ τεκνον*, not *π. το τεκνον* as Bentley.
28. *φοβηθητε*, not *-ειθε* as Bentley.
- 32, 33. *εν τοις ουρ.* in both verses. (So also Burgon.)
37. *και το αζις* is in marg. 1. m.
- xi. 18. Rulotta notes on *δαιμονων*, "ad marg., quasi *δαιμονια* scribere voluerit." This is very doubtful. The mark on margin is not distinct enough to make it even probable.
- xii. 48. *μου* (at end) is written over by both 1. m. and 2. m.
- xiii. 17. *φηται και δικ.* is in marg. 1. m.
32. *κατασκευουν* is 1. m.
36. *λεγοντες* is not omitted as Bartolucci.
39. *ο διαβ.*, not *διαβ.* as Bentley.
- xiv. 2. *δια τουτο* is in marg. 2. m.
3. *τη* before *φυλακη* is written over by 1. m.
7. *αιτησεται*, as Vercell.
18. *ωδε* is not omitted.
30. *ισχυρον* in marg. is 1. m.
36. *αυτων* in marg. is 1. m.
- xv. 39. *ο πλοιον*, not *τον πλοιον* as printed in Vercellone.
- xvi. 3. *επιζητει* is 1. m. in marg.
- * 12. *αλλα αωο*.
17. *οτι* is 1. m. in marg.
20. *επειμινησεν* in 1. m.: *διεστειλατο* in a writing more recent than 2. m.
24. 2. m. has corrected 1. m. to *ο ις*.

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- iii. 1. βασιλειαις, alternative reading for ηγεμονιας is in marg. 1. m. ορεινης, in marg. after Ιουρ-
ραιας, is 1. m.
- 14. ποιησωμεν is in cod.
- 37. ιαπερ is 1. m., ιαριδ 2. m., not the converse as stated in Mai, ed. 2.
- v. 7. επλησαν, not επλησθησαν as Bartolucci.
- vi. 17. Ιουδαιας και Ιερουσαλημ και της παραλιου, not Ιουδαιας και της παραλιου as in Mai, ed. 2.
- vii. 1. επιδη is in cod.
- * 12. αυτην ην.
- 41. χρισφ. is in cod.
- 43. σιμων, not ο σιμων as Bentley.
- viii. 9. ειη is accentuated ει η.
- 12. ακουσαντες, not ακουοντες as Muralto.
- 16. ριθσιν, not επιριθσιν as Muralto.
- 30. 2. m. has λεγων, not λεγων as stated in Mai, ed. 2: 1. m. probably had λεβαιων, not -πων as in Mai.
- 40. εν δε τω, not εγενετο δε εν τω as Bentley.
- 51. τινε, not τινεας as Mai, ed. 1.
- ix. 2. κηρυσσειν, not -σεν as Mai, ed. 2.
- 10. νυχωρησεν, not συνεχ. as Mai, ed. 1.
- 12. ηδη, not ηδε as Mai, ed. 1.
- 37. εγενετο δε τη, not εν τη as Mai, ed. 1.
- 59. κυριε is written over by 1. m.
- x. 1. δυο twice, not once only as Bentley.
- 2. εκβαλη, not εκβαλλη as Bentley.
- 15. του before ουρ. is added by 1. m.
- 27. σου after θεον is written over by 1. m.
- 31. καταβαινειν τη, not εν τη as Mai, ed. 1.
- 34. επιβασας, not επιβασας as Mai, ed. 2.
- 36. των τριων, not τριων as Bentley.
- ib. πλησιον δοκει σοι, not πλησιον σοι δ. σοι as Mai.
- x. 39. 1. m. has appa και, but there erasure, and all For κυριου, 1. ιησον.
- xi. 2 ff. The Lord's pray collated and fou ed. 2, omitting clauses.
- * 25. ελθον.
- 29. η γενεα αυτη not omitting th in Mai, ed. 2.
- 40. ουκ is 1. m.
- 42. του θεου is writt αφιναι is 2. m.
- 44. οι περιπ., not Bentley.
- xii. 20. αφρων, not a ed. 1.
- 25. πηχυν, not πηχι (The Bentley co right.)
- 33. βαλλαντια, not ed. 1.
- 35. 1. m. οσφυνας, 2
- xiii. 14. εν αις is writter
- 16. 1. m. has απαρα
- * 27. λεγων.
- xiv. 10. 1. m. has κληθει
- * 1. m. has αναπα
- 12. γινηται ανταπι αυτ. σοι γεν. as
- 16. μεγα has ν wt 2. m.
- 27. The first ου is w 1. m.
- xv. 29. αυτου is not on ed. 1.
- 30. τον σιτευτον μοι
- xvi. 4. εκ is not omitt ed. 1.
- 9. 1. m. has εκλειπ written over ε, ι and the ι.
- xvii. 24. αστραπη αστρι αστραπη η αστ ed. 1.
- * 35. η μια.
- xviii. 9. εξουθενουντες, n Mai, ed. 1.
- * 13. στηθος εαυτου.
- 15. αυτων is written

READINGS OF THE CODEX VATICANUS.

viii. 24. *υμειν* is 1. m., not 2. m. as Mai.

56. 1. m. has *ειδη*: 2. m. has left the *ε* pale.

ix. 10. *ηνωχθησαν* is in cod., not *εν*-as Mai, ed. 2.

11. *τον Σιλ.* is in cod.

* 11. *και νιψαι.*

* 21. om *αυτος* bef *ηλισταν*.

x. 6. *η* is in cod., not *ην* as Mai, ed. 1.

26. *αλλα.*

xii. 6. *εμελεν*, not *εμελλεν* as Mai, ed. 2. There is no sign of reduplication.

40. *επωρωσεν* is 1. m.: 2. m. has written *π* and *κ* over.

xiii. 7. *απεκριθη ις αυτω*, not *απεκριθη αυτω* as Mai.

26. *αποκρινεται ουν ις*, not *ο ις* as Bentley.

27. *ταχειον* 1. m.

* xiv. 3. *και ετοιμασω.*

* 10. *πιστευσεις* 1. m.

xiv. * 10. 1. m. has *α γω υμων* corrected by the insertion of *λεγω* over the line.

* 14. *τουτω ποιησω* omitting *εγω*.

xvii. 1. *ο υιος*, not *υιος* as Bentley.

6. *ους εδωκας*, not *ους δεδ.* as Mai, ed. 1.

11. *ω δεδοκας* examined and substantiated.

ημεις (not *υμεις*).

15, 16. In cod. it is thus:

τους εκ του κο σμου αλλ ινα τηρη

νκ του εκ του κοσμου ις του κοσμου.

The *π* and *υηρ* written over the text, are 2. m. The marginal writing,

σμου αλλ ινα τηρη

σης αυτους

εκ του κοσμου

is 1. m. and 2. m.

* xix. 23. *αρθρος.*

xx. 17. *τον πατερα πορευου δε*, not *τον π. μου π. δε* as Mai, ed. 1.

30. *σημεια εποησεν*, not *σημεια ε επ.* as Bentley.

α = ver. 20.
 John i. 13.
 Rom. ix. 10.
 v. ch. iii. 11 f.
 al fr. Ps. i.
 11 Isa.
 lxiii. 10, 11.
 w = Mark vi.
 30. Luke
 xx. 20. Job
 i. 1.
 32. 5 and al5.
 7. John xi. 18.
 ix. 4 only. Josh. vi. 18.
 ii. 12, 13, 19, 22. ch. xlviii. 19 only f. see Gen. xx. 6.
 x Col. ii. 15 only f. warab. Heb. vi. 6 only. Numb. xxv. 4. Ezech. xxviii. 17. Polyb. xv.
 y 1 sor. pass. James i. 13. iv. 4. 2 John 12 only. Exod. x. 27. s ch. ii.
 1 Kings xviii. 22. a = ch. v. 31, 33 al. 2. Eod. ix. 26. b ch.
 c ch. ii. 13, 19. xlviii. 2. Luke i. 11, 13. ii. 9 al. Exod. iii. 2 al. d ch.

19. rec παραδειγματισαι, with CLPN¹⁻³ rel syr-marg-gr: *traducere* latt: *praeparare*
 D-lat: *disculpare* lat-k Aug: *delegere* Vig: *lege in eam decerni* Hil: txt BZN¹ 1 Eua.
 [Eusebius' words are as follows: Εὐ γοῦν μοι ἐρησθαι δοκεῖ ὑπὸ τοῦ εὐαγγελιστοῦ καὶ
 τὸ μὴ θίλιν αὐτὴν δειγματίζειν· οὐ γὰρ ἐφησεν μὴ θίλιν αὐτὴν παραδειγματίζειν,
 ἀλλὰ, μὴ δειγματίζειν θίλιν, πολλῆς οὐσης ἐν τούτοις διαφορᾷς . . . τὸ μὲν γὰρ
 παραδειγματίζειν ἐπὶ κακῷ πράξαντι πάντας φανερωσὶν τε καὶ διαβολὴν ὑποβάλλει
 νοεῖν· ὁ τοίνυν Ἰωσήφ δίκαιος ὢν καὶ μὴ θίλιν αὐτὴν δειγματίζειν τοῖς τῆς
 φανερόν τοις πᾶσιν ἀγαθῇ ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. These words taken
 from Eus. ad Steph. have been preserved in a scholium blunderingly given in Cramer's
 Catena: the above is plainly the true reading. The corresponding passage of the Latin
 translation will be found ed. Migne, vol. iv. p. 884.]

have said, but in its proper meaning:—
 she was discovered to be, no matter by
 whom: ἐπὶ τῶν παραδοξῶν, καὶ παρ'
 ἐπιπῶ πασαν ἐβαινόντων, καὶ οὐ προσ-
 δοκωμένων λίγισθαι εἰσθε, Chrys. The
 words ἐκ πν. ἁγ. are the addition of the
 Evangelist declaring the matter of fact,
 and do not belong to the discovery.
 ἐκ πν. ἁγ.] by (the agency of) the Holy
 Ghost. See reff. and those to ver. 20:
 and compare by all means Chrys.'s re-
 marks, Hom. iv. p. 50 f. The interpre-
 tation of πν. ἁγ. in this place must
 thus be sought: (1) Unquestionably τὸ
 πν. τὸ ἁγ. is used in the N. T. as signifi-
 ing the Holy Ghost. Luke iii. 22: Acts
 i. 16: Eph. iv. 30. (2) But it is a well-
 known usage to omit the articles from
 such words under certain circumstances,
 e. g. when a preposition precedes, as εἰς
 λιμὴν (Plato, Theat. § 1), &c. We
 are therefore justified in interpreting ἐκ
 πν. ἁγ. according to this usage, and un-
 derstanding τὸ πν. τὸ ἁγ. as the agent
 referred to. And (3) even independently
 of the above usage,—when a word or an
 expression came to bear a technical con-
 ventional meaning, it was also common to
 use it without the art. as if it were a pro-
 per name: e. g. θεός, νόμος, υἱὸς θεοῦ,
 &c. 19. ἀνὴρ] so called, though
 they were as yet but betrothed: so in
 Gen. xix. 21, Deut. xxii. 24. 21.
 21. καὶ μὴ θ. being, as the μὴ
 plainly shews, not the explanation of δι-
 καιος, but an additional particular. He
 was a strict observer of the law,—and
 (yet) not willing to expose her. The

sense of 'kind,' 'merciful,' is inadmissible.

λάθρα.] Not 'without any writing
 of divorcement,' which would have been
 unlawful; but according to the form pre-
 scribed in Deut. xxiv. 1. The husband
 might either do this, or adopt the stronger
 course of bringing his wife (or betrothed,
 who had the same rights, Maimon. in
 Wetstein, and Philo de legg. spec. p. 788,
 αὶ ὁμολογίαι γάμοις ἰσοδυναμοῦσι) to jus-
 tice openly. The punishment in this case
 would have been death by stoning. Deut.
 xxii. 23. Maimonides (quoted by Buxtorf
 de divort.) says, "Femina ex quo despon-
 sata est, licet nondum a viro cognita, est
 uxor viri, et si sponsus eam velit repu-
 diare, oportet, ut id faciat libello repudii."
 [βουλήθη] intended,—was minded:
 θίλω expresses the mere wish, βούλομαι
 the wish ripened into intention: see 1
 Tim. v. 14, note, and Buttmann's Lexilo-
 gus, i. p. 26. 20. Ἰδοὺ] answers to
 the Hebrew הִנֵּה, and is frequently used by
 Matt. and Luke to introduce a new event
 or change of scene: not so often by Mark,
 and never with this view in John.

ἄγγελος κ.] The announcement was made
 to Mary openly, but to Joseph in a dream;
 for in Mary's case faith and concurrence
 of will were necessary,—the communica-
 tion was of a higher kind,—and referred
 to a thing future; but here it is simply
 an advertisement for caution's sake of an
 event which had already happened, and is
 altogether a communication of an inferior
 order: see Gen. xx. 3. But see on the
 other hand the remarks at the close of the
 notes on ver. 21. κατ' ὄναρ] ὄναρ,

o Isa. vii. 14

(καλέσει).

p ver. 18 ref.

q ver. 21 ref.

r Matt., here

only. Mark

v. 41 al.

Frob. 81r.

sch. viii. 41.

(xvi. 6 v. r.)

Acts x. 38.

48. xviii. 26

only. Gen.

i. 2.

t = ver. 20

only. Xen. Oec. vii. 5.

L 84 only. Gen. iv. 1, 26 al.

² δια τοῦ προφήτου λέγοντος ²³ ὁ Ἰδοὺ ἡ παρθένος ² ἐν
 ² γαστρὶ ² ἔξει καὶ ² τέξεται ² υἱόν, καὶ ² καλέσουσιν τὸ
 ² ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστὶν ἡ μεθερμηνευόμενον Μεθ'
 ἡμῶν ὁ θεός. ²⁴ ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου
 ἐποίησεν ὡς ² προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου, καὶ
 ² παρέλαβεν τὴν γυναῖκα αὐτοῦ. ²⁵ καὶ οὐκ ² ἐγένωσκεν

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22. rec ins του bef κυριου, with L rel Eus: om BCDZA 1. 33.

aft προφ. ins

ησαιου D lat-a b c f g i syr-cu-jer syr arm Iren-lat. [Similar insns are made by lat-a and syr-marg in ver 5.]

23. καλεισις (as in LXX) D Eus, Epiph Vig: vocabit lat-f¹ D-lat¹: vocabitis Cyp: vocabitur syr-cu Iren-lat Orig-lat.

24. rec διεγερθεῖς, with C²DL rel, exurgens latt: txt BC²Z 1 Epiph. om o bef ιωσ. KZA Scr's k p w. εαυτου Z.

the Life of our Lord, p. 56. 23. τοῦτο
 24 δλον] It is impossible to interpret ἴνα
 in any other sense than in order that.
 The words τοῦτο δ. δ. γίγ. and the uni-
 form usage of the N. T., in which ἴνα
 is never used except in this sense, forbid any
 other. Nor, if rightly viewed, does the
 passage require any other. Whatever may
 have been the partial fulfilment of the
 prophecy in the time of Ahaz, its reference
 to a different time, and a higher deliv-
 erance, is undeniable: and then, whatever
 causes contributed to bring about τοῦτο
 δλον, might be all summed up in the ful-
 filment of the divine purpose, of which
 that prophecy was the declaration. The
 accomplishment of a promise formally
 made is often alleged as the cause of an
 action extending wider than the promise,
 and purposed long before its utterance.
 And of course these remarks apply to
 every passage where ἴνα or ὅπως πληρωθῇ
 are used. Such a construction can have
 but one meaning. If such meaning in-
 involve us in difficulty regarding the pro-
 phecy itself, far better leave such diffi-
 culty, in so doubtful a matter as the in-
 terpretation of prophecy, unsolved, than
 create one in so simple a matter as the
 rendering of a phrase whose meaning no
 indifferent person could doubt.

πλη-
 ρωθῇ] The immediate and literal fulfil-
 ment of the prophecy seems to be related
 in Isa. viii. 1—4. Yet there the child
 was not called Emmanuel: but in ver. 8
 that name is used as applying to one of
 far greater dignity. Again, Isa. ix. 6
 seems to be a reference to this prophecy,
 as also Micah v. 3.

23. ἡ παρθένος] Such is the rendering of the LXX. The
 Hebrew word is the more general term
 ἡ ἄνθρωπος, and is translated by Aquil., Symm.,

and Theodot. ἡ νεάνις. De Wette cites the
 LXX rendering as a proof that the pro-
 phecy was then understood of the Messiah.
 But is it not much more probable that
 Aquila and the others rendered it νεάνις
 to avoid this application? Can it be
 shewn that the birth of the Messiah from
 a παρθένος was matter of previous expec-
 tation? Certainly Pearson (on the Creed,
 art. iii.) fails to substantiate this.

καλέσουσιν] This indefinite plural is
 surely not without meaning here. Men
 shall call—i. e. it shall be a name by
 which He shall be called—one of his ap-
 pellations. The change of person from
 καλέσεις, which could not well have been
 cited here, seems to shew, both that the
 prophecy had a literal fulfilment at the
 time, and that it is here quoted in a form
 suited to its greater and final fulfilment.
 The Hebrew has *thou shalt call* (fem.).

Ἐμμανουήλ] = *he with us*, God
 (is) with us. In Isaiah, prophetic pri-
 marily of deliverance from the then im-
 pending war; but also of final and glo-
 rious deliverance by the manifestation of
 God in the flesh.

ὃ ἐστὶν μεθ.] This
 addition is by some used to shew that
 Matthew wrote his Gospel in Greek, not
 in Hebrew, in which it would not be likely
 to occur. On the other hand, it is said,
 it might have been inserted by the person
 who translated the Gospel into Greek.
 See Prolegomena, and John iv. 25.

24.] ἀπὸ τοῦ ὕπνου, from his sleep—the
 sleep which was on him when he had the
 dream.

25.] “non cognovit eam,
 donec.” Non sequitur, ergo post: sufficit
 tamen confirmari virginitatem ad partum
 usque: de reliquo tempore lectori sequo
 relinquatur existimatio.” Bengel. And
 with regard to the much-controverted

a ch. l. 21 refl. Πού ἐστὶν ὁ ἄτεχθεις βασιλεὺς τῶν Ἰουδαίων; εἶδομεν BCD
LMI
VZ
1.3

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11 al. f. Mt. Mk. LMSU
John iv. 21, 22. ix. 38. Acts vii. 43. V24
1 Cor. xiv. 26. Heb. 1. 6, from 1. 33.
Deut. xxxii. 43. Rev. iv. 10 al.
Gen. xiii. 7. 2 Kings xii. 20. Ps.
xxviii. 2, see ch. iv. 10 ref. e — ch. xiv. 26. John xiv. 1, 27. Eph. iii. 15. f — ch. xxii. 10
al. 1 Chron. xxi. 2. Ps. xlix. 6. g Mt., Mk., L., passim. John, never (exc. vii. 37). Acts iv. 6. vi.
12. xiii. 9. 1 Cor. i. 20 only. Neh. viii. 1, &c. h here only. 1 Mac. v. 42. i Mt., here only. w. word,
John iv. 52 only. Gen. xxv. 22. j pres. ch. xxvii. 68. 1 Cor. xv. 33. 2 Pet. iii. 11. k w. διά — Luke
xviii. 31 only, see Acts xv. 23. 2 Cor. ii. 4. 1 Micah v. 2.

CHAP. II. 3. rec ηρωδης bef ο βασιλεως (to conform to ver 1), with CL rel vulg lat-a fff, syrt syt-cu sah(Treg) arm: txt BDZN 1 lat-b c k copt Eus. om πασα
D: aft πασα ins η Z Eus.

4. om παρ' αυτων D (end of a page).

5. ειπαν BN.

surely mere trifling: the appearance could not be called "ἀστρον, a constellation," as required by Dr. Wordsworth, who suggests the ingenious solution for all the difficulties of the narrative, that "the star, it is probable, was visible to the magi alone." εν τη ἀνατ.] Not 'at its rising,' in which case we should expect to find αὐτοῦ, if not here, certainly in ver. 9,—but in the East, i. e. either in the Eastern country from which they came, or in the Eastern quarter of the heavens, as above explained. In ver. 9, εν τ. ανατ. is opposed to ἐπάνω οὐ ἦν τὸ παιδίον.

προσκυνῆσαι.] To do homage to him, in the Eastern fashion of prostration. 'Necesse est enim, si in conspectum veneris, venerari te Regem, quod illi προσκυνεῖν vocant.' Corn. Nep. Conon, 3. 3. ἐταράχθη] Josephus, Antt. xvii. 2. 4, represents these troubles, as raised by the Pharisees, who prophesied a revolution. 'Ἡρώδης μὲν καταπαύσας ἀρχῆς ὑπὸ Θεοῦ ἐψηφισμένης αὐτῷ τε καὶ γίνεi τῷ ἀπ' αὐτοῦ. Herod, as a foreigner and usurper, feared one who was born King of the Jews: the people, worn away by seditions and slaughters, feared fresh tumults and wars. There may also be a trace of the popular notion that the times of the Messiah should be ushered in by great tribulations: so Schöttgen, ii. p. 512, from the book Sohar, "quo tempore Sol redemptionis ipsis illucescet, tribulatio post tribulationem et tenebræ post tenebras venient ipsis: dum vero in his versantur, illucescet ipsis Lux Dei S. B."

πᾶσα ἱεροσόλυμα.] Here and apparently at ch. iii. 5, used as a feminine singular. Joseph. Bell. Jud. vi. 10. 1, uses ἑλλω Ἱερουσά. . . . ἀλούσα . . . , but none of these intrusions are decisive: an ellipsis of ἡ πόλις being possible.

4. συναγαγόν] i. e. says Lightfoot, he assembled the Sanhedrim. For the Sanhedrim consisting of seventy-one members, and comprising Priests, Levites, and Israelites (Maimonides), under the term ἀρχιερεῖς are contained the two first of these, and under γραμ. τ. λαοῦ the third.

ἀρχ. are most likely the High Priest and those of his race,—any who had served the office,—and perhaps also the presidents of the twenty-four courses (1 Chron. xxiv. 6). γρ. consisted of the teachers and interpreters of the Divine law, the νομικοὶ and νομοδιδάσκαλοι of St. Luke. But the πρισβύτεροι τοῦ λαοῦ are usually mentioned with these two classes as making up the Sanhedrim. See ch. xvi. 21; xxvi. 3, 59. Possibly on this occasion the ἀρχ. and γρ. only were summoned, the question being one of Scripture learning. "ἀρχιερεῖς," says Dr. Wordsworth, "is a word suggestive of the confusion now introduced into the nomination to the office of High Priest, when the true High Priest came from heaven to 'purify the sons of Levi' (Mal. iii. 3)." Instead of one High Priest for life, there were many, made and unmade in rapid succession. As Spanheim says, Dub. Evan. ii. 37, "ἀρχιερωσύνη confusa, Christo exhibitio. Summum sacerdotium pessime habitum, Herodis et Romanorum licentia."

γεννᾶται.] The present tense is often used indefinitely of subjects of prophecy, e. g. ὁ ἐρχόμενος, ch. xi. 3: Heb. x. 37; ἔρχεται, in an expression exactly parallel to this, John vii. 42.

6. καὶ σύ] This is a free paraphrase of the prophecy in Micah v. 2. It must be remembered that though the words are the answer of the Sanhedrim to Herod, and not a citation of the prophet by the Evangelist, yet they are

'Ιούδα, ὡς οὐδαμῶς ἑλαχίστη εἴ ἐν τοῖς ἡγεμόσιν 'Ιούδα. ^{m here only t. a = ch. 7. 10. xxv. 40, 45 al. 4 Kings xviii. 24. Acts xv. 24. Heb. vii. 6. Gen. xvii. 6. = Acts vii. 10. Gen. xlix. 10. Dan. ix. 25, 26 Theod. = Rev. ii. 27 al. 2 Kings v. 2. ch. i. 10 reff. = ch. xz. 8. Gen. xli. 8. Judg. iv. 12. ver. 1 reff. = here and ver. 16 only t. Isa. xlix. 16. Aq. = 1 Pet. iii. 19. John xxi. 13 only. Deut. xix. 18. Ps. x. 6, 8. x Luke i. 8. Acts xviii. 26, 28. xxiii. 15, 20. xxiv. 22. Eph. v. 15. 1 Thes. v. 3 only. Deut. et supra. Wisd. xix. 18 only. Dan. vii. 19 Theod. y Luke xi. 22, 24 only. a ver. 25. ch. iv. 18. Eph. ii. 17 al. Gen. xxvii. 35. Prov. xliii. 35. a ver. 2 reff. b = ch. xiv. 23 al. fr. t. Wisd. xix. 11. c (1 Thes. iii. 4.) see John iii. 29. constr., Mark iv. 42. 1 Tim. i. 18. vi. 12 al. Deut. vii. 23. Judg. xi. 88. d ch. xvii. 6, 23 al. Mark xvi. 4. Luke xxi. 23. Acts vi. 7. Rev. xvi. 21 only. Deut. ix. 21.}

6. for οὐδαμῶς, μη D, non lat-a b c d f g, Syr syr-cu coptt Tert Cypr Hil, *nunquid* tol lat-ff. ins μοι bef εξελυσεται CK arm Protev-2-mss Thdrt: om BDZ rel Justin Eus.

8. aft ειπεν ins αυτοις D Syr syr-cu. rec ακριβως bef εξετασατε (for emphasis?), with C^L rel Orig; ακρ. aft παιδιου Syr syr-cu: txt BC^D D 1. 33 latt syr coptt Eus Aug. for εσαν, οταν D. επαγγ. D.

9. rec (for ισταθη) εστη, with L rel Protev Eus₁: txt BCD 1. 33 Orig Eus₁. for ου ην το παιδιον, του παιδιου D lat-b c g₁.

adopted by the latter as correct. Lightfoot renders the Hebrew, 'parvum est ut sis inter chiliadas,' and adds, that the Chaldee paraphrast, who may possibly have been present at this very council, renders the words 'intra paucillimum es ut praesciaris.' γῇ 'Ιούδα] γῇ need not be supposed to be put for πόλις: the district may be intended, as described in ver. 16. ἡγεμόσιν] or χιλιάσιν (LXX). The tribes were divided into chiliads, and the names of the chiliads inscribed in the public records of their respective cities. In Judges vi. 15 Gideon says ἰδοὺ ἡ χιλιὰς μου ἡσθίθησιν ἐν Μανασσῇ, on which R. Kimchi (cited by Lightfoot) annotates, 'Some understand Alphi to mean 'my father,' as if it were Alluph, whose signification is 'prince or lord.' And thus, it appears, did the Sanhedrim understand the word (which is the same) in Micah v. 2. The word ὅρα, without points, may mean either ὅρα, ἐν χιλιάσιν, or ὅρα, ἐν ἡγεμόσιν. ἐκ σοῦ γὰρ ἐξ.] It has been remarked that the singular Latin expression, which occurs both in Tacitus and Suetonius (see the passages above in note on μάγοι ἀπ. ἀν.) 'Judaea profecti,' may have been derived from these words of the LXX. 7. ἡκριβωσεν] ascertained

accurately. φαινόμενον] lit. the time (or, duration: perhaps as an element in his calculation of age) of the star which appeared: φ. being the part. pres., referred back to the time when they saw the star. The position of φ. between the art. and its subst. forbids such renderings as 'the time when the star appeared.'

8. πορευθέντες . . . ἔλθων] The pleonastic use of these words, common as a Hebraism in the N. T. (see reff.), is also idiomatic in English; and it may be remarked, that although not strictly needed in the sentences where they occur, their insertion always gives fulness and accuracy to the meaning. 9.] On this see note on ver. 2. ἐπάνω οὗ ἦν (elliptic for τόπου οὗ ἦν) τ. π. may mean, 'over that part of Bethlehem where the young child was,' which they might have ascertained by enquiry. Or it may even mean, 'over the whole town of Bethlehem.' If it is to be understood as standing over the house, and thus indicating to the magi the position of the object of their search, the whole incident must be regarded as miraculous. But this is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so

ε = ch. iv. 9. ^{ref. 3 Kings} ^{1. 2.} ^{Deut. xxviii.} ^{12. Jer.} ^{xxviii. (i.)} ^{20.} ^{ch. vi. 19.} ^{20, 21 al.} ^{Mark x. 21 f.} ^{Luke vi. 45} ^{al.} ^{(not} ^{Joh. i.)} ^{3 Cor.} ^{iv. 7.} ^{Col. ii.} ^{5. Heb. xi.} ^{36 only.} ^{Josh. vi. 19.} ^{h ch. v. 23, 24. viii. 4.} ^{Heb. v. 1. viii. 3, 4.} ^{Gen. xliii. 26.} ^{Ps. lxxi. 10.} ^{i Isa. lx. 6.} ^{k Rev.} ^{m John xix. 30 only.} ^{Ps. xlii. 3.} ^(-vixiv, Mark xv. 28.) ^{n = ver. 22 (w. κατ' οὐραν).} ^{Luke ii. 26.} ^{Acts x. 22.} ^{Heb. xi. 7.} ^{Jer. xxxviii. (xxx.) 3.} ^{ὁ χρ. αὐτῷ κατὰ τ. ἑρ-} ^{vour ὁ Ο. Jos. Antt. ii. 8. 4.} ^{o ch. i. 20 ref. and note.} ^{Matt. only.} ^{p Luke x. 6.} ^{Acts xviii.} ^{21. Heb. xi. 15 only.} ^{3 Kings xii. 20.} ^{q Matt., here (30c) ver. 23 al.} ^{Mark iii. 7.} ^{Joh. vi. 15.} ^{Acts} ^{xliii. 19.} ^{xxvi. 81 only.} ^{— Exod. ii. 15.} ^{Exosa xii. 12.}

11. rec (for *ειδον*) *ευρον* (*proδ from ver 8*), with (none of our mas) vulg lat-*c ff₁ g₁* Epiph Promiss Vig: txt BCD rel Scr's-25-mss lat-*a f* syrr syr-cu coptt æth arm Iren-lat Orig Eus, Chr Thl Juv Leo Op.

13. transp *αυτων* and *αναχωρ. D.* for *αυτων, τον μαγον (sic) C³, των μαγων* Dr. *αφ αυτων* ins *εις την χωραν αυτων B.* *εφανη B* latt sah-ms arm Iren-lat lat-ff: txt CDLZA rel.—*κατ οναρ* bef verb (*cf κατ οναρ εφανη, ch i. 20*) BCK

universally broad, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative with which we are concerned.

11. μετὰ Μαρίας] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a *simple matter of fact*, and contributing to shew the truthfulness of the narrative:—that Joseph *happened not to be present* at the time. If the meaning of *τῆν οἰκίαν* is to be pressed (as in a matter of detail I think it should), it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, *dwelt there some time* after the Nativity. Epiphanius supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a passover) as much as two years after our Lord's birth. (Vol. i. pp. 48, 154, 430.) But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodging, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the *διεκοῦς* of ver. 16, will involve us in considerable difficulty. There seems to be no reason why the magi may not have come within the forty days before the Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the *ἀπὸ διεκοῦς* of ver. 16: see note there. The general idea is, that the Pu-

rification was *previous* to the visit of the magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, *were we acquainted with all the events as they happened, their reconciliation would be an easy matter*; whereas now the two independent accounts, from not being aware of, seem to exclude one another. This will often be the case in ordinary life; e. g. in the giving of evidence. And nothing can more satisfactorily shew the veracity and independence of the narrators, where their testimony to the main facts, as in the present case, is consentient. [I must caution the reader against the misunderstanding of these last remarks in Dean Ellicott's *Lectures on the Life of our Lord*, p. 70, note 4; and indeed of my own views as regards apparently irreconcilable narratives in the gospels, generally throughout his notes to that work.] *θησαυρούς*] *chests* or *bales*, in which the gifts were carried during their journey. The ancient Fathers were fond of tracing in the gifts symbolical meanings: *ὡς βασιλεῖ, τὸν χρυσόν. ὡς δὲ τιβηνηζομένῳ, τὴν σμύρναν. ὡς δὲ θεῷ, τὸν λίβανον*. Origen, ag. Celsus, p. 875, and similarly Irenæus, iii. 9. 2, p. 184:—*χρυσὸν αὐτῷ γεννηθέντι βασιλείας σμύρνον προσέκομισαν οἱ μάγοι*. (Clem. Alex. p. 206, Potter.) We cannot conclude from these gifts that the magi came from *Arabia*,—as they were common to all the East. Strabo says, xvi. p. 1129, Wetst., that the best frankincense comes from the borders of Persia.

BCDEI
LMSU
VAl.2

ὁ ἀνὴρ τῷ Ἰωσήφ λέγων Ἐγερθεῖς ὁ παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. ¹⁴ ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. ¹⁶ τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη

ch. xvii. 1
 al. Gen.
 xxii. 8.
 = Gen. xxix.
 14.
 = Rom. xi. 8,
 from 8 Kings
 xix. 10, 14.
 see John vii.
 1, 10, &c.
 = Gen. xlvii.
 2. Josh. i. 1.
 Xca. Cyr.
 viii. 7. 8. &c.
 w ch. i. 23 ref.
 x Hosea xl. 1.
 = Luke xiv.
 29. of our
 Lord's suffer-
 a ver. 1 ref.

Isa. ch. xx. 29 [and xxvii. 30 &c.] only. Gen. xxxix. 14, 17. Exod. x. 2.
 a here only. Gen. xxx. 2 al. N.

33: txt DL rel vulg. τὸν παῖδα (twice) and αὐτὸν D (so vv 20, 21).

14. διεγερθεὶς (here and in ver 21) D 33 [= δὲ ἐγερθεὶς ?].

15. rec ins τὸν βελ κυρίου (as frequently), with L rel: om BCDZA 1. 33.

13—23.] FLIGHT INTO EGYPT.

13. *ἐγερθεὶς παρ.*] Arise and take with thee; not, 'When thou hast arisen (in the morning), take.' The command was immediate; and Joseph made no delay. He must be understood, on account of νυκτός below, as having arisen the same night and departed forthwith. The words *ἐγερθεὶς παρέλαβεν* are also used in vv. 20, 21, where *no haste* is necessarily implied. Egypt, as near, as a Roman province and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge. τοῦ ἀπολ. is not a Hebraism, but pure Greek, implying the purpose. See Soph. Trach. 57, and Hermann's note. Bernhardt, Syntax, p. 357, notices that it is rarely found in earlier Greek writers, but more common as we advance to the middle and later Attic. A few instances occur in Xenophon, more in Demosthenes, and abundance in after-writers. See on the usage, Winer, § 44. 4. b.

15. *ἐξ Αἰγύπτου*] This citation shews the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation. We shall have occasion to remark the same again and again in the course of the Gospels. It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance,) that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign.—The words are written in Hosea of the children of Israel, and are rendered from the Hebrew.—A similar expression with regard to

Israel is found in Exod. iv. 22, 23.—[*ἵνα* must not be explained away: it never denotes the event or mere result, but always the purpose.

16.] Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts (Antt. xvii. 6. 5), *μίλαινα χολή αὐτὸν ἦν ἐπὶ πᾶσιν Ἰσραηλινοῖς*. Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no enquiries, but given the savage order at once.—Besides, there might have been a reason for not making enquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word *λάβρα* in ver. 7 seems to favour this view.—Macrobius (Saturnalia, ii. 4) relates an anecdote of Augustus: 'Cum audisset inter pueros quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse (τὸν ἔν?) quam filium (τὸν υἱόν?).' But Macrobius wrote in the fifth century, and the words 'intra bimatum' look very like a quotation from our narrative. Besides, the anecdote shews great ignorance of the chronology of Herod's reign. Antipater, the last put to death of his sons, was of full age at his execution. See Ellicott's note, Lectures, p. 78. *ἐνεπαίχθη*] 'Loquitur Matth., ex sensu et opinione Herodis.' (Calvin.)

21 ὁ δὲ ἐγερθεὶς ἑπαρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ ἐξῆλθεν εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι Ἀρχελαὸς βασιλεύει [ἐπὶ] τῆς Ἰουδαίας ἂντι τοῦ πατρὸς αὐτοῦ Ἡρώδου, ἐφοβήθη ἑκεῖ ἅπαλθαι, ἡ χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατέκρησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

xviii. 8 al. Deut. i. 37.
12, 14 ref. 1 Kings xix. 10.
a w. cfr. ch. iv. 12. Acts vii. 4. 2 Chron. xix. 4 var.

x = ch. xiv. 26 ref.
a = ch. xv. 21. xvi. 13 al.
d ch. i. 23 ref.

γ var. 18 (ref.) only.
Neh. iii. 16.
d ch. i. 23 ref.

a w. tr. and
rev. v. 7
10 only.
2 Chron. xxi. 12.
12. (accus.
Lake i. 23
ref.) w. gen.
only, 1 Kings
xi. 12.
pva., John i.
40 ref.
v = here only.
8 Kings iii. 7
al. 8. acc
John i. 16.
Xm. Anab. i.
1. 4.
w = ch. xvii.
20. John
s = vv.
b = ver. 8 ref.

21. rec (for ἐγερθεὶς) ηλθ., with DL rel latt syrr sah: txt BCN copt. for γαρ, την D.

22. om εν: B 1. 13. 33 al Scr's a c q en-y arm Eus. rec ηρωδου βεφ του πατρος
αυτου, with C'DL rel vulg Eus: txt BC'. [not αυτου του ηρ. in B, as Btly.]
23. for δειε, vno C.

ance, in speaking of the dead;" but perhaps a citation from Exod. iv. 19, where the same words are spoken to Moses (ζητήσας τὴν ψυχὴν = ἐπὶ ψυχῇ): or, as Meyer, betokening, not the number, but the category. Cf. Soph. (Ed. Col. 966. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.U.C. 750. Jos. B. J. i. 33. 8.

23. ἀρχελαὸς 34] ARCHELAUS was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome (Jos. B. J. i. 31. 1); succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumaea, Judaea, and Samaria, the rest of his father's dominions being divided between his brothers Philip and Antipas. (Jos. Antt. xvii. 11. 4.) But, (1) very likely the word βασιλεύς is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: τὸ πλῆθος . . . ἐθαρίσθη . . . τῆς πρὸς αὐτὸν θειραπείας ὡς πρὸς βίβαιον ἡδὴ βασιλεία (Jos. B. J. ii. 1. 1): (3) in ch. xiv. 9, Herod the Tetrarch is called ὁ βασιλεὺς.—In the ninth year of his government Archelaus was dethroned, οὐ μόνον Ἰουδαίους, ἀλλὰ καὶ Σαμαρείταις χρησάμενος ὡμῶς, πρεσβευσάμενων ἐκαιρέων κατ' αὐτοῦ πρὸς Καίσαρα, . . . φυγαδεύεται μὲν εἰς Βιένναν πόλιν τῆς Γαλιλαίας . . . i. e. Vienne, in Gaul. (Ibid. ii. 7. 3.) ἀνεχώρησεν εἰς τ. μ. τ. Γαλ.] This account gives rise to some difficulty as compared with St. Luke's history. It would certainly, on a first view, appear that this Evangelist was not aware that Nazareth had been before this the abode of Joseph and Mary.

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And it is no real objection to this, that he elsewhere calls Nazareth τὴν πατρίδα αὐτοῦ, ch. xiii. 54, 57. It is perhaps just possible that St. Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (ch. i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain nothing inconsistent with the facts related in Luke; which we find to be the case.—I should prefer, however, believing, as more consistent, in foro conscientiae, with the fair interpretation of our text, that St. Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, had we only his Gospel, this inference from it would universally be made.—ἀνεχώρησεν must not be pressed (as Wordsw., al.) into the service of reconciling the two accounts by being rendered 'returned'; for the same word is used (ver. 14) of the journey to Egypt.

23. ὅπως πληρωθῇ] These words refer to the divine purpose in the event, not to that of Joseph in bringing it about. τὸ ῥηθὲν δ. τ. πρ.] These words are no where verbatim to be found, nor is this asserted by the Evangelist; but that the sense of the prophets is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—(1) Euthymius says, ποῖος προφήται τοῦτο εἶπον, μὴ ζητήσῃς οὐχ

C

III. ¹ 'Εν δὲ ταῖς ἡμέραις ἐκείναις * παραγίνεται BCD
 * Matt. ch. II. 1. ver. 18 only. Mark xiv. 48 only. John iii. 26 (viii. 2 rec.) only. 1 Cor. xvi. 3. 2 Tim. iv. 16. Heb. ix. 11 only, exc. Luke vii. 4. 30 alq. Acts v. 21, 22, 26 alq. g ch. iv. = Josh. v. 14. 1 Mac. iv. 46. f = Gospp. (not John) & Epp. passim. Exod. xxxiii. 5. g ch. iv. 1. xl. 7 al. Exod. iii. 1. Judg. i. 16.

CHAP. III. 1. om δὲ DL rel tol lat-δ ff₁ g, syr-cu(as often elsw) copt-ms arm Chr Thl Hil: ins BCU 1 (33, e sil) vulg lat-α c f g₂ syrr coptt.

εὐρήσεις γὰρ διότι πολλά τῶν προφητικῶν βιβλίων ἀπώλοντο, τὰ μὲν ἐν ταῖς αἰχμαλωσίαις, τὰ δὲ καὶ ἐκ ἀμελείας τῶν Ἑβραίων, τινὰ δὲ καὶ ἐκ κακοσυγίας. So also Chrys., Theophyl., Le Clerc, &c. But the expression διὰ τ. κπ. seems to have a wider bearing than is thus implied. (2) The general sense of the prophets is, that Christ should be a *despised person*, as the inhabitants of Nazareth were (John i. 47). So Michaelis, Paulus, Rosenm., Kuin., Olsh., &c. But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on: nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The *Nazarites* of old were men holy and consecrated to God; e.g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 11), and to this the words are referred by Tert., Jerome, Erasim., Beza, Calvin, Grot., Wetst., al. But (α) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (ch. xi. 18, 19); and (β) the word for *Nazarite* is Ναζιρ (Judg. xiii. 5 vat.), or Ναζιραιός (ib. and xvi. 18 F.—Lam. ix. 7), whereas this, denoting an *inhabitant of Nazareth*, is Ναζωραιός always in the N. T., except in Mark (i. 24; x. 47; xiv. 67; xvi. 6), and Luke iv. 43 (xviii. 37, xxiv. 19 v. r.), where it is Ναζαρηνός. (4) There may be an allusion to τῷ, a branch, by which name our Lord is called in Isa. xi. 1, and from which word it appears that the name Nazareth is probably derived. So '*eruditi Hebraei*', in Jerome on Isa. xi. 1, and Pisc., Casaub., Fritz., De Wette, &c. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8; vi. 12; Jer. xxiii. 5; xxxiii. 16, and Isa. iv. 2, the word πρῶτος is used.—I leave it, therefore, as an unsolved difficulty.

CHAP. III. 1—12.] PREACHING AND

BAPTISM OF JOHN. Mark i. 1—8: Luke iii. 1—17. Here the *synoptic narrative* begins, its extent being the same as that specified by Peter in Acts i. 22, '*from the baptism of John unto that same day that He was taken up from us.*' For a critical comparison of the narratives in the various sections, see notes on St. Mark. In this Gospel, I have generally confined myself to the *subject matter*. 1. ἐν δὲ ταῖς ἡμ. &c.] The last matter mentioned was the dwelling at Nazareth: and though we must not take the connexion strictly as implying that *Joseph* dwelt there all the intermediate thirty years, the *ἡμέραι ἐκείναι* must be understood to mean that we take up the persons of the narrative where we left them; i. e. dwelling at Nazareth. See Exod. ii. 11, LXX. παραγίνεται.] Comes forward—'*makes his appearance.*' Euthym. asks the question, πόθεν; and answers it, ἀπὸ τῆς ἐκδορίας ἐρήμου. But this can hardly be, owing to the ἐν τῇ ἐρήμῳ following. The verb is used absolutely. The title ἰσ. ὁ βαπτ. shews that St. Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him (Antt. xviii. 5. 2), calls him Ἰωάννης ὁ ἐπικαλούμενος βαπτιστής.—John was strictly speaking a *prophet*; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in St. Luke, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃν, is the usual formula for the Divine commission of the Prophets (Jer. i. 1: Ezek. vi. 1; vii. 1, &c.). And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists.—The baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. It was emphatically the baptism of *repentance* (λουτρὸν μετάνοιας, says Olshausen [cf. Luke iii. 3], but not λουτρὸν καλῆς συνείσεως. Titus iii. 5). We find in Acts xviii. 24—28; xix. 1—7, accounts of per-

Ἰουδαίας, ² λέγων ^h Μιτανοεῖτε· ⁱ ἤγγικεν γὰρ ἡ βασι- ^h ch. xi. 20
 λεία τῶν οὐρανῶν. ³ οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ ^{al. fr. in}
 Ἡσαίου τοῦ προφήτου λέγοντος Φωνή ^{Coop., ex.} ^{John. Epp.}
 ἡ βοῶντος ἐν τῇ ^{2 Cor. xii. 21}
 ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, ^{only. Rev.} ^{ii. 6 the xlv.}
 εὐθείας ποιεῖτε τὰς ^{Isa. xlvii. 8} ^{Jer. xviii. 9}
 αἰ. ^{al.}

1 = ch. iv. 17 || Mt. xxi. 24. Lam. iv. 18. Mark. xii. 28. h Isa. xl. 8. j = ch.
 xlvii. 18. see John i. 15. m John i. 28 (from l. a.) ref. n | L. ref.

2. rec ins καὶ λέγων (to conform to ch. iv. 17), with CDL rel latt syr arm: om B⁴ lat-g, coptt s⁶th Hil.

3. rec (for δὲ) εἶπε, with L rel: txt BCD 1. 18. 33 latt Syr sah s⁶th arm.

sons who had received the baptism of John, who believed and (in Apollos's case) taught accurately the things (i. e. facts) concerning the Lord; but required instruction (in doctrine) and rebaptizing in the name of the Lord Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. The fact of our Lord Himself having received baptism from John, is decisive against the identity of the two rites, as also against the idea (Olah. i. 154, note) derived from Acts xix. 4, that John used the formula βαπτίζω εἰς τὸν ῥιζόμενον. His whole mission, as Olah. well observes, was calculated, in accordance with the office of the law which gives the knowledge of sin (Rom. iii. 20), to bring men's minds into that state in which the Redeemer invites them (ch. xi. 28), as weary and heavy laden, to come to him.

ἐν τῇ ἐρήμῳ] Where also he had been brought up, Luke i. 80. This tract was not strictly a desert, but thinly peopled, and abounding in pastures for flocks. Josephus, B. J. iii. 10. 7, says, that the Jordan διατίμνει τὴν Γενήσαρ μέσην, ἔπειτα πολλὴν ἀναμετρούμενος ἐρημίαν εἰς τὴν Ἀσφαλίτιν ἕξεισι λίμνην. See Judg. i. 16: 1 Kings ii. 34. This ἐρημος answers to πᾶσα περιχωρος τοῦ Ἰορδάνου in Luke iii. 3. See note on ch. iv. 1.

2. μετανοεῖτε] Used by the Baptist in the O. T. sense of turning to God as His people, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10—14. Josephus describes John, Antt. xviii. 6. 2, as τοὺς Ἰουδαίους ἐκλύοντα ἀρετὴν ἰκασκοῦντας καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένους βαπτισμῷ συνέναι.

ἡ βασιλεία τῶν οὐρανῶν] An expression peculiar in the N. T. to St. Matthew. The more usual one is ἡ βασι. τοῦ θεοῦ: but ἡ β. τῶν οὐρ. is common in the Rabbinical writers, who do not however, except in one

or two places, mean by it the reign of the Messiah, but the Jewish religion—the theocracy. Still, from the use of it by St. Matthew here, and in ch. iv. 17; x. 7, we may conclude that it was used by the Jews, and understood, to mean the advent of the Christ, probably from the prophecy in Dan. ii. 44; vii. 13, 14, 27.—It has been observed by recent critics, that wherever the term βασι. τ. οὐρ. (or its equivalent) is used in the N. T., it signifies, not the Church, nor the Christian religion, but strictly the kingdom of the Messiah which is to be revealed hereafter. I should doubt this being exclusively true. The state of Christian men now is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34, and note on ch. v. 3.

3. οὗτος γὰρ ἐστίν] Not the words of the Baptist, meaning ἰὼ γὰρ εἶμι, as in John i. 23, but of the Evangelist; and ἐστίν is not for ἦν, but is the prophetic present, representing to us the place which the Baptist fills in the divine purposes. Of γὰρ, Bengel says well, “Causa cur Johannes ita exoriri tum debuerit uti ver. 1, 2 describitur, quia sic praedictum erat.” The words ἐν τῇ ἐρήμῳ belong in the Hebrew to ἐτοιμάσαι, but in the LXX and here to βοῶντος.—The primary and literal application of this prophecy to the return from captivity is very doubtful. If it ever had such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, οὐδὲν δι' ἐκρίον καὶ τρίβους αὐτοῦ καλεῖ τὰς ψυχὰς, ὡς ἐκβαίνειν ἐμπελεν ὁ λόγος τοῦ εὐαγγελίου, ὅς καὶ προτρέπεται ἐτοιμάζειν, ἡγουν καθαιρεῖν, τῷ ἰσχυρίῳ τῆς μετανοίας ἀνασπῶντας μὲν τὰς ἀκάνθας τῶν παθῶν, ἐκρίπτοντας δὲ τοὺς λίθους τῆς ἀμαρτίας, καὶ οὕτως εὐθείας καὶ ὁμαλὰς αὐτὰς ἀπεργάζεσθαι πρὸς

οἱ only. Gen. ^ο τρίβους αὐτοῦ. ⁴ αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα BCD
 xlix. 17. αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ἡ ζώνη δερματίνην περι LMI
 1 Kings vi. 12. τὴν ὀσφὺν αὐτοῦ ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ VAI
 Mark vi. 17. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 xlii. 36, 37. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 1 Thess. v. 23. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 q ch. vi. 25. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 28 al. Matt. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 only, etc. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 Luke xii. 23. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 Zeph. i. 8. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 r ch. xix. 24. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 ref. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 o Mk. ch. x. ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ
 v Mk. Acts xxi. 11 bld. Rev. i. 13. xv. 6. 1 Kings i. 8. u Mk. only. Gen. xlii. 21.
 v Mk. Luke xii. 23. Acts ii. 50. Eph. vi. 14. Heb. vii. 6, 10. 1 Pet. i. 13 only. Gen. xxxv. 11. w ch. vi.
 26 al. fr. Ps. cx. 6. x Mark i. 6. Rev. ix. 2, 7 only. Lev. xi. 22. y Mk. Rev. x. 9, 10
 only. Judg. xiv. 8. s — Mark i. 6 (Jude 13) only. 4 Kings iv. 38. Polyb. xii. 8, 9 al.
 a — Rev. xvi. 14. see Dent. xxviii. 7. b ch. xiv. 25 al. (not John.) Gen. xlii. 16. c vv. 11 bld, 13,
 &c. al. fr. 4 Kings v. 14.

4. om δ D 13. 218 al Chr-a.

rec αυτου bef ην, with L rel latt: txt BCD 1.

6. aft εβαπτίζοντο ins παντες (from Mark i. 5?) C³ 33 al Hil. rec om
 ποταμω (see || Mark), with C³DL rel latt Hil: ins BC³MD 1. 13. 33 Scr's a b d g q r
 v w³ ev-2ab ev-150 syrr syr-cu syr-jer coptt eth arm Bas. (om εν τω ιορδανη
 [ποταμω] Chr, so Field and Matthaei's 6 mss.)

ὑποδοχὴν αὐτοῦ.

4. αὐτὸς 34 δ

[Iω.] αὐτὸς recalls the reader from the prophetic testimony, to the person of John: now John himself . . . As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was ἀνὴρ θαύτης, καὶ ζωνὴν δερματίνην περιζωσμένος τὴν ὀσφὺν αὐτοῦ. 4 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of (B. J. i. 24. 3), ἰσθίτης ἐκ τριχῶν πεποιμέναι, as a contrast to ἱστ. βασιλικαί. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment (δύρην τριχίνην, LXX, who, however, make it a garment of penitence for having deceived) to deceive.'

ἀκρίδες]

There is no difficulty here. The ἀκρίς, permitted to be eaten, ref. Levit., was used as food by the lower orders in Judaea, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors as articles of food. Jerome, adv. Jovinian. ii. 6, says, "Apud Orientales et Libyæ populos quia per desertam et calidam eremi vastitatem locustarum nubes reperiuntur, locustis vesci moris est: hoc verum esse Joannes quoque Baptistia probat." Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 164.) Epiphanius, Hær. xxx. p. 138, quotes this from the Gospel according to the Ebionites as follows: καὶ τὸ βρώμα αὐτοῦ μίλι ἀγριον, οὗ ἡ γένεσις ἦν τοῦ μάννα, ὡς ἔγκρις ἐν ἰλαίῳ, and adds, ἵνα δῇθεν μεταστρέψωσι τὸν τῆς ἀληθείας λόγον εἰς ψεύδος, καὶ ἀντὶ ἀκρίδων ποιήσωσιν ἰγερίδας ἐν μίλιτι. μίλι ἀγριον] See

1 Sam. xiv. 25. Here, again, there is no need to suppose any thing else meant but honey made by wild bees; τὸ ἐν ταῖς τῶν πετρῶν σχισμαῖς ἐκ τῶν μελισσῶν γεωργούμενον. Euthym. Schulz (cited by Winer, Rêalw., and De Wette) found such honey in this very wilderness in our own time. See Psalm lxxxi. 16: Judg. xiv. 8: Deut. xxxii. 13. The passage usually cited from Diodorus Siculus (xix. 94) to shew that μέλι ἀγριον exuded from trees, does not necessarily imply it; φέσται γὰρ παρ' ἀνθρώποις τὸ πίτερι ἀπὸ τῶν δένδρων, καὶ μίλι πολλὸ τὸ καλούμενον ἀγριον, ὃ χρώνται ποτὶ μὲθ' ὕδατος. Suidas certainly makes it a gum: μ. δγ. ὅπερ ἀπὸ τῶν δένδρων ἰκισυναγόμενον, μάννα τοῖς πολλοῖς προσαγορεύεται. And Meyer prefers this view, on account of the predicate ἀγριον, which, he says, is a terminus technicus, pointing out this particular kind of honey. But he does not give any authority for this assertion: and it seems just as likely that ἀγριον might be applied to it as made by wild bees.

5. τότε ἔκτω.] The latter καὶ here has been supposed to mean 'especially,' seeing that Judaea was part of the περιχωρος; as in the expression ἄλλως τε καὶ. But the former καὶ πᾶσα will hardly allow this. καὶ πᾶσα ἡ περ. means all the neighbourhood of Jordan not included in Jerusalem and Judaea before mentioned. Parts of Peræa, Samaria, Galilee, and Gaulonitis come under this denomination. —There need be no surprise at such multitudes going out to John. The nature of his announcement, coupled with the prevalent expectation of the time, was enough to produce this effect. See, as strictly consistent with this account, chap. xi. 7—15. 6. εβαπτίζοντο] When men

ὑπ' αὐτοῦ, ^d ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 7 ἰδὼν ^{d = 1 Mt. ref. ὁμολ. ἐφ. ἀμαρτ. 8tr. iv. 30.}
 δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους

were admitted as proselytes, three rites were performed—*circumcision*, *baptism*, and *oblation*; when women, two—*baptism* and *oblation*. The baptism was administered in the day-time, by immersion of the whole person; and while standing in the water the proselyte was instructed in certain portions of the law. The whole families of proselytes, including infants, were baptized. It is most probable that John's baptism in outward form resembled that of proselytes. See above, on ver. 1. Some (De Wette, Winer, Paulus, Meyer) deny that the proselyte baptism was in use before the time of John: but the contrary has been generally supposed, and maintained (cf. Lightfoot, Schöttgen, Buxtorf, Wetstein, Bengel). Indeed the baptism or lustration of a proselyte on admission would follow as a matter of course, by analogy from the constant legal practice of lustration after all uncleanness: and it is difficult to imagine a time when it would not be in use. Besides, it is highly improbable that the Jews should have borrowed the rite from the Christians, or the Jewish hierarchy from John.

ἐξομολογούμενοι τ. ἁμ. εβ.] From the form and expression this does not seem to have been merely 'shewing a contrite spirit,' 'confessing themselves sinners,' but a *particular and individual confession*; not, however, made privately to John, but before the people: see his exhortation to the various classes in Luke iii. 10-15: nor in every case, but in those which required it. Josephus uses the very same expression, Antt. viii. 4. 6. The present participle carries with it a certain logical force; "confessing, as they did,"—almost = "on condition of confessing." So Fritzschke, "si peccata sua confiterentur."

7. Φαρις. καὶ Σαδδ.] These two sects, according to Josephus, Antt. xiii. 5. 9, originated at the same period, under Jonathan the High Priest (B.C. 159-144). The Pharisees, deriving their name probably from *פָּרָשָׁה*, 'he separated' (*διὰ τὴν ἰδεολογισσοθηρίαν*, Epiph. Hær. xvi. p. 34), took for their distinctive practice the strict observance of the law and all its requirements, written and oral. They had great power over the people, and are numbered by Josephus, as being, about the time of the death of Herod the Great, above 6000. (Antt. xvii. 2. 4.) We find in the Gospels the Pharisees the most constant opponents

of our Lord, and His discourses frequently directed against them. The character of the sect as a whole was *hypocrisy*; the outside acknowledgment and honouring of God and his law, but inward and practical denial of Him; which rendered them the enemies of the simplicity and genuineness which characterized our Lord's teaching. Still among them were undoubtedly pious and worthy men, honourably distinguished from the mass of the sect; John iii. 1: Acts v. 34. The various points of their religious and moral belief will be treated of as they occur in the text of the Gospels.

Σαδδουκαίων] Are said to have derived their name from one Sadok, about the time of Alexander the Great (B.C. 323): but more probably, as stated by Epiphanius, Hær. xiv. p. 31, *ἰσχυρομαχίαν* ἱκανοῦς Σαδδουκαίους *ἔθεν ἀπὸ δικαιοσύνης τῆς ἐκκλησίας ὁρμημένης* *οὐδὲ γὰρ* (whence the adjectival form, *σαδδ.*, see Gen. vi. 9, xviii. 25 al. fr.) *ἐρηνικήται δικαιοσύνη*. They rejected all tradition, but did not, as some have supposed, confine their canon of Scripture to the Pentateuch. The denial of a future state does not appear to have been an original tenet of Sadduceism, but to have sprung from its abuse. The particular side of religionism represented by the Sadducees was bare literal moral conformity, without any higher views or hopes. They thus escaped the dangers of tradition, but fell into deadness and worldliness, and a denial of spiritual influence. While our Lord was on earth, this state of mind was very prevalent among the educated classes throughout the Roman empire; and most of the Jews of rank and station were Sadducees.—The two sects, mutually hostile, are found frequently in the Gospels united in opposition to our Lord (see ch. xvi. 1, 6, 11; xxii. 23, 34; also Acts iv. 1) ; the Pharisees representing hypocritical superstition; the Sadducees, carnal unbelief.

ἐρχομένους] as they came. It would appear here as if these Pharisees and Sadducees came with others, and because others did, without any worthy motive, and they were probably deterred by his rebuke from undergoing baptism at his hands. We know, from Luke vii. 30, that the Pharisees in general 'were not baptized of him.' *ἐπὶ* denotes the *moral direction of their purpose*, not merely *motion towards*: as in *Μενέλαον σπύλλειν ἐπὶ τὸν Ἑλέαν*, Eur. Iph. Aul. 178,—

ο = Luke xxiii. 48.
 f1 L. ch. xii. 84. xxiii. 32.
 g as above (f).
 ch. xxvi. 32.
 Mk. L. 9.
 Luke xii. 18.
 2 Cor. ix. 10
 only. 10ah.
 xv. 14 f.
 h as above (f).
 Acts xxviii. 5
 only f. Isa. 11x. 6 Ag.
 11 L. Luke vi. 47. xii. 5. Acts ix. 18. xx. 86
 only. 2 Chron. xv. 3.
 k = j L. ch. xii. 32. 1 Tim. iv. 8. Heb. ii. 6.
 2. Gen. i. 11, 12. see Isa. v. 4. διδόναι κ., ch. xiii. 8. Mark iv. 7, 8. φέρει κ. in John, xii. 34. xv. 2, 3a.
 n = Luke xxiii. 41. Acts xxvi. 30. 2 Mac. iv. 28.
 p ch. ix. 8, 31 al. f. Gen. xviii. 12. Esth. vi. 8.
 xi. 11. Acts xlii. 22. Judg. ii. 18.
 u = John ii. 6. xii. 30. xxi. 9. Rev. iv. 2.
 w = ch. viii. 4. xxvi. 18 al. 1 Kings ix. 14. Wisd. xi. 23.
 1 see 1 Thess. i. 10.
 m Mt. L. 8. Rev. xiii. 1.
 o (ἐφ' ὧς) f L. 1 Cor. xi. 16. Phil. iii. 4. 2 Sam. 5.
 g 2nd pers. ch. xvi. 8. xiii. 31 al. f.
 s j L. only. Deut. xii. 8 al. f. = Luke xii. 54.
 v Luke xiii. 7, 9. Rom. xi. 22, 24. Dan. iv. 11 (14 Theod. f.).
 w = ch. viii. 4. xxvi. 18 al. 1 Kings ix. 14. Wisd. xi. 23.

7. om αυτου BN sah Orig, Chr-β: ins CDL rel Scr's mss latt syr-cu syr copt.

8. rec καρπου αξιου (perhaps as more appropriate, or from || Luke), with LU 33 lat-a g, Syr syr-cu Bas Chr Cyr Thl Euthym Ambr Aug^{als} spec Op: txt BC rel vulg lat-b c d f ff, syr coptt aeth arm Iren-lat Orig^{aspr} Hil.

10. rec aft ηδη δε: ins και (see || Luke), with L rel syr: om BCD^rMA 1 Scr's b' latt Syr syr-cu coptt aeth arm Iren-gr Orig Bas Did Lucif. (lat-a def.)

11. υμας bef βαπτίζω (to correspond with υμ. βαπτισι below, where there is no other reading) BN^r 1. 33 am(with forj) lat-ff, g, Justin Orig (Clem) Bas Chr Cyr Cyrp,

and similar expressions; cf. Bernhardy, Syntax, p. 252 f., where many examples are given. Some interpret it in a hostile sense, 'to oppose his baptism,' as in ἐντὶ ἐνὶ Θέβας: but this is manifestly inconsistent with the context.

τῆς μελλούσης ὀργῆς] The reference of John's ministry to the prophecy concerning Elias, Mal. iii. 1; iv. 5 (Mark i. 2), would naturally suggest to men's minds 'the wrath to come,' there also foretold. It was the general expectation of the Jews that troublesome times would accompany the appearance of the Messiah. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation.

8. οὖν] expresses an inference from their apparent intention of fleeing from the wrath to come: q. d., 'if you are really so minded, . . .

9. μὴ δόξετε λ.] Not pleonastic: but, Do not fancy you may say, &c. In Justin Martyr's dialogue with Trypho the Jew, § 140, p. 230, we read: εἰσὶ δὲ λάκκοι συντηριμμένοι καὶ ὕδωρ μὴ συνίχοντες, οὗς ὠρυξαν ὑμῖν οἱ διδάσκαλοι ὑμῶν αὐτῶν καὶ πρὸς τοῦτοις ἑαυτοὺς καὶ ὑμᾶς βουκολοῦσιν, ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπαρᾶς τῆς κατὰ σάρκα τοῦ Ἀβραάμ οὖσι, ἐὰν ἀμαρτωλοὶ ᾖσι, καὶ ἀπιστοὶ, καὶ ἀπειθεῖς πρὸς τὸν θεόν, ἡ βασιλεία τοῦ αἰῶνος δόθησεται. The expression λῑγειν ἐν ἑαυτοῖς, as similar expressions in Scripture (e. g., Ps. ix.

6 (27), 11 (32); xiii. 1; Eccl. i. 16, ii. 15; al. fr.), is used to signify the act by which outward circumstances are turned into thoughts of the mind. See Beck, Biblische Sehlenlehre, p. 83.

ἐκ τῶν λ. τ.] The pebbles or shingle on the beach of the Jordan. He possibly referred to Isa. li. 1, 2. This also is prophetic, of the admission of the Gentile church. See Rom. iv. 16: Gal. iii. 29. Or we may take the interpretation which Chrysostom prefers, also referring to Isa. li. 1, 2: μὴ νομιζετε, φησὶν, ὅτι ἰδὼν ὑμῖς ἀπόλησθε, παιδα ποιήσετε τὸν πατριάρχην. οὐκ ἔστι τοῦτο, οὐκ ἔστι. γὰρ θεὸς δυνατόν καὶ ἀπὸ λίθων ἀνθρώπους αὐτῷ δοῦναι, καὶ εἰς συγγίναν αὐτοῦ ἀγαγεῖν, ἐπεὶ καὶ ἐξ ἀρχῆς οὕτως ἐγένετο. γὰρ καὶ ἐκ λίθων ἀνθρώπους γενίσθαι ὁμοιον ἦν τὸ ἀπὸ τῆς μήτρας ἐκείνης τῆς σκληρᾶς προελθεῖν παιδίον.

10.] Of ἡδη δε, Klotz says, Devar. p. 606, "respondent Latinis particulis jam vero, et habent idoneum atque alacrem transitum ab una re ad aliam Transitus faciunt illae particulae, ut nos ad rem praesentem revocent:" Eurip. Med. 772: Rhes. 499: Herodot. vii. 35.

The present, καίτοι, ἐκκόπτεται, καὶ βάλλεται, imply the law, or habit, which now and henceforward, in the kingdom of heaven, prevails: 'from this time it is so.'

11. ἐν ὕδρ.] is not redundant, but signifies the vehicle of baptism, as in ἐν πν. ἀγ. ε. πνεύρ afterwards. ἐρχόμενος]

ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ
 οὐκ ἔμει ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς
 βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. ¹² οὐ τὸ πτύον
 ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίει τὴν ἄλωνα αὐτοῦ,
 καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ
 ἄχυρον κατακαύσει πυρὶ ἄβυσσῳ.

56. Luke xxi. 34. John xxi. 35. 1st. iv. 4. d constr., Mark vii. 26. Acts xv. 17, from Amos ix.
 12. Rev. vii. 2, 9. Gen. i. 11. Num. xi. 21. e) L. only f. Theoc. vii. 186. Hom.
 11. v. 353. f) L. only f. not found elsewhere. g) L. only. Ruth iii. 2. Job xxxix.
 12. 1st. xxv. 10 al. h) L. ch. vi. 26. xiii. 30. i) John iv. 36. Gen. xli. 26.
 Jas abovon(h) Luke xii. 18, 24 only. 1 Cor. xviii. 11, 12. Ezek. xxxviii. 18. k) L.
 al. Gen. xxiv. 26. Exod. v. 7, 8c. l) L. ch. xiii. 30 (40 v. r.). Acts xix. 19. 1 Cor. iii. 15
 al. Deut. vii. 6, 26. m) L. Mark ix. 43 (45) only f.

spec: *wp. en vδ. β. N³.* om *καὶ πυρὶ* ESV Scr's a d f i k l m n o q r u v en-s
 en-150 (al fere 100 Tischdf) syr-jer Thl Euthym^{max} spec: ins (*from* || *Luke*?) BC rel
 latt syrr syr-cu copt Justin Orig. Eus [Iren-lat] Cyr Hil.

12. om 3rd *αυτου* (see || *Luke*) ELU 13 Scr's i v harl¹ lat-a d ff₁ g₁ syrr syr-cu arm
 Justin Clem Cyr Iren-lat Ambr Aug.: ins BC rel vulg lat-c d f coptt Hil spec.
 aft *αποθηνειν* ins *αυτου* BELU Scr's v w² harl¹ lat-b ff₁ g₁ syrr syr-cu sath arm Cyr
 Ambr spec: om C rel vulg lat-a c f coptt Justin Clem Iren-lat Hil Aug. (*See*
 || *Luke*.)

The present participle is used of a certain and predetermined future event; "he that is to come." See on ch. ii. 4. τὰ ἑωσθ. βαστάσαι.] Lightfoot (from Maimonides) shews that it was the token of a slave having become his master's property, to loose his shoe, to tie the same, or to carry the necessary articles for him to the bath. The expressions therefore in all the Gospels amount to the same. *en sv. ay. x. wpe*] This was literally fulfilled at the day of Pentecost: but Origen and others refer the words to the baptism of the righteous by the Holy Spirit, and of the wicked by fire. I have no doubt that this (which I am surprised to see upheld by Neander, De Wette, and Meyer) is a mistake in the present case, though apparently (to the superficial reader) borne out by ver. 12. The double symbolic reference of fire, elsewhere found, e. g. Mark ix. 50, as purifying the good and consuming the evil, though illustrated by these verses, is hardly to be pressed into the interpretation of *πυρὶ* in this verse, the prophecy here being solely of that higher and more perfect baptism to which that of John was a mere introduction. To separate off *sv. ayiw* as belonging to one set of persons, and *πυρὶ* as belonging to another, when both are united in *υμᾶς*, is in the last degree harsh, besides introducing confusion into the whole. The members of comparison in this verse are strictly parallel to one another: the baptism by water, the end of which is *μετανοια*, a mere transition state, a note of preparation,—and the baptism by the Holy Ghost and fire, the end of

which is (ver. 12) *sanctification*, the entire aim and purpose of man's creation and renewal. So Chrys.: τῇ ἐπισηγήσει τοῦ πυρὸς πάλιν τὸ σφοδρὸν καὶ ἐκείθεν τῆς χάριτος ἐνδοκνησόμενος. Thus the official superiority of the Redeemer (which is all that our Evangelist here deals with) is fully brought out. The superiority of nature and pre-existence is reserved for the fuller and more dogmatic account in John i. 12. οὐ τὸ πτύον] οὐ... αὐτοῦ, a very common redundancy. See reff. οὐ is not "whose," which is implied in *ρό*: it belongs (against Meyer) to *χειρὶ*, not to *πτύον*, and the sense is just as if it had stood, οὐ ἐν τῇ χειρὶ αὐτοῦ τὸ πτύον. In the Rabbinical work Midrash Tehillim, on Ps. ii., is found: 'Advenit trituration, stramen projiciunt in ignem, paleam in ventum, sed triticum conservant in area: sic nationes mundi erunt sicut conflagratio furni: ast Israel conservabitur solus.' (Quoted by Lightfoot on John iii. 17.)

τὴν ἄλωνα] The contents of the barn-floor. (De Wette, &c.) Thus in reff. Job, εἰσίσσει δὲ σου (σοι F) τὸν ἄλωνα. Or perhaps owing to *διακαθ.* (shall cleanse from one end to the other) the floor itself, which was an open hard-trodden space in the middle of the field. See "The Land and the Book," p. 538 ff., where there is an illustration. "Very little use is now made of the fan, but I have seen it employed to purge the floor of the refuse dust, which the owner throws away as useless." p. 540. ἄχυρον] Not only the chaff, but also the straw: see reff.: 'all that is not wheat.'

13 Τότε ^a παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ^b πρὸς τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, ^c τοῦ βαπτισθῆναι ἐπὶ αὐτοῦ. ^d 14 ὁ δὲ Ἰωάννης ^e διεκώλυεν αὐτὸν λέγων Ἐγὼ ^f χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; ^g 15 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Ἄφες ἄρτι.

^a ver. 1 refl. ^b 1sa. lvi. 1. ^c constr., ch. ii. 13. xlv. 46. Acta xiii. 47. xxi. 13. al. fr. Pa. cxxxi. 4. ^d here only. ^e Judith xii. 7. only. ^f w. inf., ch. xiv. 16. John xiii. 10. 1 Thesa. i. 2. iv. 9. v. 1. Dan. iii. 16. ^g - ch. xxi. 14 al. Str. xxi. 1.

14. om *ιωαννης* B sah Eus: *ιωαν*. after the verb in D-lat a *δ* c *g*₁: txt C P (appy) rel vulg lat-ss₁ vss. [B does not om *συ*, as in Mai.]

15. for *προς αυτον*, *αυτω* B 13. 124 evn-y-z latt copt Eus.

13—17.] JESUS HIMSELF BAPTIZED BY HIM. Mark i. 9—11: Luke iii. 21, 22. It does not appear exactly *when the baptism of our Lord took place*. If the comparative age of the Baptist is taken into account, we should suppose it to have been about six months after this latter began his ministry. But this is no sure guide. The place was *Bethany* (the older reading), *beyond Jordan*; John i. 28.

13. τοῦ βαπτ. Why should our Lord, who was *without sin*, have come to a *baptism of repentance*? Because He was *made sin for us*: for which reason also He suffered the curse of the law. It became Him, being in the *likeness of sinful flesh*, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to *sinners*—and among the transgressors He was numbered. The prophetic words in Ps. xl. 12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon him. I cannot suppose the baptism to have been sought by our Lord merely to honour John (Kuinöl), or as *knowing that it would be the occasion of a divine recognition* of his Messiahship (Paulus), and thus preordained by God (Meyer): but *bona fide*, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He himself speaks, Luke xii. 50, and the beloved Apostle, 1 John v. 8, where *πνεῦμα = πῦρ*.—His baptism, as it was our Lord's *closing* act of obedience under the Law, in His hitherto concealed life of legal submission, His *πληρῶσαι πᾶσ. δικ.*, so was His *solemn inauguration and anointing for the higher official life of mediatorial satisfaction* which was now opening upon Him. See Rom. i. 3, 4. We must not forget that the *working out of*

perfect righteousness in our flesh by the entire and spotless keeping of God's law (Deut. vi. 26), was, in the main, *accomplished during the thirty years previous to our Lord's official ministry*.

14. διεκώλυεν] A much stronger word than *κωλύω*, implying the active and earnest preventing, with the gesture or hand, or voice, as here. The imperfect tense conveys, not that he *endeavoured* merely to hinder Him (see Hermann's note on Soph. Ajax, 1106), but *began* to hinder Him, *was hindering Him*.—There is only an *apparent* inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, 'I knew him not.' Let us regard the matter in this light:—John begins his ministry by a commission from God, who also admonishes him, that He, whose Forerunner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblameable purity and sanctity. My impression from the words of this verse certainly is, that he *regarded Him as the Messiah*. Still, his belief wanted that full and entire assurance which the occurrence of the predicted sign gave him, which the word *ᾔδειν* implies, and which would justify him in announcing Him to his disciples as the Lamb of God. See the ancient opinions in Maldonatus's note.

15. ἀποκριθεὶς] Dr. Wordsworth remarks, on this, the first occurrence of this very common form, that it is stigmatized by the grammarians as a solecism. The passage is in Phrynichus, Eclog. ed. Lobeck, p. 108, — ἀποκριθῆναι διττὸν ἀμάρτημα. εἶδε γὰρ λίγειν ἀποκρίνασθαι, καὶ εἰδέναι ὅτι τὸ διαχωρισθῆναι σημαίνει, ὡς περ οὖν καὶ τὸ ἐναντίον αὐτοῦ, τὸ συγκριθῆναι, εἰς ἓν καὶ ταῦτον λαθεῖν. εἰδὼς οὖν τοῦτο, ἐπὶ μὲν τὸ ἀποδοῦναι τὴν ἐπερώτησιν, ἀποκρίνεσθαι λίγε, ἐπὶ δὲ τοῦ διαχωρισθῆναι, τὸ ἀπο-

w = ch. ix. 36. καταβαῖνον ὡς εἰς περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν. D co-
 x. li. c. x. 17. καὶ ἰδοὺ ὡς φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν BCD
 16. xxi. 13. Luke ii. 24. ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. LMF
 from Lev. xli. 2. John i. 32. U. V.
 ii. 14, 16. only. y l. ch. xvii. 5 l. Acta x. 13, 16. 3 Pet. i. 17, 18. 3 Kings xix. 12. s l. ch. xii.
 18. xv. 6 l. 3 Pet. i. 17. Gen. xxi. 2. — μονογενῆς, Aq. a l. 1 Cor. x. 6. 3 Cor. xii. 10. [3 Thoms.
 ii. 12.] 3 Kings xxi. 20. Ps. cxlii. 4. coll. 5. Mal. ii. 17.

lat-mss Hil., Vig. πνεῦμα θεοῦ (omg το and του) B, πν. τ. θ. copt. aft
 καταβαῖνον ins ex του ουρανον D gat(with mm) lat-a b c g_{1,2} h l Hil. for ὡς,
 ως D Eus., om kai bef ἐρχομένου Bk am(with forj harl' tol) lat-a b c g, h copt
 Iren-lat Hil. for ἐπ' [bef αυτον], εις D¹ Eus Ebionite-gosp: προς C¹E¹: txt
 BC²D³ rel Iren-lat. (P 83 defective.)

17. aft λεγουσα ins προς αυτον D lat-a b g, h. for ουτος εστιν, ου α D lat-a
 syr-cu Angl., ηυδοκησα CL Scr's b evn-x-y Orig, Eus.,

hypocritam morte, Paulus Elymam mag-
 num cecitate percussit: sed nihil hujus-
 modi fecit Jesus. Descendit super eum
 Spiritus in forma columbæ, de quo dixit,
 Nescitis cujus Spiritus sitis. Spiritus Jesu,
 spiritus columbinus: fuerunt illi servi Dei
 tanquam boves Dei triturantes granum, et
 conculcantes paleam: sed Jesus agnus Dei
 sine ira et judicicia." On the *history* of
 this symbol for the Holy Spirit, see
 Lücke's Comm. on John, vol. i. 425. (3)
 This was not a sudden and temporary de-
 scent of the Spirit, but a *permanent*
 though special anointing of the Saviour
 for his holy office. It 'abode upon Him,'
 John i. 32. And from this moment His
 ministry and mediatorial work (in the
 active official sense) begins. εὐθὺς, the
 Spirit carries Him away to the wilderness:
 the day of His return thence (possibly;
 but see notes on John i. 29) John points
 Him out as the Lamb of God: then fol-
 lows the calling of Andrew, Peter, Philip,
 and Nathanael, and the third day after is
 the first miracle at the marriage in Cana.
 But we must not imagine any *change* in
 the nature or person of our Lord to have
 taken place at his baptism. The anoint-
 ing and crowning are but *signs* of the offi-
 cial assumption of the power which the
 king has by a right independent of, and
 higher than these. (4) The whole narra-
 tive is in remarkable parallelism with that
 of the Transfiguration. There we have
 our Lord supernaturally glorified in the
 presence of two great prophetic person-
 ages, Moses and Elias, who speak of His
 decease,—on the journey to which He
 forthwith sets out (ch. xvii. 22, compared
 with xix. 1); and accompanied by the
 same testimony of the voice from heaven,
 uttering the same words, with an addition
 accordant with the truth then symbolized.
 (5) In connexion with apocryphal addi-
 tions, the following are not without in-
 terest: καταλθόντος τοῦ Ἰησοῦ ἐπὶ τὸ
 ὕδωρ, καὶ πῦρ ἀνέβη ἐν τῷ Ἰορδάνῃ

καὶ ἀναδύντος αὐτοῦ ἀπὸ τοῦ ὕδατος
 κ.τ.λ. Justin Martyr, Dial. § 88, p. 185.
 The author of the tract 'de Rebaptismate,'
 among the works of Cyprian, blames the
 spurious book called 'Petri Prædicatione,'
 for relating, among other things, of Christ,
 "cum baptizaretur, ignem super aquam
 esse visum, quod in evangelio nullo est
 scriptum." (ch. ix.) The Ebionite gospel,
 according to Epiphanius, Her. xix. p.
 138, added, after ἐν ᾧ εὐδόκησα,—ἐγὼ
 σημερον γέγεννηκά σε. καὶ εὐθὺς περι-
 ἔλαμψε τὸν τόπον ὡς μίγα. ἐν ὕδωρ ὁ
 Ἰωάννης λέγει αὐτῷ Σὺ τίς εἰ εἰς; καὶ
 πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν
 οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, εἰς δὲ
 ἡβδόκησα. καὶ τότε ὁ Ἰω. προσπεσὼν
 αὐτῷ ἔλαγε Δέδομαι σου κύριε, σὺ με βάπ-
 τισον. ὁ δὲ ἐκάλειν αὐτῷ λέγων Ἄφες,
 ὅτι οὕτως ἐστὶ πρόπον πληρωθῆναι πάντα.
 Jerome gives the following opening of the
 narrative from the gospel according to the
 Hebrews: "Ecce mater domini et fratres
 ejus dicebant ei Joannes baptista baptizat
 in remissionem peccatorum: eamus et bap-
 tizemur ab eo. Dixit autem eis Quid pec-
 cavi ut vadam et baptizor ab eo? nisi
 forte hoc ipsum quod dixi ignorantia est."

17. φων. λ.] does not require
 ἰγίνετο or any word to be supplied, nor
 the participle to be understood as a past
 tense. Lo, a voice from heaven, saying.
 See similar constructions, Luke v. 12;
 xix. 20 al. fr. εὐδόκησα] not the
 usitative aorist, but declarative of the de-
 finite past εὐδοκία of the Father in Him,
 Eph. i. 4:—see above. On the solemn
 import, as regards us, of our Blessed
 Lord's baptism, cf. Athanas. Or. i., contra
 Arianos, p. 355 fin. ed. Migne: εἰ δὲ
 ἡμῶν χάριν αὐτὸν ἀγιάζει (John xvii.
 18, 19), καὶ τοῦτο ποιεῖ ὅτε γέγονεν ἀν-
 θρωπος, εὐδελον δὲ καὶ ἡ εἰς αὐτόν ἐν
 τῷ Ἰορδάνῃ τοῦ πνεύματος γενομένη καθ-
 ὁδος, εἰς ἡμᾶς ἣν γενομένη διὰ τὸ φορεῖν
 αὐτόν τὸ ἡμέτερον σῶμα. καὶ οὐκ ἐπὶ τῇ
 βαπτίσμει τοῦ Λόγου γέγονεν, ἀλλ' εἰς

IV. ¹ Τότε Ἰησοῦς ^b ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ ^b πνεύματος ^c πειρασθῆναι ὑπὸ τοῦ ^d διαβόλου. ² καὶ ^e νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ^f ὕστερον ^g ἐπεινάσεν. ³ καὶ προσελθὼν ὁ ^b πειράζων

1. Job i. 6. Wind. ii. 34. c ch. vi. 16 bis, 17, 18. ix. 14, 15 j Mk. L. Luke xviii. 12. Acts x. 36. xlii. 2. 5 only. Not in John nor Epp. Judg. ix. 26 al. (-στε, ch. xv. 32. -στειν, Luke ii. 27.) f 1 Cor. vii. 6. James i. 12. 3 Kings x. 1. Dan. i. 12. d l. al. fr. (not Mark.) 1 Chron. xxi. 1. 2. 5 only. Not in John nor Epp. Judg. ix. 26 al. (-στε, ch. xv. 32. -στειν, Luke ii. 27.) f 1 Cor. vii. 6. James i. 12. 3 Kings x. 1. Dan. i. 12. d l. al. fr. (not Mark.) 1 Chron. xxi. 1.

CHAP. IV. 1. for *τοτε* *ισο*. *ανηχθη*, *αν*. δε ο *ισο*. C¹(appy) L. rec ins o bef *ισο*., with CDP rel: om BUΔ. (33 def.)

3. *προσληθεν ο* *πειρ*. *και* D lat-a b c. rec ins *αυτω* bef o *πειραζων*, with CDP rel lat-a b c f g_{1,2} h syr-cu syr sah Justin^{ampr}: om BN 1. 13. 33. 124 vulg lat-ff, l Syr copt xeth arm.—rec om *αυτω* [aft *επειν*], with CP rel lat-f syr sah: ins BD 1. 13. 33. 124 latt Syr syr-cu copt xeth arm Chr.

ἡμῶν πάλιν ἀγιασμόν, ἵνα τοῦ χρίσματος αὐτοῦ μεταλάβωμεν . . . τοῦ γὰρ κυρίου ὡς ἀνθρώπου λοιομίου εἰς τὸν Ἰορδάνην, ἡμεῖς ἤμεν οἱ ἐν αὐτῷ καὶ παρ' αὐτοῦ λουόμενοι· καὶ δεχομένου δὲ αὐτοῦ τὸ πνεῦμα, ἡμεῖς ἤμεν οἱ παρ' αὐτοῦ γενόμενοι τούτου διευκτοί. What follows is well worth reading, shewing the pre-eminence of our Lord's anointing over that of all others, Ps. xlv. 7: Isa. lxi. 1: Acts x. 38.

CHAP. IV. 1—11.] TEMPTATION OF JESUS. Mark i. 12, 13: Luke iv. 1—13.

1. *ἀνήχθη εἰς τ. ἔ.*] The Spirit carried Him away, (see Acts viii. 39,) αὐτὸν ἐββάλλει, Mark i. 12: compare Chrysostom's excellent remarks on this agency of the Holy Spirit, in the opening of his 13th homily, p. 167. Had St. Luke's ἤγετο ἐν τῷ πν. been our *only* account, we might have supposed what took place to have been done in a *vision*: but the expressions in the two other Evangelists, entirely preclude this. The *desert* here spoken of may either be the traditional place of the Temptation near Jericho (thence called *Quarantaria*: it is described in "the Land and the Book," p. 617, as a high and precipitous mountain, with its side facing the plain perpendicular, and apparently as high as the rock of Gibraltar, and with caverns midway below, bewn in the rock), or as scripture parallelism between Moses, Elias, and our Lord, leads one to think, the *Arabian desert of Sinai*.

πειρασθῆναι.] The express *purpose* of ἀνήχθη. No other rendering is even grammatical. Hence it is evident that our Lord at this time was not 'led up' of his own will and design, but as a part of the conflict with the Power of Darkness, He was *brought* to the Temptation. As He had been subject to his earthly parents at Nazareth, so now He is subject, in the outset of His official course, to his Heavenly Parent, and is by

His will thus carried up to be tempted. In reverently considering the nature and end of this temptation, we may observe,

(1) That the whole is *undoubtedly as objective historical narrative*, recording an actual conflict between our Redeemer and the Power of Evil. (2) That it is undetermined by the *letter* of the sacred text, whether the Tempter appeared in a *bodily shape*, or, as a *spirit*, was permitted to exert a certain power, as in ver. 6, and ver. 8, over the person of our Lord, even as the Holy Spirit did in ver. 1. If the latter were the case, the words spoken at the various stages of the temptation, were suggested by this Evil Power to the soul of our Redeemer. But (3) such an interpretation, while it cannot justly be accused of unreality by any who do not reject belief in the spiritual world, hardly meets the expressions of the text, *προσληθὼν* ver. 3, *ἐὰν πεισῶν προσκυνήσῃς μοι* ver. 9, and *ἀφίησιν αὐτόν* ver. 11. Nor do the two members of ver. 11 correspond to one another in this case, for the ἄγγελοι must have been visible and corporeal, as in the parallel case at Gethsemane, Luke xxii. 43.

διαβόλου.] The *accuser*, or *adversary*: *Satan*. Not any *human* tempter or foe: no example can be adduced of a *man* being absolutely called ὁ διάβ. In John vi. 70, Judas is by our Lord called διάβ., which is the generic substantive without the article; and in Esther vii. 4 and viii. 1, Haman is called ὁ διάβολος, where the art. has no such meaning as would be here required.

2. *νηστεύσας*.] Not in the wider ecclesiastical sense of the word, but its strict meaning, of *abstaining from all food whatever*: οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, Luke, ver. 2. Similarly Moses, Exod. xxxiv. 28, ἦν ἱκαντὶον Κυρίου τεσσαράκοντα ἡμ. κ. τοσ. νύκ.: ἄρτον οὐκ ἔφαγε, καὶ ὕδωρ οὐκ ἔπιε, and Elias ἐκορέθη ἐν ἰσχύϊ τῆς βρώσεως

εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, ἑπὶ ἵνα οἱ λίθοι οὗτοι
 ᾄρωται ἔκ γένωνται. ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται
 Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν
 παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. τότε
 παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν

1 w. ita. || L. ch. xx. 31. Mark iii. 9. Luke x. 40. — Mark v. 42. Exod. xxxv. 1. j plur. ch. xii. 4. xiv. 17 al. Exod. xvi. 29. xxix. 2. k = John ii. 9. Rev. viii. 8. Exod. iv. 3. 14 only. see John vi. 87. p = ch. ii. 18, &c. xvii. 1. Num. xxxi. 41. 1 — || L. only. Gen. xxvii. 40. Deut. viii. 8. m = John xvi. 30. 1 Cor. iv. 4. o = ch. xv. 11, &c. Num. xxxii. 34. q ch. xxvii. 58. Rev. xi. 2 only. Isa. xlviii. 2. M. 1. Dan. 1. 3. Z o. b BCD1 LMI UV2

4. for ο δε αποκρ., αποκρ. δε ο ιησ. D¹, simly D-lat b c d f g j, l syr-cu. rec om,
 o bef ανθρωπος (omd by KMS and other mss in || Luke, and also by some LXX-mss),
 with KM (S and Scr's mss, e all) Eus: ins BCDPZ rel Scr's k. rec (for εν) ει:
 (to conform to LXX and to preceding), with BP rel Eus: txt CD 13. 59. 124. 243.
 in latt Hil. (Z lat-b defective.) om εκπορευομενω δια στοματος lat-b g, 1, 2 D-lat
 syr-jer (so || Luke).

ἑκείνης τισ. ἡ. καὶ τισ. ν., 3 Kings xix. 8.

ἕσπερον ἐπείν.] Then probably not during the time itself. The period of the fast, as in the case of Moses, was spent in a spiritual ecstasy, during which the wants of the natural body were suspended.

3. καὶ προσελθόν.] From the words of both St. Mark and St. Luke, it appears that our Lord was tempted also during the forty days. Whether the words of St. Mark, ἦν μετὰ τῶν θηπῶν, allude to one kind of temptation, is uncertain: see note on Mark i. 13.—The word προσελθ. need not be understood of the first approach, but the first recorded—'at a certain time the tempter approaching, &c.'

ὁ πειράζων, 'the tempter.' Here first we find the N. T. meaning of πειράζειν, to solicit to sin, which does not occur in the LXX, nor in the classics. The use of the pres. part. with the art., as denoting employ, or office, is very common. See, among other places, John iv. 36, 37, and ch. xiii. 3, xxvi. 46, 48. Cf. Winer, § 18. 3.

ε[.] νομίζων ὑποκρίνεται αὐτὸν τοῖς ἰσχυμίσις, Chrys. Or, as Euthymius, φέρο ὅτι παρακινῶσθεται τῷ λόγῳ, καθάπερ οὐκιδισθεὶς ἐπὶ τῷ μὴ εἶναι υἱὸς θεοῦ. At all events, there is no doubt expressed, as Wolf and Bengel think.

υἱὸς τοῦ θεοῦ.] In the N. T. are found three combinations of these two substantives and the article, and all with one and the same meaning, viz. THE SON OF GOD, in the highest and Messianic sense. (1) The expression in the text, of which our Lord says, John x. 36, ὅν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμῖς λέγετε ὅτι βλασφημῖς ὅτι εἶπον ὅτι υἱὸς τοῦ θεοῦ εἰμι; see also Matt. xxvii. 40.—(2) ὁ υἱὸς τοῦ θ. In John ix. 35, we read, σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; . . . ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.—(3) υἱὸς θ. In Luke i. 35, τὸ

γεννώμενον ἅγιον ἐληθήσεται υἱὸς θεοῦ. See also ch. xxvii. 54 (|| Mk.), and notes there and on Luke xxiii. 47.

4.] Our Lord does not give way to the temptation, so as to meet him with an open declaration, 'I am the Son of God:' thus indeed He might have asserted his Lordship over him, but not have been his Conqueror for us. The first word which He uses against him, reaches far deeper: 'Man shall not live,' &c. "This, like the other text, is taken from the history of Israel's temptation in the wilderness: for Israel represents, in a foreshadowing type, the Son of Man, the servant of God for Righteousness, the one ἐρχόμενος, in whom alone that nature which in all men has degenerated into sin, πληροὶ πάσαν δικαιοσύνην. Adam stood not,—Israel according to the flesh stood not,—when the Lord their God tempted them: but rather, after Satan's likeness, tempted their God: but now the second Adam is come, the true Israel, by whose obedience the way of life is again made known and opened—'that man truly liveth on and in the eternal word of God.'" Stier's Reden Jesu, vol. i. p. 16 (edn. 2). Observe also how our Lord resists Satan in His humanity; at once here numbering Himself with men, by adducing ὁ ἄνθρωπος as including His own case; and not only so, but thus speaking out the mystery of his humiliation, in which He had foregone his divine Power, of his own will.—By 'every word (or 'thing,' for ῥῆμα is not expressed in the original) that proceedeth out of the mouth of God,' we must understand, every arrangement of the divine will; God, who ordinarily sustains by bread, can, if it please Him, sustain by any other means, as in the case alluded to. Compare John iv. 32, 34.

5. τότε παρ.] Power being most

⁴ πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ ¹ πτερύγιον τοῦ ἱεροῦ,
⁶ καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω·
 γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ² ἐντελεῖται περὶ
 σου, καὶ ³ ἐπὶ χειρῶν ἀρουσίν σε, μήποτε ⁴ προσκόψῃς
 πρὸς λίθον τὸν πόδα σου. ⁷ Ἐφῇ αὐτῷ ὁ Ἰησοῦς·
 Πάλιν γέγραπται Οὐκ ⁵ ἐκπειράσεις κύριον τὸν θεόν σου.
⁸ πάλιν ⁶ παραλαμβάνει αὐτὸν ὁ ⁷ διάβολος εἰς ⁸ ὄρος
 ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ ⁹ πάσας τὰς ¹⁰ βασιλείας

v l L. Luke x. 25. 1 Cor. x. 9 only. D. xxv. vi. 16 bis. Dent. vii. 16. Ps. lxxvii. 18 only. see Isa. vii. 12.
 w (l L. v. r.) ch. xvii. 1 Mk. Rev. xxi. 10. Euseb. xi. 2. x Est. i. 2. Dea. vii. 26 Theod. 27 LXX.
 y l L. Rev. xi. 15.

5. rec ἰστησιν, with P rel: txt (so also || Luke) BCDZ 1. 83 sah Eus.

6. for λέγει, εἶπεν (|| Luke) Z (vas P). om του bef θεου D¹. ins εντευθεν
 bef κατω (|| Luke) C¹ syr-marg copt arm. αρουσιν D (but tollent D-lat: txt is
 the reading of || Luke).

7. for ουκ εκπ., ου πειρασις D.

8. for δεικνυσιν, εδειξεν D (from Luke iv. 5).

probably given to the tempter over the person of our Lord. In St. Luke, this temptation stands *third*. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not be in its place. It may be observed, that St. Luke makes no assertion as to succession, only introducing each temptation with *καὶ*: whereas *τότε* and *πάλιν* here seem to mark succession. Dean Ellicott, for psychological reasons, which must be most untrustworthy when opposed to the express assertion of the sacred text (*τότε ἀφίησιν αὐτόν*), follows the order in St. Luke. For *ἀγ. πάλ.* see *reff.* ἔστησεν—by the same power by which he brought Him. *πτερύγιον*

Abundant instances have been produced to shew that *πτέρον* was applied to a pointed roof or gable. Now the LXX use *πτέρον* and *πτερύγιον* as synonymous with *πτέρον*; why may not the same be done in the N. T.? The general opinion, that our Lord was placed on *Herod's royal portico*, described in Jos. Antt. xv. 11. 5, is probably right: and the *τό* is in no way inconsistent with it. That portico overhanging the ravine of Kedron from a dizzy height, *ὡς, ἡ τις ἀπ' ἄκρου τοῦ ταύτης ῥιγος, ἀμφω συντιθεῖς τὰ βάθη, σκοτεινῶν, οὐκ ἰκινουμένης τῆς βήμας εἰς ἀμύτητον τὸν βυθόν*. The argument that it was probably on the other side, next the court, is grounded on the perfectly gratuitous assumption, that an exhibition to the people was intended. There is no authority for this in the text; the temptation being one not of ambition, but of presumption. The inference from

Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from τὸ πτερύγιον τοῦ ναοῦ, among the people, is not decisive: for this term might embrace either side, as 'the cornice,' or 'the parapet' would. 6. γέγραπται] cited (nearly verbatim from the LXX, as almost all the texts in this narrative) as applying to all servants of God in general, and à fortiori to the Son of God: not as a prophecy of the Messiah.

7. πάλιν] not 'contra,' which it never simply means, not even in Gal. v. 3: 1 John ii. 8: but 'rursus' or 'iterum,' as the versions rightly render it. The addition of a second Scripture qualifies and interprets the first; but does not refute it.

8. ὄρος ὑψ. λί.] The enquiry where and what this mountain was, is entirely nugatory, no data being furnished by the text.

δείκνυσιν αὐτ. π. τ. β.] The additional words in Luke, *ἐν στιγμή χρόνου*, are valuable as pointing out to us clearly the supernatural character of this vision. If it be objected, that in that case there was no need for the ascent of the mountain,—I answer, that such natural accessories are made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict τοῦ κόσμου to Palestine, (which was, besides, God's peculiar portion and vineyard, as distinguished from the Gentile world,) or the Roman empire, are mere subtleties: as is also the giving to *δεικνυσιν* the sense of 'points out the direction of.' The very passage of Polybius cited to support this view, completely refutes it, when taken entire. Hannibal, from the Alps, is

α — ch. vi. 29. ^{BCD} ^{LM} ^{UV} ^{1. 3}
 Lake xii. 27. ^{UV} ^{1. 3}
 Dan. iv. 27
 (30 Theod.)
 α — ch. ii. 11.
 xviii. 36.
 Acts x. 25.
 1 Cor. xiv. 25.
 Rev. v. 14 al.
 Job i. 20.
 b N. T. intr.
 Gosp. pas-
 sion. cl. w.
 James ii. 16.
 1 John ii. 11.
 Rev. x. 8 al.
 only in
 LXX, trans-
 lative. Exod.
 xiv. 21 only.
 only in Mt. 1.
 Gen. xxviii. 7, 9.
 Mi. 12.
 xv. 41 f.
 c ch. xii. 26 al. fr. t. Str. xxi. 27 only.
 Lake xiv. 52. John iv. (32.) 28, 24
 Judg. vii. 15 f.
 g — vv. 20, 23. John x. 12 al. fr. 2 Kings xv. 16.
 1 — 1 Mk. reff. ch. x. 19.
 d Deut. vi. 18. x. 26.
 Rev. ix. 20. xiii. 8, 12, 15. xiv. 9, 11. xx. 4 etc only.
 f L. Lake i. 74. ii. 27 only in Gosp. Acts vii. 7, 43 al. Exod.
 h — 1 Mk. ch. xiv. 44. Mark
 j — ch. ii. 12. 9 Matt. v. 27.

τοῦ ἑκ κόσμου καὶ τὴν ὁδὸν αὐτῶν ὅτι καὶ εἶπεν αὐτῷ
 Ταῦτά σοι πάντα δώσω, ἵαν ἡ πεσὼν ἡ προσκυνήσῃς μοι.
 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς ὅτι Ὑπαγε ὁ σατανᾶ· γέ-
 γραπται γάρ ὁ Κύριον τὸν θεόν σου ἡ προσκυνήσῃς, καὶ
 αὐτῷ μόνῳ ἡ λατρεύσεις. 11 τότε ὁ ἀφίησιν αὐτὸν ὁ
 διάβολος, καὶ ἰδοὺ ἄγγελοι προσεῆλθον καὶ ἡ διηκόνουν
 αὐτῷ.

12 Ἀκούσας δὲ ὅτι Ἰωάννης ἡ παρεδόθη, ἡ ἀνεχώρησεν

9. rec (for εἶπεν) λέγει, with P rel: txt BCDZ 33 latt Orig. rec ταῦτα πάντα
 σοι (the simpler order), with C²DP rel latt Iren-lat: π. σ. τ. Orig., Chr-3-5-8-a (and
 Field): π. σ. τ. Chr-1: txt BC²Z 1. 33 am(with forj) lat-I Orig., Chr-β.

10. aft υπαγε ins οπισω μου C²DZ rel harl¹ lat-δ ff¹ h l (a c g¹.) syr-cu syr-with-ast
 with arm Justin Archel Petr-alex Ath Chr Nest Damasc Thl Hil-ms Ambr Aug Vig
 Op: om BC¹KP S(e al) VAN 1. 13. 124 vulg lat-f k coptt Orig^{exp} Petr-alex Iren-lat
 Tert Hil-ed Jer^{exp} Juvenc. (There can, it appears to me, be no satisfactory reason
 assigned for the omission of these words, if originally in the text. On the other
 hand, if originally wanting, they were very likely to have been supplied from ch.
 xvi. 23. See also on || Luke. Their omission is consequently more likely to be
 genuine than their insertion.)

13. rec aft δε ins ο ιησοῦς (ver 12 is the commencement of an ecclesiastical portion,
 and the name was therefore supplied, as so frequently is the case), with C²P rel latt
 syrr syr-cu arm Hil Gaud: om B C¹(appy) DZ 33 am (with forj) lat-k copt with Orig,
 Eus., Aug.

directing the attention of his soldiers to
 the view of Italy; ἰνδεδεικνόμενος αὐτοῖς τὰ
 περὶ τὸν Πάδον πεδία (in sight) . . . ἄμα
 δὲ καὶ τὸν τῆς Ῥώμης αὐτοῖς τόπον ὁπο-
 δακνύων, where we may observe the
 distinction between the two compounds ἄν-
 and ὅπου-δείκνυμι: and further, that it is
 not τὴν Ῥ. but τὸν τῆς Ῥ. τόπον that he
 pointed out to them. Euthymius, how-
 ever, interprets our verse thus, . . . λέγων
 ἐν τούτῳ μὲν τῷ μέρει κτεῖται ἡ βασιλεία
 τῶν Ῥωμαίων, ἐν τούτῳ δὲ ἡ τῶν Περ-
 σῶν, ἐν ἐκείνῳ δὲ ἡ τῶν Ἀσσυρίων, καὶ
 τὰ ἐξῆς ὁμοίως· καὶ οὕτως ἡ μὲν ἔχει ὁδὸν
 ἐπὶ τοῖςδε τοῖς εἰδῶσιν, ἡ δὲ ἐπὶ τοῖςδε,
 καὶ ἄλλη ἐπ' ἄλλους, καὶ ἀπλῶς πάντα
 καταλείπει; and even Maldonat approves
 it.—In this last temptation the enemy
 reveals himself openly, as the ἀρχὸν τοῦ
 κόσμου τούτου, and as the father of lies;
 for though power is given him over this
 world and its sons, his assertion here is
 most untrue.

10.] Our Lord at once
 repels him openly; not that He did not
 know him before,—but because he had thus
 openly tempted Him; but not even this of
 His own power or will; He adds, for it
 is written,—again, as Man, appealing to
 the Word of God. There does not

appear to be sufficient ground for the dis-
 tinction sometimes set up between the
 meanings of προσκυνεῖν with the dative
 and the same verb with the accusative.
 See, besides reff., Gen. xlix. 8: Exod. xi. 8.
 —From this time, our Lord is known by
 the devils, and cast them out by a word.
 Mark i. 24, 34; iii. 11; v. 7.

11. ἀφίησιν αὐτόν] but only for a season, see
 || Luke. The conflict, however often re-
 newed in secret (of which we cannot
 speak), was certainly again waged in
 Gethsemane—αὕτη ὁμῶν ἴσθιν ἡ ὥρα, καὶ
 ἡ ἰεσοῦσία τοῦ σκότους. (Luke xxii. 53,
 compare John xiv. 30.) The expression in
 Luke x. 18, ἰθεῶρον τὸν σατανᾶν ὡς
 ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, must
 be otherwise understood: see note there.

διηκόνουν] viz. with food, as in the
 case of Elias, 1 Kings xix. 6, 7.

12—23.] JESUS BEGINS HIS MINISTRY.
 CALLING OF PETER, ANDREW, JAMES,
 AND JOHN. Mark i. 14—20. Luke iv.
 14, 15. Between the last verse and this is
 a considerable interval of time. After re-
 turning from the temptation (see note on
 John i. 23, end) our Lord was pointed out
 by John the Baptist, (ib. vv. 29—34,) and
 again on the morrow to two of his

εἰς τὴν Γαλιλαίαν, ¹³ καὶ ² καταλιπὼν τὴν Ναζαρά ^{k = Heb. xi. 37. Josh. viii. 17. 4 Kings viii. 6 vat. 1 ch. ii. 23 ref. m here only. 2 Chron. viii. 17 al. a ch. i. 16 ref. o ch. i. 23 ref. p Isa. lx. 1. 2. q ch. x. 5.}
⁵ εἰλῶν ¹ κατέκρινεν ¹ εἰς Καφαρναούμ τὴν ^m παραθα-
⁵ λασσίαν ἐν ² ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, ¹⁴ ἵνα
¹⁵ ¹ πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος
¹⁵ ¹ Ἐγὼ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ⁹ ὁδὸν θαλάσσης

Exod. xiii. 18. 1 Kings vi. 9. 8 Kings xviii. 42.

13. καταλιπὼν DELMZA 83: txt BCKPU Orig. (Beh Matth are silent about S and V: *relinquens* D-lat Δ-lat; *relicta civitate* latt.) *κατεκρινεν* D.

14. *ins* του bef λεγοντος D.

disciples, Andrew and (probably) John, who followed Him, and were (on the next day? see note, John i. 44) joined by Simon Peter (35—43): then on the morrow Philip and Nathanael were called (44—52); three days after was the marriage in Cana (ii. 1—11); then our Lord went down to Capernaum and remained not many days (12); then followed the Passover; the cleansing of the temple (13—22); the belief of many on Jesus (23—25); the discourse with Nicodemus (iii. 1—21); the baptizing by Jesus (i. e. his disciples) (22—24); the question about purifying, and testimony of the Baptist (25—36); the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1—42); the return to Cana and healing of the ruler's son in Capernaum (43—54); and the journey to Jerusalem related in John v. 1. After that chapter St. John breaks off the first part of his narrative, and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12—xiv. 15: Mark i. 14—vi. 30: Luke iv. 14—ix. 10. This omission is in remarkable consistency with St. Matthew's account of his own calling in ch. ix. 9. Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say; we can, however, easily conceive. Our Lord was not then in Capernaum; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The *synoptic narrative generally* omits this whole section of our Lord's travels and ministry. Its sources of information, until the last visit to Jerusalem, seem to have been *exclusively Galilean, and derived from*

persons who became attached to Him at a later period than any of the events recorded in that first portion of John's Gospel. The objections to this view are, the narrative, in the three Gospels, of the baptism and temptation; but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus; and the latter could only have been derived from the mouth of our Lord Himself.

13. ἀνεχώρ.] not 'returned,' but retired, withdrew; see ch. ii. 22, and note. No notice is given *whence* this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler, Chron. Synops. pp. 162 ff., sees in this a proof that St. Matthew recognized a ministry in Judea during the interval. I cannot quite think this, but certainly he does not *exclude* it.

13. καταλιπὼν τ. Ν.] Not on account of the behaviour of the Nazarenes to Him after the preaching in the Synagogue, Luke iv. 28, 29, as sometimes supposed; see notes, ib. ver. 31.

Καφαρναούμ.] This town, on the borders of the lake of Genesaret, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and James and John—and probably of Matthew. The town was named from a fountain,—*πρὸς γὰρ τῇ τῶν ἀνδρῶν ἐκκρήσει καὶ πηγῇ διάρδεται γονιμωτάτῃ. Καφαρναούμ αὐτὴν οἱ ἐπιχώριοι καλοῦσι* [Joseph. B. J. iii. 10. 8],—*נַחֲרַת הָעָר, vicus consolationis.* It is from this time called '*His own city*,' ch. ix. 1, see also ch. xvii. 24.

15.] This prophecy is spoken with direct reference to the days of the Messiah. It is here freely rendered from the Hebrew, without any regard to the LXX, which is wholly different. This, coming so immediately after a string of quotations literally from the LXX, seems to mark the beginning of a new portion of the Gospel,

πέραν τοῦ Ἰορδάνου, ἡ Γαλιλαία τῶν ἐθνῶν, ¹⁶ ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθήμενοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀντείλεν αὐτοῖς. ¹⁷ Ὁ ἄπο τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν ^b Μετανοεῖτε· ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. ¹⁸ περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας

1 see Joel III. 4.
a = Luke i. 77.
Isa. xlii. 7.
c ch. x. 27.
d Luke xlii. 8.
e, w. John
fl. 6 bis aff.
1 John i. 6.
ii. 8, v. 11
bis) only.
Job xxviii.
3 only.
u constr. Rev.
ii. 7, 17. vi.
d.
v Luke i. 79. Ps. cvi. 10.
xvi. 2. Luke xlii. 84. James i. 11. Ps. xvi. 11.
viii. 13 only. ἀπὸ τότε κ. ἔκ τότε μὴ λέγε, ἀλλ' ἔξ ὁκείνου, Phryg. Lobbeck. p. 461.
ai. Gen. xi. 6.
8 Kings iv. 29.

16 BCD
LM
UV
1. 3

17 w Job xxviii. 3. Ps. xlii. 4.
xvi. 2. Luke xlii. 84. James i. 11. Ps. xvi. 11.
viii. 13 only. ἀπὸ τότε κ. ἔκ τότε μὴ λέγε, ἀλλ' ἔξ ὁκείνου, Phryg. Lobbeck. p. 461.
ai. Gen. xi. 6.
8 Kings iv. 29.

18 a latr., ch. xlii. 6; Mk. Mark
xvi. 2. Luke xlii. 84. James i. 11. Ps. xvi. 11.
viii. 13 only. ἀπὸ τότε κ. ἔκ τότε μὴ λέγε, ἀλλ' ἔξ ὁκείνου, Phryg. Lobbeck. p. 461.
ai. Gen. xi. 6.
8 Kings iv. 29.

¹⁵ γαλιλαίας B(Mai, not Verc: not ascertained) DL am(with forj, not fuld) lat-a δ c f¹ g₁ h l (but not k).

¹⁶ ins rη bef skor. D. rec (for σκορία) σκορι (simpler and more usual form: εἶπω, c. g. La i. 79. Rom ii. 19, σκορι occurs without variation): with C P (Tischdf) M¹ rel Hippol Orig, Eus (-ri CAM¹): txt BDN² Orig, (-rēia D, but -ria BN²).

rec iεδ. bef φως (simpler order: see also LXX), with DP rel vulg-ed Hippol Orig, txt BC 1. 13. 33. 124 am(with forj) lat-a δ c f¹ g₁ h l Orig Eus Chr Cyr. uδον

D lat-a δ c g₁ h. om 1st και D lat-b c g₁ h. oi καθήμενοι D, qui sedebant lat-a δ c g₁ h. om 2nd και D¹(and lat), in regione umbrā vulg-ed(not am fuld) lat-b g₁ h.

¹⁷ aft rors ins γαρ D. om o bef ιησ. D.

¹⁸ και περιπατων L, autem Jesus ambulans vulg (but ambulans autem am): περιπ. (neither δε nor και) E¹: παραγων δε D, cum transiret lat-a δ c f¹ g₁ h Eus spec.

rec aft περιπατων δε ins o ιησους (beginning of an ecclesiastical portion), with ELΔ vulg-ed lat-a c h arm spec; dominus noster syr-cu: om BCDP rel am(with forj harl tol) lat-b f¹ g₁ h l syr copt æth Eus Chr Cyr Thl (simly in next ver, aft αυτους C² lat-a c h Syr syr-cu æth Cyr spec ins o ιησους).

agreeably to what was said before.

ὅδον θαλάσσης] the country round the coast of the lake. All the members of this sentence are in apposition with one another: thus πέραν τοῦ Ἰορδ. is not a description of the land before spoken of, which was not thus situated, but of a different tract. The later meaning of [ἰ]π. ἡγο, as signifying the tract to the west of the Jordan, and which naturally sprung up during the captivity, is not to be thought of in Isaiah, who wrote before that event. See 1 Chron. xxvi. 30 in the Hebrew, where, however, the E. V. renders 'on this side Jordan westward.' Meyer strangely makes ὅδον θαλ. the objective after εἶδεν understood, and construes 'the land of Zabulon and Nephthalim saw the way of the sea on the other side of the Jordan: Galilee of the Gentiles &c. saw a great light': i. e. 'the light which went forth from Capernaum when Jesus dwelt there, is represented as sending its bright beams over the Galilean sea, so that Zabulon and Nephthalim by this light could see the way leading along the other side of the sea.' Γαλ. τ. ἑθν. Galilee superior, near to Tyre and Sidon, which was inhabited by a variety of nations. ¹⁷ ἀπὸ τότε] That is, began His ministry in

Galilee. The account of Matthew, being that of an eye-witness, begins where his own experience began. It is not correct to suppose, as some of the German Commentators have done, (De Wette, Strauss,) that this preaching of repentance was of a different character from the after-teaching of our Lord; we recognize the same formula, though only partly cited, in ch. x. 7: Luke x. 10, and find our Lord still preaching repentance, Luke xiii. 3, after repeated declarations of His Messiahship.

¹⁸ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας] The lake of Gennesareth or Tiberias (John vi. 1) called in the O. T. "the sea of Chinnereth," Num. xxxiv. 11, or Chinneroth, Josh. xii. 8: the Γεννησαρίτις λίμνη of Josephus, Ant. xviii. 2. 1: Strabo xvi. p. 755: Plin. v. 16: Ptol. v. 15. It is of an oval shape, about 13 geographical miles long, and 6 broad: and is traversed by the Jordan from N. to S. "Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean." See the interesting article by Mr. Porter in Smith's Biblical Dictionary.

If we give any consideration to the circumstances here related, we cannot fail to see that the account in John is admirably calculated to

εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἄμφιβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. ¹⁹ καὶ λέγει αὐτοῖς
 Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.
 οἱ δὲ εὐθέως ἄφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
 καὶ ²¹ προβάς ἐκείθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτί-
 ζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. ²² οἱ δὲ
 εὐθέως ἄφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκο-
 λούθησαν αὐτῷ.

²³ Καὶ ὁ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον

(Lukel. 7, 18. ii. 36 of time) only. Xen. Ages. vi. 7. n = Mk. Ezra vi. 12, 13, 16. met., Gal. vi. 1. 1 Thess. iii. 10 al. o ch. ix. 33. xxi. 15. Mark vi. 6. Acts xiii. 11. w. ἐν, here only. trans., 1 Cor. ix. 5 only. Esek. xxvii. 2. p = goopp. (John vi. 59 xviii. 20 only) and Acts passim. see Gen. i. 9. Num. xvi. 24. Ps. xli. 8. q as Luke iv. 15. Acts viii. 5. xx. 2. 2 Cor. ii. 12. Gal. ii. 2 al. r w. accus., Mark i. 4, 14. Luke iii. 8. iv. 18 (from Isa. xli. 1), 19 al. G. Mt. Mk. L. F. only. (absol., 1 Pet. iii. 19. Rev. v. 2.)

19. aft υμας ins γενισθαι (|| Mark) D 33 latt Syr syr-marg-ms aeth.

23. rec ολην την γαλιλαιαν (adaptation to more usual construction), omg εν (homotele), with DL rel latt Eus Hil: txt BC(N) syrr copt aeth.—om ολη Ν.

rec aft γαλ. ins ο ησους (supplementary [beg of pericope] as the variations show), with C² rel: aft περιηγεν, C'D 1. 33 latt Syr (Treg) syr copt aeth arm Eus Thl: om B 157 ev-20 lat-k syr-cu.

complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before seen. Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip, the only one mentioned expressly by John as having been called by Jesus, is not mentioned here as called: and that Andrew, and the other disciple of John the Baptist, clearly were not called by Jesus in John i. 35—40, or the words παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην, could not have been used: that these two continued disciples of the Baptist, is not probable; but that they were henceforth, but not invariably, attached to our Lord. I believe that the disciple whom Jesus loved was in His company during the whole of the events in John ii. iii. iv. and v., and on His return from Judaea with His disciples, John having for a time returned to his business, as our Lord was now resident in Capernaum, received, as here related, this more solemn and final call. We

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must remember, that the disciples would naturally have gone up to Jerusalem at the Passover, John ii. 23, *without a call from the Lord*, and by what they saw there would become more firmly attached to him. The circumstance related in John xxi., that even after they were assured of the Resurrection, the Apostles returned to their occupation as fishermen, gives additional probability to the usual explanation of the call in our text. 20. ἀφέντες κ.τ.λ.] i.e. from this time they were constant followers of the Lord. But when He happened to be in the neighbourhood of their homes, they resumed their fishing, cf. Luke v. 1—11, which occurrence was, in my belief, different from, and later than the one related in our text. See notes there.

23—25.] HE MAKES A CIRCUIT OF GALILEE. (Mark i. 39: Luke iv. 44, ordinarily: but qu. ? There is no necessity for believing this circuit of Galilee to be identical with those, even if we read Γαλιλαίας in the passage in Luke. Our Lord made many such circuits.)

23. συναγωγαῖς] These were the places of religious assembly among the Jews after the return from the captivity. Tradition, and the Targums, ascribe a very

D

V. 1 Ἰδὼν δὲ τοὺς ὄχλους ἠνέβη εἰς τὸ ὄρος· καὶ

Luke ix. 28. Exod. xix. 2.

1st ch. xiv. 28.
2nd ch. xiv. 28.
Mark iii. 13.
g as above (f). Luke vi. 19 al.

Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascus . . . Philadelphia, Raphanam, omnia in Arabiam recedentia; Scythopolin . . . Gadara . . . Hippon, Dion, Pellam . . . Galasam, Canatham." Josephus appears not to include Damascus in Decapolis, for he calls Scythopolis *μειστήρ τῆς Δεκαπόλεως* (B. J. iii. 9. 7): and Cellarius thinks Caesarea Philippi and Gergesa should be substituted for Damascus and Raphana. See Mark vii. 31. *πέραν τ. ἰορδ.* Perea. The country east of the Jordan, between the rivers Jabbok and Arnon. See Jos. B. J. iii. 3. 3.

CHAPP. V. VI. VII.] THE SERMON ON THE MOUNT. In this form peculiar to Matthew.

1. Ἰδὼν δὲ [Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to the *identity or otherwise of the Sermon with that given in Luke vi. 20—49*. There is (I) the view that they are *identical*. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German Commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered. This view is, however, beset by difficulties. For (a) the sermon in Luke is expressly said to have been delivered *after* the selection of the Apostles: whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed *before* that event. And it is wholly unlikely that St. Matthew, assuming him to be the author of our Gospel, would have made a discourse, which he must have heard immediately after his call as an Apostle, take place before that call.—Then (β) *this discourse was spoken on a mountain,—that, after descending from a mountain, in the plain*. Possibly this may be got over, by rendering *ἐν τόρῳ πειραιῶν* "on a level place." See note on Luke, i. c.: and the citation from Stanley below. And again (γ), the two discourses are, though containing much common matter, *widely different*. Of 107 verses in Matt., Luke

contains only *thirty*: his *four* beatitudes are balanced by *as many woes*: and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e. g. Luke vi. 39 ff., 45 ff.), but which naturally connect with them.

(II) St. Luke *epitomized* this discourse, leaving out whatever was unsuitable for his Gentile readers, e. g. ch. v. 17—28. But this is improbable: for Luke in several verses is *fuller* than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are *wholly distinct*. This view is maintained by Greswell, vol. ii. Dis. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as Gres. does, that Luke had the Gospel of Matthew before him (but on this see Prolegg. ch. i. § ii.). That two discourses wholly distinct should contain so much in common, seems unlikely and unnatural. It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of His ministry, and two discourses delivered to the same audience, not *identical*, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at the distance of some years might be expected to do. Add to this, that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same.

(IV) St. Matthew gives a *general compendium of the sayings of our Lord during this part of His ministry*, of which St. Luke's discourse formed a *portion*, or perhaps was *another shorter compendium*. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. Besides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that *there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles*, and that it is very doubt-

σ. ch. xiv. 24. αὐτοὶ ὁ κληρονομήσουσιν τὴν γῆν. ὁ μακάριοι οἱ τὴν πεινῶν- BCDE
 Heb. vi. 12. τες καὶ τὴν διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ ὁ χορτασ- MSUV
 al. Gen. xv. 7. θήσονται. ὁ μακάριοι οἱ ὁ ἐλεήμονες, ὅτι αὐτοὶ ὁ ἐλε-
 t ch. xxv. 26. θήσονται. ὁ μακάριοι οἱ ὁ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ
 ac. John vi. 26. Rom. τὸν ὁ θεὸν ὁ ὄψονται. ὁ μακάριοι οἱ ὁ εἰρηνοποιοί, ὅτι αὐτοὶ
 xli. 20. from Prov. xiv. 21. 1 Cor. de υἱοὶ ὁ θεοῦ ὁ κληθήσονται. ὁ μακάριοι οἱ ὁ δεδιωγμένοι
 Sl. 1 Cor. iv. 11. Rev. vii. 16. Jer. xxxviii. (xxxi.) 25.
 u = Luke i. 63 al. v = John iv. 14. vii. 37. Rev. xxi. 6. xxi. 17. Isa. lv. 1. διψῶσαν τοῦτον αἷμα, Job. B. 3. i. 22. 2.
 w = ver. 10. x ch. xiv. 20 al. Pa. ciii. 18. y Heb. ii. 17 only. Prov. xi. 17 al. s Rom. xi.
 30, 31. 1 Tim. i. 16, 18. Ezech. vii. 9. a Pa. xxi. 4. see 1 Tim. i. 5. s Pa. l. 16. conat, ver. 3.
 b see Heb. xii. 14. 1 John iii. 2. Rev. xxi. 4. c here only f. Xen. Hell. vi. 2. 4. (συνεῖν, Col. i.
 20. see James iii. 18.) d Hos. 10. e = Luke xii. 13. Rom. vii. 14. 19. Gal. ii. 16. (Gen.
 vi. 2.) f 1 John iii. 1. Isa. xlii. 6. g = Acts vii. 52. Gal. iv. 20 al. Pa. vii. 1. 3 Mac. v. 3.

9. om αὐτοὶ CD 13. 124 vulg-ed lat-a d c ff, k l Syr Hil Op: ins B 1. 33 rel am (with gat) lat-f k syr-cu syr copt æth arm Orig-lat Cyprr.

renewed and blessed state for ever.

6.] See Pa. cvii. 9; lxx. 4; xxi. 26; Isa. xli. 17. This *hunger and thirst* is the true sign of that new life on which those born of the Spirit (John iii. 3, 5) have entered; and it is after *δικαιοσύνη*, i. e. *perfect conformity to the holy will of God*. This was *His* meat, John iv. 34. 'Illo cibo saturabuntur de quo ipse Dominus dicit, Meus cibus est ut faciam voluntatem Patris mei, quod est, iustitia: et illa aqua, de qua quisquis biberit, ut Idem dicit, fiet in eo fons aquæ salientis in vitam æternam.' Aug. But he elsewhere says (in Ev. Joh. Tract. 26. 1), after quoting this verse, 'Iustitiam vero nobis esse Christum, Paulus Apostolus dicit. Ac per hoc qui esurit Hunc Panem, esuriat Iustitiam: sed iustitiam quæ de celo descendit, iustitiam quam dat Deus, non quam sibi facit homo.' (Chrysostom confines himself to the moral explanation, as also Euthymius.) They shall be *satisfied*—in the new heaven and new earth, in olc δικαιοσύνη κατοικεῖ, 2 Pet. iii. 13. Cf. the remarkable parallel, Ps. xvi. 15 (LXX), ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθήσομαι τῷ προσώπῳ σου, χορτασθήσομαι ἐν τῷ ὀφθῆναι τὴν δόξαν σου. This hunger and thirst after righteousness, is admirably set forth in the three first petitions of the Lord's prayer, 'Hallowed be Thy name—Thy kingdom come—Thy will be done on earth, as it is in heaven.'

7. ἐλεήμονες] οὐχὶ διὰ χρημάτων μόνον ἴσθιν ἔλπειν, ἀλλὰ καὶ λόγον· κἀν μηδὲν ἔχον, διὰ δακρύων. ποικίλος γὰρ ὁ τῆς ἐλεημοσύνης τρόπος, καὶ πλατεία αὐτῇ ἡ ἐντολή. ἐλεηθήσονται δὲ, ἐνταῦθα μὲν παρὰ ἀνθρώπων· ἐκεῖ δὲ παρὰ τοῦ θεοῦ. Euthymius, expanding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fulness of it which is shed abroad in those who have been forgiven much, and therefore love much,—down to those first

beginnings of the new birth, even among those who know not the Lord, which are brought out in ch. xiv. 37—40, where see notes.

8. καθ. τῇ καρδίᾳ.] See Pa. xxiv. 4, 6. It is no Levitical cleanness, nor mere moral purity, that is here meant: but that *inner purity*, which (Acts xv. 9) is brought about *τῇ πίστει*, has its fruit (1 Tim. i. 5) in *love*; which is, as in καθαρὸν φῶς, καθαρὰ χαρά, &c., opposed to all *διψυχία* (James i. 8), and all hypocrisy and outward colouring; so that the καθ. r. s. are οἱ ἡραυτισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς (Heb. x. 22). 'Hoc est mundum cor, quod est simplex cor: et quemadmodum lumen hoc videri non potest nisi oculis mundis, ita nec Deus videtur nisi mundum sit illud quo videri potest.' (Aug. in loc.) But there is also allusion to the nearer vision of God attained by progressive sanctification, of which St. Paul speaks, 2 Cor. iii. 18,—begun indeed in this life, but not perfected till the next, 1 Cor. xiii. 12. Read the magnificent conclusion of Augustine De Civit. Dei, xxi. 29, in which he enters more deeply into the meaning of this verse.

9. εἰρηνοποιοί.] More than *'the peaceful'* ('pacifici,' Vulg.). It is doubtful whether the word ever has this meaning. Thus Euthymius, mostly after Chrysostom: οἱ μὴ μόνον αὐτοὶ μὴ στασιάζοντες, ἀλλὰ καὶ ἑτέροις στασιάζοντας συναγόντες εἰς εἰρήνην· υἱοὶ δὲ θεοῦ ἐληθήσονται, ὡς μιμησάμενοι τὸν μονογενὴ υἱὸν αὐτοῦ· ὃ γέγονεν ἔργον συναγαγεῖν τὰ διςτῶρα καὶ καταλλάξαι τὰ ἐκπεπολεμημένα. But even thus we do not seem to reach the full meaning, which probably is, *'they that work peace'*; not confining the reference to the reconciliation of persons at variance: see note on James iii. 18: and, for the more special meaning, Xen. in reff. κληθήσονται, implies the reality, as in ver. 19; shall (not only be, but also) be called, i. e. recognized, in

^b ἔνεκεν ^h δικαιοσύνης, ὅτι ^k αὐτῶν ἐστὶν ἡ ^l βασιλεία τῶν ^h οὐρανῶν. ¹¹ μακάριοι ἐστε ὅταν ^l ὀνειδίσωσιν ὑμᾶς καὶ ^h δώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν ^m ψευδό-
μενοι ἔνεκεν ἰμοῦ. ¹² ⁿ χαίrete καὶ ^o ἀγαλλιᾶσθε, ὅτι ὁ ^p μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ^q ἐδίδωξαν τοὺς προφῆτας ^r τοὺς πρὸ ὑμῶν. ¹³ Ὑμεῖς

h Ps. xlv. 4.
i = ver. 8. ch.
vi. 1, 38. xxi.
32 al.
k ver. 8.
l = ch. xxvii.
44. 1 Pet. iv.
14. Pa. ci. 8.
m Osupp, here
only. = Rom.
ix. 1. Heb.
vi. 18 al.
n Im. Hx. 18.
o 1 Pet. iv. 13.
p Rev. xix. 7.
q See John viii. 56. 1 Pet. i. 8.
Psalm. Ps. li. 21 al.
q Levit. xviii. 28.

10. *ἐνεκα B.* ins της bef δικαιοσύνης C. for *ἐστιν, ἔστε* (i. e. α) *ορίε D.* Clem Alex (Strom. iv. p. 581 P), after having quoted this verse as in text, says, *ἡ ὥς τινες τῶν μετατιθέντων τὰ εὐαγγέλια, μακάριοι, φησὶν, οἱ δὲδ. ὑπὸ τῆς δικ., ὅτι αὐτοὶ ἔσσονται τίλειοι, καὶ μακάριοι οἱ διδιωγμένοι ἐνεκα ἰμοῦ, ὅτι ἔξουσιν τόπον ὅπου οὐ διωχθήσονται.*

11. transp διωξ. and ονειδισ. D lat-*h* syr-cu copt *meth.*—διωξουσιν D.]—διωξουσιν D. rec aft πονηρον ins ρημα, with C rel syrr Orig Constt Op : om BDM latt syr-ger copt *meth* Hil, Lucif. (lat-*a* def.) καθ ὑμων bef παν πονηρον (for perspicuity) D flor lat-*h* k syr-ger-cu Constt Tert Lucif spec. om ψευδομενοι (probably as superfluous, its reference not being clearly understood, as its being placed after *ἐνεκα. ἐμ.* *ἀδελφ.*) D flor lat-*b* c g, *h* k m Orig Tert Hil, Lucif : ins aft *ἐνεκα. ἐμ.* lat-*f* Syr. for *ἐμοῦ, δικαιοσύνης* D 47 lat-*a* b c g, Ambrst Hil, Ambr. (D-lat def. ?)

12. τω ουρανω D lat-*a* b *h* Tert Hil, Lucif Op. (txt D-lat ?) aft ὑμων ins υπαρχοντων D', *simly qui ante vos fuerunt* lat-*a* D-lat Iren-lat Hil Lucif : ins οἱ πατερες αὐτων U lat-*b* c.

the highest sense, both generally, and by the Highest Himself, as such. Cf. Maldonatæ : 'plus etiam quiddam mihi videtur vocari quam esse significare : nempe ita aliquid esse, ut apparet, ut omnium ore celebretur.' Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is *πρῶτον ἀγνή, ἔπειτα εἰρηνική*, implying no compromise with evil. And it is in the working out of this *ἀγνότης* that Luke xii. 51 is especially true. 10.] 'Martyres non facit pena, sed causa. Nam si pena martyres faceret, omnia metalla martyribus plena essent, omnes catenæ martyres traherent : omnes qui gladio feriuntur, coronarentur. Nemo ergo dicat, Quia pator, justus sum. Quia ipse qui primo passus est, pro justitia passus est, ideo magnam exceptionem addidit. Beati qui persecutionem patiuntur propter justitiam.' (Aug. Enarr. in Ps. xxiv. 13.) See 1 Pet. iii. 14 ; iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. See the remarkable variation in the var. readd. 11.]

With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses *His disciples* particularly. The actions described in this verse are the expansion of διδιωγμένοι in the last. διδάσκων, however, still means *persecute* ; its *legal* usage is unknown in the

N. T. ψευδομενοι does not belong to *ἐνεκα ἰμοῦ*, as some recent Commentators have supposed (Tholuck, Meyer), but to *εἰπωσιν*. The pres. part., as usual, carries with it the logical condition. 12. δ μισθός *ἐμ.*] A reward, not of debt, but of grace, as the parable in ch. xx. 1 ff. clearly represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things ;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservers : see the parable above cited, where the *μισθός* is not what was *earned*, but what was *covenanted*. 'Deus est debitor noster non ex commissio, sed ex promisso.' Aug. (Tholuck.) These words, ἐν τοῖς οὐρανοῖς, must not be taken as having any bearing on the question as to the *future habitation* of the glorified saints. Their use in this and similar expressions is not *local*, but *spiritual*, indicating the blessed state when *ἡ βασιλεία τῶν οὐρανῶν* shall have fully come. The local question is to be decided by wholly different testimonies of Scripture ;—by the general tenor of prophecy, and the analogies of the divine dealings : and all of these seem to point rather to *this earth*, purified and renewed, than to *the heavens* in any ordinary sense of the term, as the eternal habitation of the blessed.

13. [ἐδίδωξαν] For instance, Jeremiah was scourged, Jer. xx. 2 ; Zechariah son of Je-

ἴστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν BCDE
 τίνι ἁλισθῆσεται;· εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθὲν MSUV 1. 31.
 ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ¹⁴ ὑμεῖς ἴστε
 τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι

13. om ἐτι D mm lat-a b g, & Syr syr-cu Cyp Aug Jer.
 καταπατεῖσθαι, with D rel latt: txt B̄CN 1. 33 syr-ms Orig.

rec βληθῆναι ἐξω καὶ

hoiada was stoned, 2 Chron. xxiv. 21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh.—The reasoning implied in γάρ may be thus filled up: “and great will be *their* reward in heaven.”

13.] The transition from the preceding verses is easy and natural, from the διδωγμένοι ἐνεκεν δικαιοσύνης, of which vv. 11, 12 were a sort of application, and the allusion to the ancient Prophets, to ὑμεῖς ἴστε τὸ ἄλ. τ. γ.—Elisha healed the unwholesome water by means of salt (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to prevent putrefaction: so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world. It hardly seems necessary to find instances of the actual occurrence of salt losing its savour, for this is merely hypothetical. Yet it is perhaps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (see the citation below);—and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called ‘sal Sodomiticus,’ and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him, (Schöttgen, Hor. Hebr. in loc.) Dr. Thomson, ‘The Land and the Book,’ p. 381, mentions a case which came under his own observation: where a merchant of Sidon had stored up a quantity of salt in cottages with earthen floors, in consequence of which the salt was spoiled, and Dr. T. saw “large quantities of it literally thrown into the street, to be trodden under foot of men and beasts.” He adds, “It is a well-known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all: and such

salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown: and this is the reason why it is cast into the street.”

τῆς γῆς, mankind and all creation: but a more inward reference, as to the working of the salt, than in τοῦ κόσμου, ver. 14, where the light is something outwardly shewn.

μωρανθῇ = ἀναλον γίνηται, Mark ix. 50. ἁλισθῆσεται] i. e. the salt; not impersonal, as Luther has rendered it,—womit wird man salzen? ‘wherewith shall salting be carried on?’ for τὸ ἄλας is the nom. to all three verbs, μωρανθῇ, ἁλισθῇ, and ἰσχύει. The sense is: ‘If you become untrue to your high calling, and spiritually effete and corrupted, there are no ordinary means by which you can be re-converted and brought back to your former state, inasmuch as you have no teachers and guides over you, but ought yourselves to be teachers and guides to others.’ But we must not from this suppose that our Lord denies all repentance to those who have thus fallen: the scope of His saying must be taken into account, which is not to crush the fallen, but to quicken the sense of duty, and cause His disciples to walk worthily of their calling. (See Heb. vi. 4—6, and note on Mark ix. 49, 50.)

The salt in the sacrifice is the type of God’s covenant of sanctification, whereby this earth shall be again hallowed for Him: His people are the instruments, in His hand, of this wholesome salting: all His servants in general, but the teachers and ministers of His covenant in particular. Chrysostom observes, οἱ μὲν γὰρ ἄλλοι μυριακίς πιπτοντες δύνανται τυχεῖν συγγνώμης· ὁ δὲ διδάσκαλος ἰδὼν τοῦτο πάθῃ, πάσης ἀπιστήριας ἀπολογίας, καὶ τὴν ἰσχάτην δώσει τιμωρίαν (Hom. xv. p. 194).—ἀπὸ τότε ἔξω ρίπτεται τοῦ διδασκαλικοῦ ἀξιώματος, καὶ καταπατεῖται, τοῦτῃ καταφρονεῖται. Euthym. in loc. There does not appear to be any allusion to ecclesiastical excommunication.

14. τὸ φῶς τοῦ κόσμ.] And yet only in a lower and derivative sense; Christ

ἐπάνω ὄρους κειμένη, ¹⁵ οὐδὲ ^aκαίουσιν ^aλύχνον καὶ ^aτίθεασιν αὐτὸν ὑπὸ ^dτὸν ^aμόδιον, ἀλλ' ἐπὶ ^dτὴν ^aλυχνίαν, καὶ ^bλάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. ¹⁶ οὕτως ^aλαμπάτω τὸ ^bφῶς ὑμῶν ^cἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ ^aκαλὰ ^aἔργα, καὶ ^aδοξάσωσιν τὸν ^aπατέρα ὑμῶν ^aτὸν ἐν τοῖς ^aοὐρανοῖς.

¹⁷ Μὴ νομίσητε ὅτι ^aἤλθον ^aκαταλῦσαι τὸν νόμον ἢ

^f Mark iv. 21. Luke viii. 16. xi. 33. Heb. ix. 2. Rev. i. 12, &c. ii. 1, 5. xi. 4 only. Exod. xxv. 31 (in classical Greek, -ov, see Farga Lobbeck, p. 313 f.) g see below (k), otherwise, ch. xvii. 2. Luke xvii. 24. 2 Cor. iv. 6 only. Prov. iv. 18. h constr., here only. Wind v. 6 vnd. i 1 Cor. ix. 24. k Acts xii. 7. 2 Cor. iv. 6. Isa. ix. 2. l = ch. vi. 1 al. fr. m ch. xxi. 10; Mk. John x. 33, 35. 1 Tim. ii. 1. v. 10, 24. vi. 18. Tit. ii. 7, 14. iii. 5, 14. Heb. x. 24. 1 Pet. ii. 12 only. n = N. T. possem. Ps. xxi. 23 al. o = ver. 48. ch. vi. 1, 5, 9 al. fr. p constr., w. inf., ch. ii. 2. ix. 18 al. Gen. xlii. 5. Neh. vi. 10. q = Acts v. 38, 39. Rom. xiv. 20. Gal. ii. 12. 2 Mac. ii. 22. iv. 11.

16. [*ἔργα* in B is in marg, but a *prima manus*, not as Mai, a *secunda*.]

Himself being ὁ φῶς τὸ ἀληθινόν, ὁ φωτίζει πάντα ἄνθρωπον, ἰρχόμενον εἰς τὸν κόσμον, John i. 9; τὸ φῶς τοῦ κόσμου, viii. 12. His ministers are λύχνος, John v. 35, and φωστῆρες, Phil. ii. 15, receiving their light, and only burning for a time. 'Johannes lumen illuminatum: Christus lumen illuminans.' Aug. Sermon. cccclxxii. 7. And here too, φῶς in this verse = λύχνος in ver. 15, where the comparison is resumed. So also Eph. v. 8: ἥτις ἀκόρος, νῦν δὲ φῶς ἐν κυρίῳ—light, as partaking of His Light: for πᾶν τὸ φανιροῦμενον (see note, ib. ver. 13) φῶς ἴσθιν. οὐ θέναται . . .] Of course it is possible that our Lord may have had some town before Him thus situated, but not Bethulia, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith. Recent travellers, as Drs. Stanley and Thomson (Sinai and Palestine, p. 429: the Land and the Book, p. 273), have thought that, notwithstanding the fact shewn by Robinson, that the actual city of Safed was not in existence at this time, some ancient portion of it, at all events its fortress, which is 'as aged in appearance as the most celebrated ruins in the country' (Thomson), may have been before the eye of our Lord as He spoke. It is 'placed high on a bold spur of the Galilean Anti-Lebanon,' and answers well to the description of a city 'lying on the mountain top.' 'The only other in view would be the village and fortress of Tabor, distinctly visible from the mount of Beatitudes, though not from the hills on the lake side. Either or both of these would suggest the illustration, which would be more striking from the fact, that this situation of cities on the tops of the hills is as rare in Galilee, as it is common in

Judaea.' Stanley, ubi supra. But the CHURCH OF GOD, the city on a hill (Isa. ii. 2: Gal. iv. 26: see also Heb. xii. 22), in allusion to their present situation, on a mountain, is most probably the leading thought. ¹⁵ μόδιον] A Latin word (the art. is by many supposed to express that the μόδιος is a vessel usually found in the house: but it is rather to be regarded as the sign of the generic singular, as in κοινοὶ τὸν ἄνθρωπον, ch. xv. 20)—called by the more general name σκεῦος, Luke viii. 16. καίουσιν, i. e. men in general: shewing, in the spiritual reference of the parable, that these lights of the world are 'lighted' by Him for whose use they are. See above. ¹⁶ οὕτως] i. e. like a candle on a candlestick—like a city on a hill; not οὕτως, ὅπως, 'so . . . that,' as our English version seems rather to imply. By rendering οὕτως in like manner, the ambiguity will be avoided. See ref., and note there. The sense of this verse is as if it were ὅπως, ἰδόντες ὑμῶν τ. κ. ἔργ. δοξάσωσιν τ. ὁ. . . . the latter verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them. The whole of this division of our Lord's sermon is addressed to all His followers, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But a fortiori does it apply, in its highest sense, to those who are, among Christians, selected to teach and be examples; who are as it were the towers and pinnacles of the city, not only not hid, but

ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. ¹⁹ ὃς ἐὰν οὖν ^{W = John v. 18. vii. 28. x. 25 only. see Eph. ii. 14 s. (not Eedr. ix. 46.) x = ver. 9.} λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος ^x κληθήσεται ἐν

19. om *εαν* D¹ latt (exc D-lat k) latt-ff (exc Lucif) : *αν* D² 33.
DE. om *οὕτως* D.

λυσει (*itacism*)

letter in the alphabet: *εσπαιαι* are the little turns of the strokes by which one letter differs from another similar to it. Origen on Ps. xxxiii. (cited by Wetstein) says—*τῶν στοιχείων παρ' Ἑβραίοις, λίγα εἰ τοῦ χάφ καὶ τοῦ βήθ (3 and 2) πολλὴν ὁμοιότητα σωζόντων, ὡς κατὰ μὲν δὲ ἀλλήλων διαλλάνειν ἢ βραχυῖα κεφαλαί μόνον.* The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the *literal* written law. (See Lightfoot, *Hor. Heb.* in loc.) It is important to observe in these days how the Lord here includes the *O. T.* and all its unfolding of the divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the *O. T.* that rationalism has begun. First, its *historical truth*—then its *theocratic dispensation* and the *types and prophecies* connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr: and thus the way is paved for a similar rejection of the *N. T.*—beginning with the narratives of the birth and infancy, as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the *O. T.* as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany, should be a pregnant warning to the deciers of the *O. T.* among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best Commentators, and in the valuable work of Stier on the discourses of our Lord. [Since however these words were first written, we have had lamentable proof in England, that their warnings were not unneeded. The course of unbelief which has issued in the publication of the volume entitled "Essays and Reviews," has been in character and progress, exactly that above described: and owing to the

injudicious treatment which has multiplied tenfold the circulation of that otherwise contemptible work, its fallacies are now in the hands and mouths of thousands, who, from the low standard of intelligent Scriptural knowledge among us, will never have the means of answering them. 1862.]

19.] There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the *οὖν* and the *τούτων*, and with the following, to which the *γάρ* unites it. Bearing this in mind, we see (1) that *λύσῃ*, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the *spirit* and not the letter: *whosoever shall break* (have broken), in the sense presently to be laid down. (2) That *τῶν ἐν. τούτ. τῶν ἐλ.* refers to *ἵερα ἐν ἡ μία κεφαλα* above, and means one of these minute commands which seem as insignificant, in comparison with the greater, as the *ἵερα* and *κεφαλα* in comparison with great portions of writing. (3) That *ἐλάχιστος κληθ.* does not mean 'shall be excluded from,' inasmuch as the question is not of *keeping or not keeping* the commandments of God in a legal sense, but of *appreciating, and causing others to appreciate*, the import and weight of even the most insignificant parts of God's revelation of Himself to man; and rather therefore applies to teachers than to Christians in general, though to them also through the *λύσῃ* and *ποιήσῃ*. (4) That *no deduction can be drawn from these words binding the Jewish law, or any part of it, as such, upon Christians.* That this is so, is plainly shewn by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel: thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life and practice of the Christian; who, by the indwelling of the divine Teacher, God's Holy Spirit, is led into all truth and purity. (5) That *these words of our Lord are decisive against such persons, whether ancient or modern, as would set aside the Old Testament as without significance, or inconsistent with the New.* See the preceding note, and

γ ch. iii. 2
note.
= Rom. v. 15.
2 Cor. i. 6 al.
Eccl. iii. 19.
1 Mac. iii.
30.
= vv. 6, 10.
ch. vi. 1 al.
b const.
1 John ii. 2.
Rev. ix. 10.
xiii. 11.

τῇ ᾧ βασιλείᾳ τῶν ὀυρανῶν ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν ὀυρανῶν. 20 λέγω γὰρ ὑμῖν ὅτι εἰὰν μὴ περισέυσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν ὀυρανῶν. 21 Ἡκού-

BDEK
MSUV
1. 33.

20. om last clause of preceding ver and the whole of this (*homotele*) D. rec η
δικαιοσύνη bef ὑμῶν, with M (Tischdf) S (e sil Bch) U 1. 33 Clem, Orig: txt B rel 13.
124 al Justin Constt Clem, Bas, Isid.

the Book of Common Prayer, Article vii.

ἐλάχιστος is in direct allusion to *ἐλαχίστων*; but it can hardly be said (De Wette, Tholuck) that, because there is no article, it means '*one of the least*' (ein geringster), for the article is often omitted after an appellative verb. **μέγας** rests on different grounds; being positive, and in its nature generic.—See ch. xi. 11; xviii. 1—4. On *κληθήσεται*, see note on ver. 9. Observe the conditional aorists, *λύσῃ, ποιήσῃ, διδάξῃ*, combined with the indic. fut. *κληθήσεται*,—and thus necessitating the keeping the times distinct. The time indicated by *κληθήσεται* is one when the *λύσαι, ποιῆσαι, διδάξαι*, shall be things of the past—belonging to a course of responsibility over and done with.

20.] An expansion of the idea contained in *πληρῶσαι*, ver. 17, and of the difference between *λύσῃ*, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and *ποιήσῃ καὶ διδάξῃ*, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders of the law.

δικαιοσύνη, *purity of heart and life*, as set forth by example in the *ποιούντες*, and by precept in the *διδάσκοντες*. The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse. **γραμματέων**]

Persons devoted to the work of reading and expounding the law (Heb. *קרי*), whose office seems first to have become frequent after the return from Babylon. They generally appear in the N. T. in connexion with the Pharisees: but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the *temple*, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3: Mark xiv. 53; xv. 1) we find it composed of *ἀρχιερεῖς, πρεσβύτεροι*, and *γραμματεῖς*; and in Luke xxii. 66, of *ἀρχιερεῖς καὶ*

γραμματεῖς. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7; xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30; xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there); Luke x. 25; xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1 ff.; the respect in which they were held by the people shewn, Luke xx. 46; their existence indicated not only in Jerusalem but also in Galilee, Luke v. 17,—and in Rome, Josephus, Antt. xviii. 3. 5. They kept schools and auditories for teaching the youth, Luke ii. 46; Acts v. 34, compared with xxii. 3; are called by Josephus *καρπίων ἐξηγηταὶ νόμων*, Antt. xvii. 6. 2; *σοφισταί*, B. J. i. 33. 2. The construction *πλείον τῶν γραμματέων καὶ τῶν Φαρισαίων* elliptically for *πλ. τῆς δικαιοσύνης τ. γρ. κ. τ. Φ.*, is illustrated in Kühner (Gram. ii. § 749) under the name of '*comparatio compendiaria*,' by Hom. Il. φ. 191, *κρίσων δ' αὖτε Διὸς γενεὴ ποταμοῖο τίρυκται*; Pindar, Olymp. i. init., *μηδ' ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν*, &c. Notice, that not only the *hypocrites* among the Scribes and Pharisees are here meant; but the declaration is, "Your righteousness must be of a *higher order* than any yet attained, or conceived, by Scribe or Pharisee." οὐ μὴ εἰσέλ.] A very usual formula (see ch. vii. 21; xviii. 3; xix. 17, 23, 24: John iii. 5 al.); implying exclusion from the blessings of the Christian state, and from the inheritance of eternal life.

21—48.] *Six examples of the true FULFILMENT of the law by Jesus.*—FIRST EXAMPLE. *The law of murder.* (For a very full discussion of the various points of Jewish and Christian law and morality occurring in this part of the sermon, consult throughout Tholuck's elaborate commentary, 3rd edn.)

σατε ὅτι ἡ ἐρρήθη τοῖς ἀρχαίοις * Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ²² ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ [εἰκῇ] ἔνοχος

iv. 30. Sir. xxxix. 1. constr. by, ch. vi. 1. Luke xxiii. 15. Gen. xxi. 15, but f to, Rom. ix. 12, 20. Cal. iii. 16. Rev. vi. 11. ix. 4. o Exod. xx. 16 (13). Deut. v. 17. f w. dat. of the judging power, here (4 times) only. (Ev. tout apait, Demosth. p. 404, 4. Gen. xxvi. 11 vat. Deut. xix. 16. see ch. xxi. 16 ref.) g = her only. h ch. xviii. 54. xii. 7. Luke xiv. 21. xv. 28. Eph. iv. 26. Rev. xi. 18. xii. 17. 3 Kings xi. 9. i = Col. ii. 18 (Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11) only. Prov. xxviii. 26 only. εἰκῇ κ. ἀλογισται, Polyb. i. 82. 2.

²². om ειη BD⁷N 48. 198 vulg æth (Justin) (Ptol) Orig₂ Ps-Bas Ps-Ath_{exp} Niceph Aug_{exp}, in his Retract. i. 19) Jer₂(expr : h l. says it is not in most of the ancient mss, and pronounces it spurious) Juvenc Salv : ins DLA' 1. 33 rel mm lat-a b c f f f₁ g₁ ; & l syr-cu syr-ger copt goth arm Eus Nyssen Chr Cyr Isid Thdor-mops Thl Euthym Iren-lat₂(once aft οργιζ.) Orig-lat₁ Cyr Hil₂(once aft οργιζ.) spec Or_{exp} Lucif. (I have not ventured wholly to exclude it, the authorities being so decided, and internal evidence being equally indecise. Griesbach and Meyer hold it to have been expunged from motives of moral rigorism :—De Wette, to have been inserted to soften the apparent rigour of the precept. The latter seems to me the more probable.)

²¹. ηκούσατε] viz. by the reading of the law in the synagogues, and the expositions of the Scribes. τοῖς ἀρχαίοις] has been rendered, as in E. V., 'by the ancients;' in which case, Moses and his traditional expounders are classed together; or, 'to the ancients,'—which last interpretation seems to me to be certainly the right one. Both constructions are found (see ref.); but every instance of the former is either (as ch. vi. 1) resolvable into the latter, or, as Luke xxiii. 15, ambiguous, and none can be produced with ἡρρήθη, whereas all the latter have this very word, which is never followed in the N. T. or LXX by any other substantive but that denoting the persons to whom the words are spoken. The omission of τοῖς ἀρχαίοις, vv. 27, 31, 38, 43, also favours the rendering *to*, which was the interpretation of the Greek fathers. Chrysostom expands it thus: *τι οὖν αὐτός φησιν; ηκούσατε ὅτι ἡρρήθη τοῖς ἀρχαίοις Οὐ φονεύσεις· καίτοι ὁ καὶ ἐκείνα δοὺς αὐτός ἐστιν· ἀλλὰ τίως ἀπορώπως αὐτὰ τιθῆσιν. εἴτε γὰρ εἰπὼν ὅτι ηκούσατε ὅτι εἰπον τοῖς ἀρχαίοις, δυσπαράδεκτος ὁ λόγος ἵγνιντο, καὶ πᾶσιν ἀν προσίστη τοῖς ἀκούουσιν· εἴτε αὖ πάλιν εἰπὼν ὅτι ηκούσατε ὅτι ἡρρήθη τοῖς ἀρχαίοις παρὰ τοῦ πατρός μου, ἐπηγάγεν Ἐγὼ δὲ λέγω, μιζῶν ἀν ἰδοῖεν εἶναι ὁ αὐθαδασμός*, Hom. xvi. p. 210. Meyer (ed. 2) has well observed that ἡρρήθη τοῖς ἀρχαίοις corresponds to λέγω δὲ ὑμῖν, and the *εἰγὼ* to the understood subject of ἡρρ. He has not, however, apprehended the deeper truth which underlies the omission of the subject of ἡρρ. that it was the *same person* who said both. It will be noticed that our Lord does not here speak against

the *abuse* of the law by tradition, but that every instance here given is either from the *law itself*, or *such traditional teaching as was in accordance with it* (e. g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between the *law misunderstood* and the *law rightly understood*, but between the *law and its ancient exposition*, which in their letter, and as given, were *εἰνά*,—and the *same as spiritualized*, *πεπληρωμένα*, by Christ : not between *two lawgivers*, Moses and Christ, but between *οἱ ἀρχαῖοι* and *ὑμεῖς*; between (the idea is Chrysostom's) the children by the same husband, of the *bondwoman* and of the *freewoman*. The above remarks comprise a brief answer to the important but somewhat misapprehended question, whether our Lord impugned the Mosaic law itself, or only its inadequate interpretation by the Jewish teachers? See this treated at great length by Tholuck, Bergp. pp. 153—165, edn. 3. There is no inconsistency in the above view with the assertion in ver. 19: the just and holy and true law was necessarily restricted in meaning and degraded in position, until He came, whose office it was to fulfil and glorify it. κρίσει] viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8. 14 to consist of seven men, and to have the power of life and death. But τῇ κρίσει in the next verse (see note) is the court of judgment in the Messiah's kingdom.

²².] The sense is: 'There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the

κ = vv. 19, 21. ²¹ ἔσται τῇ ' κρίσει. ' ὅς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ ' ρακά, BDEK
 31. ch. xii. 23. ²² ἔνοχος ἔσται τῷ ²³ συνεδρίῳ. ' ὅς δ' ἂν εἶπῃ ' μωρέ, MSUV
 al. fr. Exod. ²⁴ ἔνοχος ἔσται ²⁵ εἰς τὴν ²⁶ γένναν τοῦ ²⁷ πυρός. 23 εἰν
 1 see notes, m ch. xxvi. 59 al. Prov. xxii. 10. 2 Macco. xiv. 5.
 n = Rom. v. 21. vi. 19. Rev. xiii. 8. (see note.) o vv. 29, 30. ch. x. 38. xviii. 9. xxiii. 15, 28. Mark ix. 43, 45, 47. Luke xii. 8.
 James iii. 6 only t. p ch. xviii. 9 | Mk. q constr., ch. xxiv. 16. Lake xvi. 8, 9. xviii. 7. Rom. i. 26 al. Mark i. 44 al. Levit. iv. 25. s Mark xi. 26. Rev. ii. 4, 14, 20. Job xxxi. 35. see Col. iii. 18. t = ch. iv. 11, 20, 22. xiv. 3 al. fr.

γέννα τοῦ πυρός, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ.' The most important thing to keep in mind is, that there is no distinction of *kind* between these punishments, only of *degree*. In the thing compared, the *εἰσις* inflicted death by the sword, the *συνίδριον* death by stoning, and the disgrace of the *γέννα τοῦ πυρός* followed as an intensification of the horrors of death; but the punishment is one and the same—*death*. So also in the subject of the similitude, *all the punishments are spiritual; all result in eternal death; but with various degrees* (the nature of which is as yet hidden from us), as the degrees of guilt have been. So that the distinction drawn by the Romanists between *venial* and *mortal* sins, finds not only no countenance, but direct confutation from this passage. The words here mentioned must not be superstitiously supposed to have any damning power in themselves (see below), but to represent *states of anger and hostility*, for which an awful account hereafter must be given. On *εἰς* (see var. readd.) Euthymius remarks: *προσθεῖς δὲ τὸ εἰς, οὐκ ἀνέλε παντάπασιν τὴν ὀργὴν, ἀλλὰ μόνον τὴν ἀκαιρον ἐξίβαλιν ἢ γὰρ εὐκαιρος ὠφελιμος*. Grotius: 'Merito *εἰς* additum. Neque enim iracundus est quisquis irasci solet, sed qui οἷς οὐ δει, καὶ ἰθ' οἷς οὐ δει, καὶ μᾶλλον ἢ δει, ut Aristoteles loquitur.' On the sense, cf. 1 John iii. 15. *ῥακά*] *ἄρῃ*, empty; a term denoting contempt, and answering to ὡ ἀνθρώπε κενί, James ii. 20. On the α representing the ' , see Tholuck's note, p. 172, edn. 3. *μωρά*] Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, '*Thou fool*,' and used by our Lord Himself of the Scribes and Pharisees, ch. xiii. 17, 19,—and its equivalent ἀνόητος

of the disciples, Luke xxiv. 25; or (2) a Hebrew word, signifying '*rebel*,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise: . . . *עֲרֹתָ מְרֹפֶף*: 'Hear now, ye rebels.' Num. xx. 10.—'Others take the Greek word, according to the Hebrew usage of *הָרָא* in the sense of *ἀθίος*. So Phavorinus: *εἰρηται καὶ ἐπὶ τοῦ ἀθίου καὶ ἀπίστου*.' Thol. p. 174. *ἔνοχ. εἰς* is perhaps a pregnant construction for *ἔνοχος ὥστε βληθῆναι εἰς*: but see ref. τ. *γένναν τοῦ π.*] To the s.e. of Jerusalem was a deep and fertile valley, called *עֵיִן*, '*the vale of Hinnom*,' and rendered *Γαιεννα*, Josh. xviii. 16, LXX. In this valley (also called Tophet, Isa. xxx. 33: Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it; and thenceforward it was the place for the casting out and burning all offal, and the corpses of criminals; and therefore its name, ἡ *γέννα τοῦ πυρός*, was used to signify the place of everlasting punishment. 23 f. *ὅν*] an inference from the guilt and danger of all bitterness and hostility of mind towards another, declared in the preceding verse. Chrysostom remarks: *καθάπερ σοφὸς λαὸς οὐ μόνον τὰ προφυλακτικὰ τῶν νοσημάτων τίθησιν, ἀλλὰ καὶ τὰ διορθωτικὰ, οὕτω καὶ αὐτὸς ποιεῖ. τὸ μὲν γὰρ ἐκλύειν καλεῖν μωρόν, προφυλακτικόν ἐστι τῆς ἐχθρας; τὸ δὲ ἐκλύειν καταλαγῆναι, τὸν μετὰ τὴν ἐχθραν γενομένων νοσημάτων ἀναιμερικόν*. Hom. xvi. p. 218. The whole of his comment on this verse is excellent. The *δῶρον* is any kind of gift—sacrificial or eucharistic. *ἔχει τὶ κατὰ σοῦ* is remarkable, as being purposely substituted for the converse. It is not *what complaints we have against others* that we are to consider at such a time, but *what they have against us*; not what ground *we have given* for complaint, but what complaints *they*, as matter of fact, *make* against us. See the other side dealt with, Mark xi. 25. Tholuck has shewn at length (p. 187, ff.) that the distinction attempted to be set up between *διαλ-*

ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπαγε ἡ
 πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν
 πρόσφερε τὸ δῶρόν σου. 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ
 σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ μήποτε
 σε παραδῷ ὁ ἀντιδικὸς τῷ κριτῇ καὶ ὁ κριτὴς σε
 παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς.
 26 ἂμην λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκείθεν ἕως ἂν ἀποδῷς
 τὸν ἔσχατον κοδράντην. 27 Ἠκούσατε ὅτι ἐρρήθη Ὁ

Acta xviii. 17. ch. vii. 5. 2 Chron. v. 6. here only. 1 Kings xxix. 4. w consat. Luke xix. 17. Gen. i. 6. x here only t. (-poia, Eph. vi. 7.) Luke xii. 52. xviii. 2. 1 Pet. v. 8 only. 1 Kings ii. 10. = here only. (1 Kings b - Mark i. 14 rev. c - ch. xxi. 56 | Mt. John vii. 22, 23, 24, 25, 26. Prov. xiv. 25. Gen. xlii. 17 al. c. ch. xviii. 20. Luke xlii. 19. John iii. 24 al. 26, 27. xxi. 51 j. Rom. xii. 7. Deut. xxi. 21. g Mark xii. 42 only f. 12. Exod. x. 14. Deut. v. 12. b - Mark i. 14 rev. d = N. T. passim. f - ver. 22. ch. xviii. b ch. xii.

24. καταλλαγῇ D. προσφέρει D¹. (offers am lat-a δ: offers D-lat.)

25. om εως D¹. for ει, η M. rec εν τη οδω bef μετ' αυτου, with Δ rel vulg lat-f ff, k syr sah goth Clem: txt BDL 1. 33 lat-a δ c g_{1,2}, h Syr syr-cu copt sath arm Arnob Ambr Op. om 2nd σε παραδω B 1. 13. 124. 127¹ lat-k sath arm (Carpoc) Chr.(xv. p. 188, xx. p. 264) (Hil Arnob). παραδωσει (twice) D. βληθης D¹, βληθησει (corr¹ P): βληθεις L: mittaris latt.

27. rec aft ερρ. ins τοις αρχαιοις, with LMA 33 vulg lat-c ff_{1,2} h syr-cu syr-with-ast Eus, Iren-lat Cyr Hil: om BD rel lat-a b f k Syr copt goth sath arm Orig Cyr Thl Euthym Hil spec.

λάσω as implying a *mutual*, and κατα-
 λάσω, a merely *one-sided* reconciliation,
 has no foundation in fact. Our δια-
 λάγηθι is simply become reconciled—*thy-*
self, without being influenced by the
 status of the other towards thee. Remove
 the offence, and make friendly overtures
 to thy brother. πρῶτον belongs to ὑπαγε,
 not to διαλλάγηθι, (1) because ὑκ. πρῶ-
 τον is opposed to τότε ἐλθών, the *depart-*
ture to the *return*, not διαλλάγηθι to
 πρόσφερε; (2) by the analogy of the usage
 of such adverbs with imperatives. Com-
 pare ch. vii. 5 and the similar passage,
 Luke vi. 42: ch. vi. 33; xiii. 30: Mark
 vii. 27.

No conclusion whatever can be
 drawn from this verse as to the admissi-
 bility of the term *allat* as applied to the
 Lord's Table under the Christian system.
 The whole language is Jewish, and can
 only be understood of Jewish rites. The
command, of course, applies in full force
 as to reconciliation before the Christian
 offering of praise and thanksgiving in the
 Holy Communion; but further nothing
 can be inferred.

25.] The whole of
 this verse is the earthly example of a spi-
 ritual duty which is understood, and runs
 parallel with it. The sense may be given:
 'As in worldly affairs, it is prudent to
 make up a matter with an adversary be-
 fore judgment is passed, which may deliver
 a man to a hard and rigorous imprison-
 ment, so reconciliation with an offended
 brother in this life is absolutely necessary

before his wrong cry against us to the
 Great Judge, and we be cast into eternal
 condemnation.'—The ἀντιδικος, in its *ab-*
stract personification, is the *offended law*
of God, which will cry against us in
 that day for *all* wrongs done to others;
 but in its *concrete representation* it is
 the *offended brother*, who is to us that
 law, as long as he has its claim upon
 us. The ὁδός, in the interpretation, is
 the way in which all men walk, the ὁδός
 πάσης τῆς γῆς of 3 Kings ii. 2, the
 ὁδός ἣ οὐκ ἵκαναστραφῆσομαι of Job
 xvi. 22. In the civil process, it represents
 the attempt at arbitration or private ar-
 rangement before coming into court: see
 Thol. p. 192, 3rd edit. So Chrys.: πρὸ
 μὲν γὰρ τῆς εἰσόδου σὲ κύριος εἰ τοῦ
 παντός· ἐὰν δὲ ἐπιβῇς ἱερίων νῶν προ-
 θύρων, οὐδὲ σφόδρα σπονδαῖων δυνήσῃ τὰ
 καθ' ἑαυτὸν ὡς βούλει διαθεῖναι. Hom. xvi.
 p. 219.

26.] These words, as in the
 earthly example they imply future libera-
 tion, because an earthly debt can be paid
 in most cases, so in the spiritual counter-
 part they amount to a negation of it, be-
 cause the debt can never be discharged.
 We have ἕως ἀποδῷ τὸ φειδόμενον in ch.
 xviii. 30, where the payment was clearly
 impossible.

ὑπηρέτης = πράκτωρ
 in Luke xii. 58, and is the officer of the
 court who saw the sentences executed.
 If we are called on to assign a meaning to
 ὑπηρέτης in the interpretation, it must
 represent the chief of those who in ch.

σου 'καὶ μὴ ὅλον τὸ σῶμά σου εἰς 'γένναν 'ἀπέλθῃ. ^{x Mark ix. 48 only.}
 31 Ἐρρήθη δὲ 'Ὁς ἂν 'ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, ^{y Deut. xxi. 8 (1).}
 δότω αὐτῇ 'ἀποστάσιον. ^{z - ch. i. 19. xix. 8, 9, 11. Luke xvi. 18 bis. f. Ezech. ix. 30. Jos. Antt. xv. 7. 10. a ch. xix. 71 only. Deut.}
 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ^{b Acts xxvi. 32. 2 Cor. xi. 12. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.}
 33 ὁ 'ἀπολύων τὴν γυναῖκα αὐτοῦ 'παρεκτὸς 'λόγου ^{c - Acts x. 30. πρὸς τίνα λόγον ποιεῖται ταῦτα, here (bis) and ch. xix. 9 bis | only Jer. ix. 2. Ezech. xvi. 32.}
 34 πορνείας ποιεῖ αὐτὴν 'μοιχᾶσθαι καὶ ὃς ἐὰν 'ἀπολελυ-

xxiv. 2, 5 (1, 3). Im. i. 1. Jer. iii. 8 only, but always w. β. βλίων. b Acts xxvi. 32. 2 Cor. xi. 12. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

31. rec ins οτι bef ος, with Δ rel: om BDL 1. 13. 33. 124 al latt Chr Hil.
 32. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 33. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 34. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 35. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 36. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 37. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 38. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 39. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 40. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 41. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 42. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 43. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 44. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 45. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 46. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 47. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 48. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 49. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 50. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 51. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 52. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 53. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 54. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 55. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 56. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 57. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 58. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 59. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 60. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 61. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 62. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 63. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 64. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 65. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
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 67. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 68. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 69. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 70. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 71. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 72. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 73. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 74. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 75. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 76. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 77. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 78. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 79. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 80. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 81. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 82. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 83. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 84. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 85. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 86. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 87. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 88. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 89. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 90. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 91. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 92. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 93. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 94. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 95. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 96. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 97. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 98. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 99. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &
 100. om οτι D lat-a b g, h Aug. rec ος αν απολυση, with D rel lat-a b g, h &

ἀλλ' ὑπὲρ τοῦ πάντας τῆς ψυχῆς ἀθίους
 τιμᾶν λογισμούς. De Spec. Legibus, § 32.
 We may observe here, that our Lord
 grounds His precept of the most rigid and
 decisive *self-denial* on the considerations
 of the *truest self-interest*,—*συμφέροι σοι*.
 See ch. xviii. 8, 9, and notes. *ἵνα*
 belongs to *συμφ. σοι* (see John xvi. 7);
 and not (Meyer) to the foregoing, making
συμφ. γὰρ σοι parenthetical.

31, 32. THIRD EXAMPLE. *The law of divorce*. See note on ch. xix. 7—9. Lightfoot, Hor. Hebr., gives a form of the *ἀποστάσιον*, which was a divorce *a mensē et thoro*, and placed the woman absolutely in her own power, to marry whom she pleased. In Deut. xxiv. 1, the allowable reason of divorce is 'some uncleanness.' This the disciples of Shammai interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband. 32.] *πορνείας* must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including *μοιχεία* likewise. In the similar places, Mark x. 11; Luke xvi. 18, this exception does not occur; see however our ch. xix. 9. Chrysostom explains the connexion of this verse with the former to be, *ἵνα γὰρ μὴ ἀκούσας Ἐξέλει τὸν ὀφθαλμόν, νομίσας καὶ περὶ γυναῖκος ταῦτα λήγεσθαι, εὐκαιρως ἐπήγαγε τὴν ἐπιειρόμεν αὐτὴν, ἐνὶ τρώπῳ μόνῳ συγχωρῶν ἐκβάλλειν αὐτήν, ἐτὶρψ δὲ οὐδενί*. Hom. xvii. p. 228. The figurative senses of *πορνεία* cannot be admissible here, as the law is one having reference to a definite point in actual life; and this its aim and end, restricts the meaning to that kind of *πορνεία* immediately applicable to the case. Otherwise this one strictly guarded

exception would give indefinite and universal latitude. *ποιεῖ αὐτ. μοιχ.*
 'Per alias nuptias, quarum potestatem dat divortium.' Bengel. *καὶ ὅς ἐάν* How far the marriage of the innocent party after separation (on account of *πορνεία*) is forbidden by this or the similar passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is *strictly forbidden*, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. 'Scripsi duos libros de conjugii adulterinis, . . . cupiens solvere difficillimam questionem. Quod utrum enodatisime fecerim nescio; immo vero non me pervenisse ad hujus rei perfectionem sentio.' *Retract. ii. 57*. On the other hand, the Protestant and Greek Churches *allow* such marriage. Certainly it would appear, from the literal meaning of our Lord's words (if *ἀπολελ.* be taken as perfectly general), that it *should not be allowed*: for if by such divorce the marriage be altogether dissolved, how can the woman be said *μοιχᾶσθαι* by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place, in which he says, *ἐάν δὲ καὶ χωρισθῇ, μὴνὲν ἀγαπᾷ ἢ τῷ ἀνδρὶ καταλλαγῇ*? for stating this as St. Paul does, prefaced by the words *οὐκ ἐγώ, ἀλλ' ὁ κύριος*, it must be understood, and has been taken, as referring to *this very verse*, or rather (see note in loc.) to ch. xix. 6 ff., and consequently can only suppose *πορνεία* as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely *indissoluble as such*, however he may sanction the expulsion *a mensē et*

ε' Lxx. xix. 12 ^{μένην γαμήση, ^dμοιχαῖται.} 35 Πάλιν ἠκούσατε ὅτι ἐρρήθη ^{ΒΔΕΚ}
 (not LXX.). ^{here only 1.} τοῖς ἀρχαίοις ^ο Οὐκ ^ε ἐπιορκήσεις, ^ε ἀποδώσεις δὲ τῷ ^{MSUV}
 Ebd. i. 48. (40). Wind. ^{1. 33.}
 xiv. 28 only. κυρίῳ τοὺς ^h ὅρκους σου. 34 ἐγὼ δὲ λέγω ὑμῖν μὴ ^ο ὁμό-
 (-σας, 1 Tim.
 i. 10. -σία, Wind. xiv. 26.) g = ch. xviii. 25, 26. Job xlii. 27. Sir. xviii. 23. h here only.
 1 ch. xiv. 7, 9 f Mk. xxvi. 72. Luke i. 78. Acts ii. 30. Heb. vi. 16, 17. James v. 12 only. Num. xxx. 8. (-αίσεις,
 Mark v. 7. -καρμωσία, Heb. vii. 30.) k w. 8v, ch. xxiii. 16, 8c. Rev. x. 6. Ps. lxi. 11. Jer. v.
 7. κατά, Heb. vi. 13. cit. ver. 85. acc., James v. 12.

thoro of an unfaithful wife. Those who devote the other view suppose the ἀπολειμμένην to mean, when *unlawfully* divorced, *not* for πορνεία: and certainly this is not improbable. We may well leave a matter in doubt, of which Augustine could write thus: 'In ipsis divinis sententiis ita obscurum est utrum et iste, cui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur si alteram duxerit, ut, quantum existimo, venialiter ibi quisque fallatur.' De Fide atq. Op. c. 19. Meyer gives as a reason for believing ἀπολεῖν to refer only to the *unlawfully* divorced: "ἀπολεῖν is not qualified (cf. παρεκτός λόγου πορνείας), because the punishment of death was attached to adultery (Levit. xx. 10; Michael Mos. Recht. § 260 ff.), and consequently under the law the marrying a woman divorced for adultery could never happen." Stier says in a note to his 2nd edn.: "we hold it clear that ἀπολ. can only refer to the woman unlawfully divorced, and then there is no prohibition of the second marriage of one divorced on account of adultery; we see here nothing at all 'obscure', as Augustine in the passage cited by Alford." [I may remark, that ἀπολειμμένην is most naturally rendered, "*her, when divorced*:" not "*a divorced woman*," as Words. It is a secondary predicate, of which the subject is to be supplied out of *αὐτήν* above. Still less of course is it to be rendered "the divorced woman," τὴν ἀπολειμμένην. And thus understood, the saying concerning marriage after divorce applies only, *as far as this passage is concerned, to unlawful* divorce, not to that after πορνεία.]

33—37.] FOURTH EXAMPLE. *The law of oaths.* 33, 34.] The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths *not to be binding*, in which the sacred name of God did not directly occur: as Philo states (De Special.

Legg. p. 770, Potter), προσλαβάνω τις, εἰ βούλοιστο, μὴ μὲν τὸ ἀνθρώπῳ καὶ πρεσβύτατον ὑπὸς αἰτίων, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανόν, τὸν σύμπαντα κόσμον. And Lightfoot (Hor. Hebr. ad locum) cites from the rabbinical books, 'Si quis jurat per colum, per terram, per solem,

etc. . . non est juramentum.' See note, ch. xxiii. 16. It therefore appears that a stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, 'but whatever thou shalt swear not to the Lord may be transgressed.' (2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept *if made*, for that they are all ultimately referable to swearing by God) the rule of the Christian community, which is *not to swear at all*; for that every such means of strengthening a man's simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12, and note there, as explanatory why, in both cases, swearing by the name of God is not specified as forbidden. In the words, 'Swear not at all,' our Lord does not so much make a positive enactment by which all swearing is to individuals forbidden, e. g. on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism wholly at variance with the spirit of the Gospel, and inconsistent with the example of God himself, Heb. vi. 13—17; vii. 21; of the Lord when on earth, whose ἀμὴν μὴν λίγω ὑμῖν was a solemn asseveration, and who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; of His Apostles, writing under the guidance of His Spirit, see Gal. i. 20: 2 Cor. i. 23: Rom. i. 9: Phil. i. 8, and especially 1 Cor. xv. 31; of His holy angels, Rev. x. 6,) as declare to us, that the *proper state* of Christians is, *to require no oaths*; that when τὸ πονηρόν is expelled from among them, every *ναὶ* and *οὐ* will be as decisive as an oath, every promise as binding as a vow. We observe (a) that these verses imply the unfitness of *vows* of every kind as rules of Christian action; (β) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition. There is a very full account in Tholuck,

σαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, ¹¹ 35 μήτε ἐν τῇ γῇ, ὅτι ὁ ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε ἕως ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ βασιλέως, ¹² 36 μήτε ἐν τῇ κεφαλῇ σου ὁ μόσχος, ὅτι οὐ δύναιται μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. ¹³ 37 ἔσται δὲ ὁ λόγος ὑμῶν ναὶ ναὶ ὡς οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. ¹⁴ 38 Ἡκούσατε ὅτι ἐρρήθη ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

see 1 Pet. iii. 12 and ref. (k) above. o = here only. Psa. xlvii. 2. Tobit xiii. 15. p = Rev. vi. 5, 9 only. q 2 Cor. i. 17, 18, 19. James v. 12. r constr., here only = ver. 47. see Eph. iii. 20. f Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21.

35. rec η μελαιναν bef ποιησαι (easier order), with Δ rel syr goth: ποιειν γρ. μ. λ. η μελ. D¹: ποιησ. μελ. L: ποιησ. μ. τρικα λ. η μελ. 1: alii aliter: txt B 33. 124. 209 latt copt with arm Cyp, Augi.

37. rec ἐστω (from James v. 12, or perhaps the imperatives following), with DL rel latt goth Justin hom. Cl, Clem, Iren-lat Tert Cyp: txt B 245 Eua.

38. om και D 13 lat-a b c g_{1,2} l Orig-lat Hil.

Bergpredigt, pp. 258—75, of the history of opinions on this question. 34,

35.] Compare ch. xxiii. 16—22. Dean Trench observes (Serm. on Mount, p. 55), 'men had learned to think that, if only God's name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity.' Observe that the predicates, θρόνος, ὑποπόδιον, πόλις, being placed for emphasis before the copula, are without articles: it would be ὅτι ἐστὶν ὁ θρόνος, &c.

34.] For the allusions see reff. Isa. and Psa. ὁμν. ἐν is a Hebraism: the classical usage is with καὶ and a gen., or simply with an acc.; see reff.

35. οὐ δύναιται μίαν τρ. λ. π. η μ.] Thou hast no control over the appearance of grey hairs on thy head—thy head is not thine own—thou swearst then by a creature of God, whose destinies and changes are in God's hand; so that every oath is an appeal to God. And, indeed, men generally regard it as such now, even unconsciously.

37. ναὶ ναὶ οὐ οὐ] The similar place, ref. James, admirably illustrates this—ἦν ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ—let these words only be used, and they in simplicity and unreservedness.

ἐκ τοῦ πονηροῦ] See reff. The gender is ambiguous, as it may construc-

tionally be in the Lord's prayer, ch. vi. 18, but see note there. It is quite immaterial to the sense, in which gender we understand it; for the evil of man's corrupt nature is in Scripture spoken of as the work of ὁ πονηρὸς, and is itself τὸ πονηρόν. See John viii. 44: 1 John iii. 8.

38—41.] FIFTH EXAMPLE. The law of retaliation.

38.] That is, such was the public enactment of the Mosaic law, and, as such, it implied a private spirit of retaliation which should seek such redress; for the example evidently refers to private as well as public retribution. Here again our Lord appears to speak of the true status and perfection of a Christian community,—not to forbid, in those mixed and but half-Christian states, which have ever divided so-called Christendom among them, the infliction of judicial penalties for crime. In fact Scripture speaks, Rom. xiii. 4, of the minister of such infliction as the minister of God. But as before, our Lord shews us the condition to which a Christian community should tend, and to further which every private Christian's own endeavours should be directed. It is quite beside the purpose for the world to say, that these precepts of our Lord are too highly pitched for humanity, and so to find an excuse for violating them. If we were disciples of His in the true sense, these precepts would, in their spirit, as indicative of frames of mind, be strictly observed; and, as far as we are His disciples, we shall attain to such their observance.

Here again, our Lord does not contradict the Mosaic law, but expands and fulfils it,

ε Eph. vi. 12. 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἂντιστῆναι τῷ ᾧ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιὰν ἡ σιαγόνα σου, στρέψον αὐτῷ καὶ τὴν ἄλλην. 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἂφες αὐτῷ καὶ τὸ ἱμάτιον. 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε

James iv. 7. sl. Num. x. 9. v = here only. see note and 1 Cor. v. 12. w ch. xxi. 67 only. Hos. xl. 4. E-dr. iv. 20 only. (ισμα, Mark xiv. 65.) 21. constr., here only. Job ix. 3 val. 2 Lake vi. 29. John xix. 28. y = 1 Cor. vi. 1, 6. Gen. xxi. 1. a = Rev. c ch. xxvii. 32. Mark x. 21 only t. d here only t. e Lake xii. 58 t.

39. ραπίζει BN 33: ραπισει D rel. εἰς BN al Scr's d r evn-y-150 [Clem Orig] Chr: επι D rel Eus. (εις is the reading Lu vi. 29 of D, επι of the other mss.) om δεξιαν (as in || Luke) D lat-mss-mendt-by-Aug [Dial Ephr Cypr] Hil Op. rec σου bef σιαγόνα, with L rel goth: om σου (as || Lu) N 1. 33 al Scr's a l m n o^s p v evn-y-p em lat-a f h Bas Chr Damasc Orig-lat Op: txt BD Scr's b latt Eus.

40. for τω θελοντι, ο θελων qui voluerit D: τον θελοντα Δ. for αφεις, αφησεις D.

41. αγγαρευει D. ins επι αλλα bef δυο D lat-a b c g, Iren-lat: et alia duo vulg lat-h: alia duo am (with for) lat ff, l syr-cu Iren-lat.

declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish. Against the notion

that ἀφθ. ἀντι ἀφθ. κ.τ.λ. sanctioned all kinds of private revenge, Augustine remarks, 'Quandoquidem et illud antiquum ad reprimendas flammās odiorum, sāventiumque immoderatos animos refrānandos, ita praeceptum est. Quis enim tantundem facile contentus est reponere vindictā quantum accepit injuriā? Nonne videmus homines leviter laesos moliri cadem, sitire sanguinem, vixque invenire in malis inimici unde satientur? . . . Huic igitur immoderatā et per hoc injustā ultioni lex justum modum figens, poenā talionis instituit: hoc est ut qualem quisque intulit injuriā, tale supplicium pendat. Proinde, "Oculus pro oculo, dentem pro dente," non fomes sed limes furoris est; non ut id quod sopitum erat inde accenderetur, sed ne id quod ardebat ultra extenderetur impositus.' Cont. Faust. xix. 25. See 1 Cor. vi. 1—6. The accusatives ὀφθαλμόν, ὀδόντα are perhaps in ref. Exod. governed by δώσει, which immediately precedes them. But it may be noticed, that in ref. Levit., where the construction would require nominatives, we have the saying, as a proverb, in the accusative form. In ref. Deut., the case is exactly as here. 39. μὴ ἀντιστῆναι]

Here again, we have our divine Lawgiver legislating, not in the bondage of the letter so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions

of His followers. Taken slavishly and literally, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor his Apostles (Acts xxiii. 3). But truly, and in the spirit, our blessed Redeemer obeyed it; 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting' (Isa. l. 6): and his Apostles also, see 1 Cor. iv. 9—13.

τῷ πονηρῷ] the evil man; 'him who injures thee.' Or, perhaps, in the indefinite sense, as before, evil, generally, 'when thus directed against thee.' Only, the other possible meaning there, 'the evil one,' is precluded here. ἀντιστηναι τῷ διαβόλῳ: but not this particular form of his working (viz. malice directed against thyself) so as to revenge it on another. 40, 41.] See note on ver.

39. κριθῆναι imports legal contention only, and is thus distinguished from the violence in ver. 39. (Meyer, against Tholuck [but not in edn. 3] and De Wette.) λαβεῖν, i. e. in pledge for a debt: see Exod. xxii. 26. χιτῶνα, the inner and less costly garment; ἱμάτιον, the outer and more valuable, used also by the poor as a coverlet by night (Exod. ubi supra). In Luke vi. 29 the order is inverted, and appears to be that in which the two garments would be taken from the body, that verse referring to abstraction by violence. See the apostolic comment on this precept, 1 Cor. vi. 7.

ἀγγαρεύσει] Herod. viii. 98, after describing the Persian post-couriers, adds, τοῦτο τὸ δράμμημα τῶν ἱππων καλίουσι Πέρσαι ἀγγαρήιον. Eschylus, Agam. 285 (Dindorf), says of the beacons which brought the intelligence of the capture of Troy to Mycenae, φρενέες

μετ' αὐτοῦ δύο. ⁴² τῷ 'αἰτοῦντί σε δός, καὶ τὸν ^{absol. and}
 θέλοντα ἀπὸ σοῦ 'δανείσασθαι μὴ ^{constr. ch.}
 ἀποστραφῆς. ^{vi. 8. vii. 11.}

⁴³ Ἐκούσατε ὅτι ἐρρήθη Ἀγαπήσεις τὸν ^{Lat. vi. 30.}
 πλησίον σου ^{xi. 13.}
 καὶ μισήσεις τὸν ἐχθρόν σου. ^{Lat. vi. 34}
⁴⁴ ἐγὼ δὲ λέγω ὑμῖν, ^{bis, 36 only.}
 ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ^{Prov. xx. 4.}
 προσέυχεσθε ^{Sir. xx. 18.}
 ὑπὲρ ^{(-σὺν, Luke}
^{vii. 41. -ov,}
^{ch. xiii. 27.)}

h = 2 Tim. i. 16. Tit. i. 14. Heb. xii. 26. Wisd. xvi. 8. ἀπεστραμμένοι δ' ὁ. τὰ ἄγια, Jos. B. J. ii. 10. 6.
 i = here only. (see note and Lev. xix. 18. Deut. xv. 2. 3.)
 xii. 19. Jer. xlii. 4 var.

k Eph. vi. 18, 19. Col. i. 9. 1 Kings

^{43.} rec (for δός) διδόν (see Luke vi. 30), with L rel; txt BDN 13. 124 Clem.
 τῷ θελοντι D 38 ev-12 latt. om απο σου.D lat-k Clem Cyrp Hil spec.
 δανείσασθαι B¹.

^{44.} rec aft υμῶν ins εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισούν-
 τας ὑμᾶς, with DL rel (which however have τοὺς μισοῦσιν) lat-c d f h syr goth æth
 arm: om BN 1. 11. 22. 58. 113. 209 lat-k syr-cu copt Thph-ant Orig, Eus Dial Iren-
 lat Tert, Cyrp, Hil, Ambr Jer Fulg. (The insertion seems to have been made from
 Luke vi. 27, 28. Meyer and De Wette question this on account of the order of the
 clauses in Luke being different: but this inversion may easily have taken place by one
 or other of them being supplied in the margin, and both at last having found their
 way, irrespective of order, into the text. Their omission, if genuine, would be per-
 fectly unaccountable. I therefore agree with Lachm, Tisch, and Treg in expunging
 them here.) The 1st clause is inserted alone (but qu? from Luke) by Athen Clem
 Eus, Thi: the 2nd, alone, by vulg lat-a b ff, g, i Aug Juven Epiph Phot Op.

δὲ φροντὸν διῶρ' ἀπ' ἀγάρου πυρὸς
 ἱστῶμεν. 'The Jews particularly objected
 to the duty of furnishing posts for the
 Roman government; and Demetrius, wish-
 ing to conciliate the Jews, promised, among
 other things, κτείσω δὲ μηδὲ ἀγάραισθαι
 τὰ Ἰουδαίων ὑποζύγια (Jos. Antt. xiii.
 2. 3). Hence our Saviour represents this
 as a burden;—and in the same manner
 Epictetus says, ἀν δὲ ἀγάραια ᾗ καὶ
 στρατιώτης ἱκιδάβηται, ἀφίς, μὴ ἀντι-
 ριπτεῖ μηδὲ γόγγυζε.' Dr. Burton. The
 ἱστιαθμία, or billeting of the Roman sol-
 diers and their horses on the Jews, was
 one kind of this ἀγάραια. ^{42.}

The proper understanding of the command
 in this verse may be arrived at from con-
 sidering the way in which the Lord Him-
 self, who declares, 'If ye shall ask any
 thing in my name, I will do it' (John
 xiv. 14), performs this promise to us. It
 would obviously be, not a promise of love,
 but a sentence of condemnation to us,
 understood in its bare literal sense; but
 our gracious Saviour, knowing what is
 good for us, so answers our prayers, that
 we never are sent empty away; not al-
 ways, indeed, receiving *what* we ask,—but
 that which in the very disappointment we
 are constrained thankfully to confess is
 better than our wish. So, in his humble
 sphere, should the Christian giver act.
 To give every thing to every one—the
 sword to the madman, the alms to the
 imposter, the criminal request to the
 temptress—would be to act as the enemy

of others and ourselves. Ours should be
 a higher and deeper charity, flowing from
 those inner springs of love, which are
 the sources of outward actions sometimes
 widely divergent; whence may arise both
 the timely concession, and the timely re-
 fusal. As Chrysostom observes on a for-
 mer verse, μὴ τοιῶν ἀπλῶς τὰ πράγματα
 ἐξετάσωμεν, ἀλλὰ καὶ καιρὸν καὶ αἰτίαν
 καὶ γνώμην καὶ προσώπων διαφορὰν, καὶ
 ὅσα ἀν αὐτοῖς ἔτιρα συμβαίην, πάντα
 μετὰ ἀκριβείας ζητῶμεν οὐδὲ γὰρ ἴσθιν
 εἰρῶς ἰφικεῖσθαι τῆς ἀληθείας. Hom. xvii.
 p. 231. δανείσασθαι] Here, to
 borrow,—without *usury*, which was for-
 bidden by the law, Exod. xxii. 25; Levit.
 xxv. 37; Deut. xxiii. 19, 20.

^{43—44.} SIXTH EXAMPLE. The law
 of love and hatred. ^{43.} The Jews

called all Gentiles indiscriminately '*enemies*.'
 In the Pharisaic interpretation
 therefore of the maxim (the latter part of
 which, although a gloss of the Rabbis, is
 a true representation of the spirit of the
 law, which was enacted for the Jews as
 a theocratic people), it would include the
 'odium humani generis' with which the
 Jews were so often charged. But our
 Lord's '*fulfilment*' of neighbourly love
 extends it to all mankind—not only foreign
 nations, but even those who are actively
 employed in cursing, reviling, and perse-
 cuting us; and the hating of enemies is,
 in His *fulfilment* of it, no longer an in-
 dividual or national aversion, but a coming
 out and being separate from all that rebel

1 = ver. 10, &c. ^{ref.} τῶν ¹ διωκόντων ὑμᾶς, ⁴⁵ ὅπως γένησθε υἱοὶ τοῦ ^m πατρὸς
^m ver. 16 ^{ref.} ὑμῶν τοῦ ^m ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ² ἀνατέλλει ^{Z omph-}
^{a trans., here} ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ ^o βρέχει ἐπὶ δικαίους καὶ ^{post...}
^{only. Gen.} ἀδίκους. ⁴⁶ ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, ^{BDEK}
^{iii. 18. Isa.} τίνα ^p μισθὸν ἔχετε; οὐχὶ καὶ οἱ ¹ τελῶναι οὕτως ^{MSUZ,}
^{lxi. 11.} ποιοῦσιν; ⁴⁷ καὶ ἐὰν ¹ ἀσπάσσησθε τοὺς ἀδελφούς ὑμῶν ^{1. 63.}
^{Hom. II. 4.} ^{777. (see} ^{Pa. cxxxi.}
^{17.) Intr., ch.} ^{iv. 16 ^{ref.}}
^{o Lake vii. 28.} ^{64. xvii. 29.} ^{James v. 17}
^{bis. Rev. xi. 6 only.} ^{Gen. II. 5.} ^{Pa. lxxvii. 27.} ^{p = ver. 12. ch. vi. 1, &c. x. 41, 42. 1 Cor. III. 8.}
^{14. Eccl. iv. 9.} ^{q ch. x. 8 al.} ^{Mt. L. only, exc. Mark II. 15, 16 f.} ^{Polyb. xii. 18. 9. (-οἰσθε,αι,}
^{1 Macco. xiii. 29.)} ^{r Lake I. 40. x. 4. Exod. xviii. 7.}

rec ins *ἐκπρεάζοντων ὑμᾶς καὶ* bef *τῶν διωκόντων* (*ἐκπρ.* being the word answering to *διωκ.* in *Lu vi 28* was placed here in the margin; then insd in the text, the copula being added), with (D) L rel latt syrr goth arm: om B 1. 11. 22. 24. 209 em lat-*k* syrr-cu syrr-*jer* copt *æth* Athen Orig₁ (Orig₁ has it, omg *κ. διωκ. ὑμ.* with goth) Dial Iren-lat Cypr Aug Lucif.—om *ὑμᾶς* D Eus.

46. *ἐξῆς* D 13. 124 latt(exc ff₁ g₁) Cypr Lucif Aug. rec (for *οὕτως*) *το αὐτο* (*see below ver 47 and Lu vi. 33*), with BL rel: *τοῦτο* 1 latt: *ἁε* lat-g₁ syrr goth arm: txt DZ 83 lat-*k* *k* syrr-cu copt *æth* Cypr Lucif.

47. for *ἀδελφούς, φίλους* (*probably a gloss*) L rel Scr's-mss lat-f *k* syrr goth arm

against God. 45. *ὅπως γένησθε*]

Probably, as Wordsw., the signification "that ye may become" is not to be altogether lost sight of here. But the aor. somewhat modifies it, being literally "that ye may have become," i. e. "may be." See similar instances in ch. xviii. 3; xx. 26. *ὡς τοῦ* [i. e. in being like Him. Of course there is allusion to our state of *viol* by *covenant* and *adorption*; but the *likeness* is the point especially here brought out. So *μιμηταὶ τοῦ θεοῦ*, Eph. v. 1. The more we lift ourselves above the world's view of the duty and expediency of revenge and exclusive dealing, into the mind with which the 'righteous Judge, strong and patient, who is provoked every day,' yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as *ἐκτελούντες εἰς τὴν βασιλείαν τῶν οὐρανῶν*. Chrysostom beautifully observes,

καίτοιγε οὐδαμῶς τὸ γενόμενον ἴσον, οὐ μόνον διὰ τὴν τῆς εὐεργεσίας ὑπερβολήν, ἀλλὰ καὶ διὰ τὴν τῆς ἀξίας ὑπεροχὴν. σὲ μὲν γὰρ παρὰ τοῦ ὁμοδούλου καταφρονῇ, ἑκείνος δὲ παρὰ τοῦ δούλου καὶ μυρία εὐεργετηθέντος· καὶ σὲ μὲν ῥήματα χαρίζεσθαι ὑπόμειναι ὑπὲρ αὐτοῦ, αὐτὸς δὲ πράγματα πολὺ μέγιστα καὶ θαυμαστά, τὸν ἥλιον ἀνάπτειν καὶ τοὺς ἰησοῦς δμβρους διδοῦς. ἀλλ' ὅμως καὶ οὕτω διδῶμι ἴσον εἶναι, ὡς ἀνθρώπον ἰσχωρεῖ εἶναι. μὴ τοίνυν μίσει τὸν ποιῶντα κακῶς, τοιοῦτων οὐτα σοὶ πρόξενον ἀγαθῶν, καὶ εἰς τοσαύτην ἄγοντά σε τιμὴν· μὴ καταρῶ τῷ ἱηραέζοντι· ἵπκει τὸν μὲν πόνον ὑπίστας, τοῦ δὲ καρποῦ ἀπιστερή-θης· καὶ τὴν μὲν ζημίαν οἴσεις, τὸν δὲ

μισθὸν ἀπολεῖς· ὅπερ ἰσχύτης ἰστὶν ἀνοίας, τὸ χαλεπώτερον ὑπομείναντας τὸ ἱλαρὸν τοῦτο μὴ φέριν. Hom. xviii. p. 239. *ὅτι, because, 'in that:'*

gives the particular in which the conformity implied by *viol* consists.

τ. ἥλιον ἀνατ.] Meyer quotes a sentiment of Seneca remarkably parallel: "Si deos imitaris, da et ingratis beneficia: nam et accleratis sol oritur, et piratis patet maria."

46.] On *ἀγαπᾶν* and *φιλεῖν*, see Tittmann, Syn. p. 54. He remarks, "Manifesta est ratio cur Dominus jussisset *ἀγαπᾶν* τοὺς ἰχθροὺς, non autem *φιλεῖν*. Nam *φιλεῖν*, amare, pessimum quemque vir honestus non potest: sed poterit eum tamen *ἀγαπᾶν*, i. e. bene ei cupere et facere, quippe homo homini, cui etiam Deus benefaciatur. Amor imperari non potest, sed dilectio: dilectio humanitatis est, amor eorum tantum, quibus eadem mens est, idem animus." See further in notes on John xi. 5. *τελώνες*] This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the *publicans*, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. "The Talmud classes them with thieves and assassins, and regards their repentance as impossible."

Wordsw. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning: *ye*, Christians, sons of God, the true theocracy, the *βασιλ. τ. οὐρ.*,—these *τελώνες* or *ἰθνηκοί*, men of this world, actuated by

μόνον, τί ¹ περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνηκοι τὸ ² αὐτὸ ποιοῦσιν; ³ 48 ἔσεσθε οὖν ὑμεῖς ⁴ τέλειοι ὡς ὁ ⁵ πατήρ
 ὑμῶν ὁ ⁶ οὐράνιος ⁷ τέλειός ἐστιν. VI. ⁸ 1 ⁹ Προερχέτε
 [δε] τὴν ¹⁰ δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν

James II. 2. Gen. vi. 9. Deut. xviii. 18al. v ch. vi. 14, 26, 29 al. xv. 18. xxiil. 9
 only. rec ch. xviii. 35. w as + have (v). Luke II. 12. Acts xxv. 19 only t. Eedr. vi. 15. 2 Mac. 2
 vii. 64 F. ix. 10 only. Dan. iv. 23 Theod. x ch. x. 17. Luke xxi. 34. Deut. xli. 22. 2 Chron. 2
 xiv. 16. y = ch. v. 20. Acts x. 35. Heb. xi. 33. 1 John II. 29. Tobit xlii. 8, 9. xiv. 11.
 Rom. III. 1. Prov. xiv. 23. t ch. vi. 7. 2 John 7. 8 only t. (-w, Gal. II. 14) ch. xix. 21. Col. i. 28.

Bas Thl Lucif: txt BDZ 1 (Scr's u, e sil) latt Syr syr-cu copt aeth Cypr. rec (for
 εθνηκοι) τελωναι (see preceding ver), with L rel lat-*k* Syr syr-ms goth arm: txt BDZ
 1. 33 latt syr-cu syr syr-jer copt aeth Constt Chr(appy, see Matthaei) Bas Cypr Lucif.
 rec (for το αυτο) ουτως, with (but ουτως) EKLSΔ lat-*k* syr-cu syr copt(Trog):
 txt BDMUZ 1. 33 latt(hoc) Syr goth aeth arm Cypr Lucif. (It being thus determined
 that το αυτο is the reading here, it seems to follow that ver 46 was altered to το αυτο
 to conform it to this, and consequently that ουτως must be read there.)

48. rec ωςπερ (corrū for elegance), with D rel: txt BLZ Coisl-Lxx-marg 1. 13. 33.
 124. 225 (Clem, Orig.) Eus Chr-1-s (and Field) Damasc. rec (for ουρανιος) εν
 τωις ουρανοις (see ver 45), with E²KMSΔ lat-*b c d g*, *h* Syr syr-cu Clem, Chr-txt
 Lucif, εν ουρανοις D¹ Chr-a-a: txt BD²E¹LUZ Coisl-Lxx-marg 1. 13. 33. 124 vulg
 lat-*a f f f*, *g*, *h* syr aeth arm Clem, Orig, Ath Damasc Cypr.

CHAP. VI. 1. rec om δε, with BD rel latt syr-cu goth arm Hil: ins LZN 1. 33
 lat-*g*, syrt copt aeth Op (probably the om arose from the connexion with ch v. being
 overlooked, and its being supposed that an entirely new subject commenced here).

rec (for δικαιοσύνην) ἀλημοσύνην (a mistaken gloss, the general nature of this
 opening caution not being perceived), with LZ rel lat-*f*, *k* syr-cu syr copt(appy) goth

worldly motives,—‘what thank have ye in
 being like them?’ 47. ἀσπάσθητε]

Here, most probably in its literal sense.
 Jews did not salute Gentiles: Mohammedans do not salute Christians even now in
 the East.

48. εἰσεθε] Not alto-
 gether imperative in meaning, but includ-
 ing the imperative sense: such shall be
 the state, the aim of Christians.

τῶν αἰσθη] complete, in your love of others;
 not one-sided, or exclusive, as these just
 mentioned, but all-embracing, and God-
 like, = οἰκτιρμονικ, Luke vi. 36. ὑμῶν
 is emphatic.

No countenance is given
 by this verse to the ancient Pelagian or the
 modern heresy of perfectibility in this life.
 Such a sense of the words would be utterly
 at variance with the whole of the dis-
 course. See especially vv. 22, 29, 32, in
 which the imperfections and conflicts of
 the Christian are fully recognized. Nor,
 if we consider this verse as a solemn
 conclusion of the second part of the Ser-
 mon, does it any the more admit of this
 view, asserting as it does that likeness to
 God in inward purity, love, and holiness,
 must be the continual aim and end of the
 Christian in all the departments of his
 moral life. But how far from having at-
 tained this likeness we are, St. Paul shews
 us (Phil. iii. 12); and every Christian
 feels, just in the proportion in which he
 has striven after it. Augustine argues

for the true sense of this and similar pas-
 sages of Scripture against the Pelagians
 at length, De peccatorum meritis et remis-
 sione, lib. ii. ch. 12—17, and De perfec-
 tione justitiæ hominis, ch. 8, 9.—οἱ μὲν
 ἀγαπῶντες τοὺς ἀγαπῶντας αὐτοὺς ἀτε-
 λεις εἰσιν εἰς ἀγάπην, οἱ δὲ τοὺς ἰχθυοὺς,
 τέλειοι. Euthym. On the sense see 1 Pet.
 i. 15.

Thol. quotes from Plato, Theæt.
 p. 176, εἰδὲ καὶ περᾶσθαι χρὴ ἐνθὺνδε
 ἐκτεῖσε φεύγειν ὅτι τάχιστα φουγὴ δὲ
 ὁμοίωσις θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις
 δὲ δικαίων καὶ ὁσίων μετὰ φρονήσεως γε-
 νίσθαι.

CHAP. VI. 1—18.] THE THIRD DIVI-
 SION OF THE SERMON, in which the dis-
 ciples of Christ are warned against hypo-
 critical display of their good deeds, by
 the examples of abuses of the duties of
 almsgiving (ver. 2), praying (ver. 5), and
 fasting (ver. 16).

1.] The discourse
 of our Lord now passes from actions to
 motives; not that He has not spoken to
 the heart before, but then it was only by
 inference, now directly.

δικαιοσύνη] not ‘benevolence,’ or ‘alms,’ as πλεον in
 rabbinical usage,—for this meaning is
 never found in the N. T., and in the
 apocryphal reff. a distinction is made,
 though the two are coupled closely to-
 gether. Besides, here we have ἀλημοσύνη
 treated of as a distinct head below. It is
 best then to render δικ., righteousness, as

^a παρ., ch. xxi. 5. ^b εἰ δὲ μήγε, Mark xvi. 11 only. ^c μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ^d ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σάλπιστος ἐμπροσθεν σου, ὥστε οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ^e ἀμὴν λέγω ὑμῖν ἀπέχουσιν τὸν μισθὸν αὐτῶν. ^f σοὺ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ᾧ σου ἡ

^a constr., ch. xxi. 5. ^b Luke xxi. 10. ^c ch. ix. 17 reff. ^d ch. v. 12 reff. ^e here (see) and Luke xi. 41. ^f Dan. iv. 24 (27). ^g Tobit xii. 8. ^h 1 Kings xiii. 8. ⁱ 1 Cor. xv. 52. ^j Rev. viii. 6, &c. ix. 1, 18. x. 7. xi. 16 only. ^k Judg. i. 26. ^l Luke xiv. 21. ^m Acts ix. 11. ⁿ Luke x. 10 only. ^o 1 Th. v. 16 reff. ^p 1 John viii. 54. ^q Rev. xviii. 7. ^r Lam. i. 3. ^s see Eccl. v. 5. ^t 1 Cor. x. 17. ^u 1 Th. v. 16 reff. ^v 1 John vi. 24. ^w Phil. iv. 18. ^x Gen. xliii. 23. ^y ἀπέχεσθαι, φησὶ, τὴν ἀπόκρισιν, Eccl. p. 24, 35. ^z k imperial. α., ch. xxiv. 18. ^{aa} Dent. xxxiii. 6 al. ^{ab} 1 in N. T. always w. δεξ., Luke xxiii. 53 reff.

^a παρ., ch. xxi. 5. ^b εἰ δὲ μήγε, Mark xvi. 11 only. ^c μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ^d ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σάλπιστος ἐμπροσθεν σου, ὥστε οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ^e ἀμὴν λέγω ὑμῖν ἀπέχουσιν τὸν μισθὸν αὐτῶν. ^f σοὺ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ᾧ σου ἡ

seth arm Chr: txt BD 1 latt Orig-lat Jer Isid, Hil. om τοῖς D 1. 33.
2. aft ὑμῖν ins ori Z Scr's q ev-P 6. 122. 299 evn-44-7-50 lat-A coptt.

in ch. v. 20, as a general term including the three duties afterwards treated of. The words *πρὸς τὸ θεᾶν* clearly define the course of action objected to:—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose *object* is the praise and glory coming from man. *ἵσθι γὰρ καὶ ἐμπροσθεν τῶν ἀνθρώπων ποιοῦντα, μὴ πρὸς τὸ θεᾶν ποιεῖν* καὶ μὴ ποιοῦντα ἐμπροσθεν πάντων, *πρὸς τὸ θεᾶν ποιεῖν*, Chrysostom, Hom. xix. p. 245. *εἰ δὲ μήγε*] does not apply to *προσέχειν*, so as to mean, 'if ye do not take heed;' but to *μὴ ποιεῖν*, and means, if ye do. That this is so, is clear from the reff. On the force of the *γε*, modifying the condition expressed in the *εἰ*, and concentrating it on the example given, see Klotz ad Devar., p. 527, and ante, p. 308.

2—4.] FIRST EXAMPLE. *Almsgiving*. 2. *μὴ σάλπιστος*] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. *οὐχ ὅτι σάλπιγγας εἶχον ἑκείνοι, ἀλλὰ τὴν πολλὴν αὐτῶν ἐπιδειξάι βοῦνται μανίαν τῇ λῆξει τῆς μεταφορᾶς ταύτης, κωμῶδων ταύτην καὶ ἐκπομπέων αὐτοῦς*. Chrys. Hom. xix. p. 245. Meyer remarks that the word *σάλπις* is *tuba canas*, not *tuba cani cures*, and must therefore refer to what the person *himself* does: but all verbs of action may surely refer to action *per alterum*, so that this does not decide the point. Many Commentators, among whom are Calvin and Bengel, think that the words are to be taken literally: and Euthym. mentions this view: *φασὶ δὲ τινες ὅτι ὑποκριταὶ τότε διὰ σάλπιγγος*

συνεκάλουν τοὺς δεομένους. But Lightfoot says, "non inveni, quassiverim licet multum serioque, vel minimum tubæ vestigium in præstandis elemosynis." See his note, containing an account of the practices of the Jews in giving alms;—and many illustrative passages in Tholuck; among which may be mentioned Cic. ad diversos xvi. 21, 'te buccinatorum fore existimationis mem' [*ὑμῶν σου*] according to the way in which the former verse is taken, these words are variously understood to apply to the trumpet being held up before the mouth in blowing (as Meyer), or to another person going before (Thol., al.). *συναγωγαῖς* can hardly bear any sense but *synagogues*, see ver. 5: and if so, the literal meaning of *σάλπις* cannot well be maintained. The synagogues, as afterwards the Christian churches, were the regular places for the collection of alms: see Tholuck and Vitranga de Synag. vet. iii. 1. 13. *ἀπέχουσιν*] have in full,—exhaust: not have their due reward: see reff. Plutarch in Solon (Wetst.) says, that he who marries for pleasure, and not for children, τὸν μισθὸν ἀπέχει. 3.] *σοῦ*, emphatic: see ch. v. 48. *μὴ γνῶτω*] Another popular saying, not to be pressed so as to require a literal interpretation of it in the act of almsgiving, as De Wette and others have done, but implying simplicity, both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism: *πάνιν ἑνταῦθα οὐ χεῖρας αἰνίττειται, ἀλλ' ὑπερβολικῶς αὐτὸ τίθειεν. εἰ γὰρ οὐδὲν τί ἐστὶ, φησί, σεαυτὸν ἀγοηθεῖα, περι-*

⁴ ἐλεημοσύνη ἐν τῷ ^{κρυπτῷ} καὶ ὁ πατήρ σου ὁ βλέπων ^{ἐν τῷ κρυπτῷ} [αὐτὸς] ^{ἀποδώσει σοι} [ἐν τῷ φανερωῷ].
⁵ καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί, ὅτι
<sup>φιλῶσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
^{πλατειῶν} ἱστῶτες προσεύχεσθαι, ὅπως <sup>φανῶσιν τοῖς
^{ἀνθρώποις}. Ἄμην λέγω ὑμῖν, ἀπέχουσιν τὸν ^{μισθὸν}
^{αὐτῶν}. ⁶ σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ^{ταμιεῖον}
^{σου καὶ κλείσας τὴν θύραν σου} ^{πρόσευξαι τῷ πατρὶ σου}
^{τῷ ἐν τῷ κρυπτῷ} καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
^{κρυπτῷ}, ^{ἀποδώσει σοι} [ἐν τῷ φανερωῷ]. ⁷ προσευχο-</sup></sup>

28.

ch. xiv. 26. Luke xli. 3, 24 only. Isa. xvi. 20.

4. η ελ. σου η D: η σου ελ. η Δ (but om η) 33: txt B[ic, not as Verē] LZ rel 1 lat-a b c Cyp. om αυτος (as superfluous, seeing that it does not occur vv 6, 18.

But here, the first time, it is emphatic) BKLZ 1. 13. 33. 124. 209 Scr's a s u v evn-F-z latt syr-cu copt goth aeth arm (Constat) Orig Chr Thl Cyp: ins D rel lat-a s syrr.

om εν τω φανερω BDZ 1. 33. 209 al vulg lat-f, k syr-cu copt Orig (but perhaps refers to ver 6) Euthym Cyp Jer Aug (in Græcis non invenimus) Chrom: ins L rel lat-a b c f g, h syrr goth aeth arm Constt Chr Op (see below, ver 6).

5. rec προσευχη and ιση (to suit the singulars bef and aft), with DLX rel syrr syr-cu: txt BZ 1. 118 latt (and Δ-lat) syr-marg coptt goth aeth arm-mss Orig Chr Ambr Aug. rec ωςπερ (common alteration to more usual word), with L rel Orig: txt BDZ 1 (Tischdf). 33. aft φιλουσιν ins στηναι, and (for προσευχεσθαι) και προσευχομενοι D lat-a b c k: txt BZ rel vulg lat-f, f, syr goth aeth arm Orig.

rec aft πως ins αν, with E rel: om BDKLZ 1. 13. 33. 124 al Scr's p u v w¹ ev-y sah Orig, Chr. rec aft υμιν ins οτι, with L rel lat-f Orig: om BD X (appy) Z 1. 13.

33. 124 al latt aeth arm Orig Chr lat-f.

6. om εν bef τω D 1. 13. 124. 232 latt arm. om εν τω φανερω BDZ 1. 209 al Scr's u vulg lat-f, f, g, k syr-cu syr-jer¹ coptt Orig, hom-CI Eua, Hil Jer Ambr Aug: ins L rel lat-a b c f h syrr goth aeth arm Euthym. (The uncertainty respecting the words seems to have arisen from a desire to render the three vv 4, 6, 18 alike, by either inserting or omitting them in all. They were probably genuine in some of the three, otherwise it is difficult to account for their insertion at all.)

σκοῦδαστον ἴστω σοι τοῦτο, κὰν αὐτὰς
^{δυνατὸν ᾗ τὰς διακονουμένας χεῖρας λα-}
^{θεῖν}. Hom. xix. p. 246. 4. δ βλ.

ἐν τῷ κρυπτῷ] Not to be rendered as if it were τὰ (or οὐ) ἐν τῷ κρ., or εἰς τὸ κρυπτόν, but as the Eng. Vers., seeth in secret: as we say, in the dark; ἐν introducing the element, or sphere, in which. ἐν τῷ φανερωῷ before men and angels at the resurrection of the just.

8-15.] SECOND EXAMPLE. Prayer.

8. φιλοῦσιν] not so well solent, as amant: they take pleasure, or love: see reff. and Winer, § 54. 4. The meaning solere for φιλεῖν is undoubtedly found: see Tholuck here. ἱστῶτες] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. See 1 Sam. i. 26: 1 Kings viii. 22. The command in Mark (xi. 25) runs, ὅταν στήκετε προσευχόμενοι See also Luke xviii. 11, 13. In-

deed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. The *synagogues* were places of prayer; so that, as Theophyl. (Thol.), οὐ βλάπτει ὁ τόπος, ἀλλὰ ὁ τρόπος καὶ ὁ σκοπός.

8. εἰσελθε κ.τ.λ.] Both Chrysostom and Augustine caution us against taking this merely literally. τί οὖν; ἐν ἐκκλησίᾳ, φησὶν, οὐ δεῖ προσεύχεσθαι; καὶ σφόδρα μὲν, ἀλλὰ μετὰ γνώμης τοιαύτης. πανταχοῦ γὰρ ὁ θεὸς τὸν σκοπὸν ζητεῖ τῶν γιγνομένων. ἐπεὶ κὰν εἰς τὸ ταμιεῖον εἰσελθῃς, καὶ ἀποκλείσας, πρὸς ἰπιδεῖν αὐτὸ ἰράσῃ, οὐδὲν σοι τῶν θυρῶν ὄφελος. ὅρα γοῦν καὶ ἐν ταῦθα πῶς ἀκριβῆ τὸν διορισμὸν τίθειεν εἰπὼν "ὅπως φανῶσι τοῖς ἀνθρώποις." ὥστε κὰν τὰς θύρας ἀποκλείσῃς, τοῦτο πρὸ τῆς τῶν θυρῶν ἀποκλείσεως κατορθώσαι σε βούλεται, καὶ τὰς τῆς διανοίας ἀποκλείειν θύρας. Hom.

ἔμενοι δὲ μὴ ἑβαττολογήσῃτε ὥσπερ οἱ ἔθνη· ἑδοκοῦσιν
 γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν ἑεῖς ακουσθήσονται.
 ὁ μὴ οὖν ὁμοιωθῇτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὧν ὧν
 ἑχρίαν ἑῆχετε πρὸ τοῦ ὧμᾶς αἰτῆσαι αὐτόν. οὕτως
 ἑχρίαν ἑῆχετε πρὸ τοῦ ὧμᾶς αἰτῆσαι αὐτόν. οὕτως

7. βατταλογ. B: βαττολογησῃται (i. e. ε) D¹, βατταλ- D². for ἑθνηκοί,
 ὑποκριταί B syr-cu (and, apparently, no other ms).

8. ἀπ γὰρ ins ο θεός B sah. for αἰτῆσαι αὐτόν, ανοίξει το στόμα D lat-ā.

xix. p. 247. 'Parum est intrare in cubicula, si ostium pateat importunis, per quod ostium ea quae foris sunt improbe se immergunt, et interiora nostra appetunt.' De Serm. Dom. l. ii. c. 3. Cf. Ps. iv. 4.

7. βαττολογῆσῃτε] a word probably without any further derivation than an imitation of the sounds uttered by stammerers, who repeat their words often without meaning; (κατὰ μίμησιν τῆς φωνῆς, Hesych.)—Suidas, Eustath., and others, suppose it derived from a certain stammering Battus, Herod. iv. 155. But the name of this Battus seems to have been given from the circumstance; παῖς λαχνόφωνος καὶ τραυλός, τῷ ὀνόματι ἐκείνου Βάττος. We have battariῶ and its derivatives with the same signification; and Aeschines called Demosthenes βάραλος (περί στ. p. 288. 17 Bekker). Hence the sense has generally been held to be, 'do not make unmeaning repetitions.' But most of the fathers (see the passages in Thol., and in Suicer sub voce) understand by batt., the praying περί τὰ ἀνωφιλῆ τε καὶ μάταια (so Greg. Nyss.), or λίγειν τὰ διεφθαρμένα ἔργα, ἢ λόγους, ἢ νοήματα ταπεινὰ τυγχάνοντα (Orig.), or δραν τὰ μὴ προήκοντα αἰτῶμεν παρὰ τῷ θεῷ δύνασταις κ. δόξας; &c. Taking the word in its largest meaning, that of saying things irrelevant and senseless, it may well include all these.

ἑθνηκοί] 'proco qua fatigent virginis sanctae minus audientem carmina Vestae?' Hor. Od. i. 2. 26. 'Nisi illos (Deos) tuo ex ingenio iudicas, Ut nil credas intelligere nisi idem dictum est centies.' Ter. Heaut. v. 1. What is forbidden in this verse is not much praying, for our Lord Himself passed whole nights in prayer: not praying in the same words, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a point of observance, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of Paternosters and Ave Marias

in the Romish Church, as practised by them, are in direct violation of this precept; the number of repetitions being prescribed, and the efficacy of the performance made to depend on it. But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its appropriate place and reason in that which is preeminently a reasonable service. Our Lord was also denouncing a Jewish error. Light-foot quotes from the Rabbinical writings, 'Omnis qui multiplicat orationem, auditur.' Hor. Hebr. in loc. Augustine puts admirably the distinction between much praying and much speaking: 'Abicit ab oratione multa locutio; sed non desinit multa precatio, si fervens perseverat in intentio. Nam multum loqui, est in orando rem necessariam superfluis agere verbis; multum autem precari, est ad eum quem precamur diuturna et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus gemitibus quam sermonibus agitur; plus fletu, quam afflatu.' Ep. cxxx. 10. And Chrysostom, in one of his finest strains of eloquence, comments on this verse: μὴ τοίνυν τῷ σχήματι τοῦ σώματος, μηδὲ τῇ κραυγῇ τῆς φωνῆς, ἀλλὰ τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιῶμεθα· μηδὲ μετὰ φόβου καὶ ἡχῆς καὶ πρὸς ἐπιθυμίαν, ὥς καὶ τοὺς πλῆσιον ἐκρούουσιν, ἀλλὰ μετὰ ἐκτενείας πάσης καὶ τῆς κατὰ διάνοιαν συντριβῆς καὶ θακρύνων τῶν ἐνδοθῶν. Hom. xix. p. 248. Those who have the opportunity should by all means read the whole passage, which is too long for insertion in a note.

8. οἶδεν γὰρ] εἰ οἶδε, φησὶν, ὧν χρίαν ἔχομεν, τίνος ἔνεκεν εὐχεσθαι δεῖ; οὐχ ἵνα διδάξῃ, ἀλλ' ἵνα ἐκτενέως ἵνα οἰκνωθῇ τῇ συνεχείᾳ τῆς ἐντελέειας, ἵνα ταπεινωθῇ, ἵνα ἀναμνησθῇ τῶν ἀμαρτημάτων τῶν σῶν. Chrys. Hom. xix. p. 249. 'Ipsa orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad accipienda divina munera, quae spiritualiter nobis infunduntur.' Au-

οὖν προσεύχεσθε ὑμεῖς· ὁ Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, d ch. v. 16 res.

gust. de Serm. Dom. ii. 3.

9—13.]

THE LORD'S PRAYER.

9.] There is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish formulae. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came *πρῶτος* every thing that was good under the Old Covenant, might in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general common-place parallels for the petitions, from the Rabbinical books.

With regard to the prayer itself we may remark, 1. The whole passage, vv. 7—15, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander (*Leben Jesu*, p. 349, note) therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent, believing our Lord's discourses as given by this evangelist to be no collections of scattered sayings, but veritable reports of continuous utterances. That the request related in Luke should afterwards have been made, and similarly answered, is by no means improbable. (That he should have thus related it *with this gospel before him*, is more than improbable.) 2. It has been questioned whether the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations in Luke have been regarded as fatal to the supposition of its being used liturgically at the time when these Gospels were written. But see notes on Luke xi. 1. It must be confessed, that we find very few traces of such use in early times. Thol. remarks, "It does not occur in the Acts, nor in any writers before the third century. In Justin Mart. we find, that the *προσευχὴ* prays 'according to his power' (Apol. i. 67, p. 83, ὁ πρ. εὐχὰς ὁμοίως κ. εὐχαριστίας ὅση ἔδναμις αὐτῷ ἀναπίπτει) Cyprian and Tert. make the first mention of the prayer as an '*oratio legitima et ordinaria*.'" An allusion to it has been supposed to exist in 2 Tim. iv. 18, where see note.

3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer *ad interim*, till the *effusion of the Spirit of prayer*, is inadmissible, as we have no traces of any such temporary purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit on the disciples was, to *bring to their mind all things whatsoever He had said unto them*, the depth of such sayings only then first being revealed to them by Him who *took of the things of Christ and showed them to them*. John xiv. 26.

ὁὕτως] παραδίδωσι τύπον εὐχῆς, εὐχὴ ἵνα ταύτην μόνην τὴν εὐχὴν εὐχόμεθα, ἀλλ' ἵνα ταύτην ἔχοντες πηγὴν εὐχῆς ἐκ ταύτης ἀρρώμεθα τὰς ἐκλογὰς τῶν εὐχῶν. Euthym. Considering that other manners of praying have been spoken of above, the *βαρτολογία* and the *πολυλογία*, the *οὕτως*, especially in its present position of primary emphasis, cannot well be otherwise understood than thus, i. e. '*in these words*,' as a specimen of the Christian's prayer (the *ὑμεῖς* holds the second place in emphasis), no less than its *pattern*. This which would be the inference from the context here, is decided for us by Luke xi. 2, ὅταν προσεύχησθε, λέγετε.

Πάτερ ἡμῶν] This was a form of address almost unknown to the Old Covenant: now and then hinted at, as reminding the children of their rebellion (Isa. i. 2. Mal. i. 6), or mentioned as a last resource of the orphan and desolate creature (Isa. lxi. 16); but never brought out in its fulness, as indeed it could not be, till He was come by whom we have received the adoption of sons. 'Oratio fraterna est: non dicit, Pater meus, tantum pro se tantum orans, sed Pater Noster, omnes videlicet una oratione complectens, qui se in Christo fratres esse cognoscunt.' Aug. Serm. lxiv. 4 Appendix. ἀπὸ δὲ τούτου καὶ ἔχθραν ἀναριῇ, καὶ ἀπόνοιαν καταστίλλει, καὶ βασκανίαν ἐβάλλει, καὶ τὴν μητέρα τῶν ἀγαθῶν ἀπάντων ἀγάπην ἐξάγει, καὶ τὴν ἀνυμνασίαν τῶν ἀνθρωπίνων ἐξοριζῇ πραγμάτων, καὶ πολλὰν δέικνυσσι τῷ βασιλεῖ πρὸς τὸν πτωχὸν τὴν ὁμοτιμίαν, εἰ γὰρ ἐν τοῖς μεγίστοις καὶ ἀναγκαιοτάτοις κοινωνοῦμεν ὅπαντες. Chrysost. Hom. xix. p. 250.

ὁ ἐν τοῖς οὐρανοῖς] These opening words of the Lord's Prayer set clearly before us the status of the Christian, as believing in, depending upon, praying to, a real *objective personal* God, lifted above himself;

* = 1 Pet. iii.
16. Exod.
xx. 8. Isa.
xlii. 23.
Sir. xxxiii. 4.
1 ch. xxi. 42.
Acts xxi. 14
only.

g Acts vii. 51. ὡς ἔδοξεν αὐτοῖς, καὶ ἔποιουν, Theod. viii. 1.

b Lake xi. 8 only †, and no where else.

...στ-
μαρον X
BORG
KLMST
ΔΔ 1. 33

* ἁγιασθήτω τὸ ὄνομά σου, ¹⁰ ἐλθέτω ἡ βασιλεία σου,
† γενηθήτω τὸ θελήμά σου * ὡς ἐν οὐρανῷ * καὶ ἐπὶ γῆς.
† τὸν ἄρτον ἡμῶν τὸν ἑπιούσιον δὸς ἡμῖν σήμερον,

10. εἰθαρω DE*GAN: txt BZ rel.
ins της bef γης, with D rel Scr's mas Orig, Eus Constt.; om BZΔ i Clem Orig,
Chr-3-8.

om ως D¹ lat-a b c Tert Aug.,

rec

to approach whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all *pantheistic* error, which regards the spirit of man as identical with the Spirit of God, —and at the root of all *Deism*; testifying as it does our relation to and covenant dependence on our heavenly Father.

The *local heavens* are no further to be thought of here, than as Scripture, by a parallelism of things natural and spiritual deeply implanted in our race (compare Aristotle, *περι οὐρ.* i. 3, πάντες γὰρ ἄνθρωποι ἐπὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω θεῷ τόπον ἀποδιδόασιν καὶ βάρβαροι καὶ Ἕλληνες δοσιπρ εἶναι νομίζουσι θεούς, δηλονότι ὡς τῷ ἀθανάτῳ τὸ ἀθάνατον συνηρημένον), universally speaks of *heaven* and *heavenly*, as applying to the habitation and perfections of the High and Holy One who inhabiteth Eternity.

ἁγιασθήτω τὸ ὄνομά σου] De Wetze observes: 'God's Name is not merely His appellation, which we speak with the mouth, but also and principally the idea which we attach to it,—His Being, as far as it is confessed, revealed or known.' The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him (ὄνομα τοῖνυν ἐστὶ κεφαλαιώδης προσηγορία τῆς ἰδίας ποιότητος τοῦ ὀνομαζομένου παραστατικῇ. Orig. [Thol.]): into the depths of His Being, as it is, no human soul can penetrate. See John xvii. 6: Rom. ix. 17. ἀγιάζω here is in the sense of *keep holy*, *sanctify in our hearts*, as in ref. 1 Pet. τὰ σερὰφιμ δοξάζοντα οὕτως ἔλεγον Ἅγιος ἄγιος ἄγιος, ὥστε τὸ ἁγιασθήτω τοῦτο ἐστὶ δοξασθῆναι. Chrys. Hom. xix. p. 250.

10. ἐλθέτω ἡ βασιλεία σου] 'Ut in nobis veniat, optamus; ut in illo inveniamur, optamus.' Aug. Sermon. lvi. c. 4. *Thy kingdom* here is the fullness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture; and by implication, all that process of events which lead to that accomplishment. Meyer, in objecting to all ecclesiastical and spiritual meanings of 'Thy kingdom,' forgets that the one for which he contends

exclusively, *the Messianic kingdom*, does in fact include or imply them all.

γενηθήτω τ. θ. σου] i. e. not, 'may our will be absorbed into thy will;' but may it be conformed to and subordinated to thine. The literal rendering is, *Let thy will be done, as in heaven, (so) also on earth.*

These last words, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς, may be regarded as applying to the whole of the three preceding petitions, as punctuated in the text. A slight objection may perhaps be found in the circumstance, that the kingdom of God cannot be said to have *come* in heaven, seeing that it has always been fully established there, and thus the accuracy of correspondence in the particulars will be marred. It is true, this may be escaped by understanding, *May thy kingdom come on earth, so as to be as fully established, as it is already in heaven.* So that I conceive we are at liberty to take the prayer either way.

11. τὸν ἄρτ. κ.ρ.λ.] ἡμῶν—as '*created for us*,' 'provided for our use by Thee:' τὸν δι' ἡμᾶς γενόμενον, Euthym. The word *ἐπιούσιον* has been very variously explained. Origen says of it, *πρῶτον δι' τοῦτ' ἱστίον, ὅτι ἡ λείξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὕτε τῶν σοφῶν ὠνόμασται, οὕτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τίτρεται, ἀλλ' ἵσκει πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν.* The derivations and meanings given may be thus classified (after Tholuck). I. *ἐπὶ, εἶναι*: and that, either (1) from the *participle*, as *παρουσία, μενουσία, περιουσία*, or (2) from the *subst. οὐσία*. Against *both*, an objection is brought that thus it would be *εἶναι*. not *εἶναι*.; but this is not decisive; we have *ἐκποτος* and *ἐπιποτος*, *ἐπιανδάνω*, *ἐπιουρα*, &c. Against (2) it is alleged that adjectives from substantives in *-a* and *-ia* end in *-αιος* or *-ώδης*—*ῥαίσιος*, *ἀγραίσιος*, *βίσιος*, and from *οὐσία* not *οὐσιος* but *οὐσιώδης*: *συνούσιος*, *περιούσιος*, not being from *οὐσία* but from the fem. particip. But this is not always so: we have *πολυγώνιος* from *γωνία*, *ὑπεξούσιος* from *ἐξουσία*, and *ἰνούσιος* and *ἐξούσιος* from *οὐσία*:—while *περιούσιος* itself is derived by some from *οὐσία*. II. *ἐπὶ, εἶναι*: and

12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὥς καὶ ἡμεῖς

xxv. 14.

1. 1 Matt. xv. 8.

20. xx. 14. Rev. xviii. 2.

1 Rom. iv. 4 only. Deut. xxiv. 10 z.

1—ch. xii. 32.
32. xviii. 27.
32. 1-4.
m of ch. xviii.

that, either (1) from the fem. part. ἡ ἐκτεῖνα, understanding ἡμέρα, or (2) from ὁ ἐκτείνων, understanding χρόνος. (1) has much apparently in its favour. In the N. T., LXX, and Josephus, ἡ παρῶσα, ἡ προκειμένη, and this expression itself are often found in this elliptic sense, Jerome found for this word, in the Gospel according to the Hebrews, “mahar (מחר) quod dicitur crastinus.” [So also *crastinus* copt.] The objection brought against it (Salmas. Suicer), that, viz., from the analogy of *διετραπαιος*, *τραπαιος*, *ποτραπαιος*, &c. does not seem valid to disprove the existence of the more general possessive adj. in -ιος. But the great objection to this derivation is in the sense: which would then be in direct opposition to ver. 34. Nor does it answer this to say, that by making to-morrow's bread the subject of prayer we direct ourselves of anxiety respecting it; since our Lord's command is not to feel that anxiety at all. The same objection will apply to (2) ὁ ἐκτείνων χρόνος, or to giving (as Grot. al.) a wider sense to ἡ ἐκτεῖνα, as meaning *all future time*, according to the Hebr. usage of עתיד. [Cf. *centurum* or *centientem* sah.] Nor will *σήμερον* bear the Hebraistic interpretation of ‘from day to day,’ עת עת. Add to this that independently of the discrepancy with ver. 34, Salmasius's objection to this sense, ‘quid est ineptius, quam panem crastini diei (and we may say *à fortiori* ‘omnis futuri temporis’) nobis quotidie postulare?’ seems to me unanswerable. Returning then to the derivation from *εἶναι*, which has in its favour the authority of the Greek fathers, especially of Origen, and of the Peschito [*indigentia nostra*], Tholuck thinks it most probable that it is formed after the analogy of *πρωσίσιος*, from the substantive *ὅσσια*. The substantive signifies not merely *existence* (as alleged in the 1st edn. of this work), but also *subsistence*, compare Luke xv. 12, where τὸ ἐπιβάλλον τῆς ζωῆς *ὅσσια* is a curious illustration of this word. And even were *ὅσσια* *existence* only, it would still be open for us to take the meaning of the Greek fathers, ὁ ἐπὶ τῇ ὁσίᾳ ἡμῶν κ. συστάσει τῆς ζωῆς *συμβλλόμενος*,—Theophylact: similarly Chr., Basil, Greg. Nyss., and Suidas, and the Etym. Mag. Thus *πρωσίσιος* will be required for our *subsistence*—proper for our sustenance, after the analogy of *ἐπιγαμος*, ‘fit for marriage,’ *ἐπιδότης*,

‘proper for the banquet,’ &c. So that ὁ ἀπὸς ὁ πρωσίσιος will be equivalent to St. James's τὰ ἐπιτρεχία τοῦ σώματος (ii. 16), and the expressions are rendered in Syr. by the same word. Thus only, *σήμερον* has its proper meaning. The τὸ καθ' ἡμέραν in Luke xi. 3 is different; see there. It yet remains to enquire how far the expression may be understood *spiritually*—of the Bread of Life. The answer is easy: viz. that we may safely thus understand it, provided we keep in the foreground its primary physical meaning, and view the other as involved by implication in that. To explain *πρωσίσιος* (as Orig. Cyr.-jer.), ὁ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς *καταρασσόμενος*, and understand the expression of the Eucharist *primarily*, or even of spiritual feeding on Christ, is to miss the plain reference of the petition to our daily physical wants. But not to recognize those spiritual senses, is equally to miss the great truth, that the *ἡμεῖς* whose bread is prayed for, are not *mere* animals, but composed of body, soul, and spirit, all of which want daily nourishment by Him from whom all blessings flow. See the whole subject treated in Tholuck (pp. 353—371): from whom much of this note is taken. Augustine well says (Serm. lviii. c. 4): ‘Quicquid animæ nostræ et carni nostræ in hac vita necessarium est, quotidiano pane concluditur.’ The Vulg. rendering, *superstantialem* [substituted for the old lat. *quotidianum*], tallies with a large class of patristic interpretations which understand the word to point exclusively to the spiritual food of the Word and Sacraments. 12. τὰ ὀφειλ.

i. e. *sins*, short-comings, and therefore ‘debts’ = *παραπτώματα*, ver. 14. Augustine remarks (contra Epist. Parmeniani, l. ii. c. 10): ‘Quod utique non de illis peccatis dicitur quæ in baptismi regeneratione dimissa sunt, sed de iis quæ quotidie de seculi amarissimis fructibus humane vitæ infirmitas contrahit.’

ὥς καὶ] Not ‘for we also,’ &c. (as in Luke, καὶ γὰρ αὐτοὶ ὀφ.) nor ‘in the same measure as we also,’ &c. but like as *quippe*; not exactly *nam*, cf. Klotz ad Devar. p. 766. Hartung, Partikellehre, i. p. 460) *we* also, &c.; implying similarity in the two actions, of kind, but no comparison of degree. See especially the first ref., where manifestly while the kind of act was the same, the degrees were widely different.

‘Augustine uses the testimony of this

n ch. xviii. 24. ¹ ἀφήκαμεν τοῖς ² ὀφειλέταις ἡμῶν, ¹⁸ καὶ μὴ ^ο εἰσενέγκῃς ^{V kai}
 Luke xlii. 4. ἡμᾶς εἰς ^P πειρασμόν, ἀλλὰ ⁹ ῥῦσαι ἡμᾶς ἀπὸ τοῦ ^{μη...}
 Rom. i. 14. ^{vid.} 12. xv. ^{37.} Gal. v. 8. ^{only 7.} ο — Luke xi. 4 only. (Luke v. 18, 19 reff. Deut. xxviii. 38.) ^p Luke iv. 13. James i. ^{BDEG}
 2, 12 al. Deut. iv. 34. ^q w. ὡς, (Luke xl. 4 v. r.) Rom. xv. 31. 1 Thess. i. 10. 2 Thess. iii. 3. ^{KLMSI}
 2 Tim. iv. 18 only. Ps. cxxix. 1. (w. &c, Luke i. 74.) ^{VZA 1.}
 33.

12. rec *αφιμεν* (the present seems to be from Luke xi. 4), with G rel Scr's mss vulg (with am) lat-b c f f¹ g¹, ^h syr-cu syr goth æth arm (Orig.) Constt Cypr: *αφιμεν* DELA: txt BZN 1 harl¹ (with forj fuld) Syr Orig, Nyssen Ps-Ath. (33 lat-a def.)

prayer against all proud Pelagian notions of an absolutely sinless state in this life' (Trench); and answers the various excuses and evasions by which that sect escaped from the conclusion. ἀφήκαμεν here implies that (see ch. v. 23, 24) the act of forgiveness of others is *completed before we approach* the throne of grace.

13.] The sentiment is not in any way inconsistent with the Christian's joy when he *πειρασμοῖς περιπίσῃ ποικίλοις*, James i. 2, but is a humble self-distrust and shrinking from such trial in the prospect. As Euthym. says: *καιδύει ἡμᾶς ὁ λόγος μὴ θαρρεῖν ἑαυτοῖς, μηδ' ἐπισηθῆν τοῖς πειρασμοῖς ὑπὸ θαρρότητος . . . μὴ ἱταγομένων μὲν τῶν πειρασμῶν παραιτητῶν αὐτοῦ; ἱταγομένων δὲ ἀνδριστίον.* The leading into temptation must be understood in its plain literal sense: see *ποιῆσαι σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν*, 1 Cor. x. 13. There is no discrepancy with James i. 13, which speaks not of the providential bringing about of, but the actual solicitation of, the temptation. Some (e. g. Isid. Pelus. on ch. xxvi. 41, Thl. on Luke xxii. 46, Aug., Bengel, al.) have attempted to fix on *εἰσενέγκῃς* and *εἰσελθεῖν εἰς πειρ.* the meaning of *bringing into the power of, and entering into, so as to be overcome by*, temptation. But this surely the words will not bear. ἀλλὰ must not be taken as equivalent to *εἰ δὲ μὴ*, q. d. 'but if thou dost, deliver,' &c.; but is rather the opposition to the former clause, and forms in this sense, but one petition with it, — 'bring us not into conflict with evil, may rather deliver (rid) us from it altogether.' In another view, however, as expressing the deep desire of all Christian hearts to be delivered from *all evil* (for τοῦ πονηροῦ is here certainly neuter, though taken masculine by Chrys., Thl., Erasm., Beza, al.; the introduction of the mention of 'the evil one' would seem here to be incongruous. Besides, compare the words of St. Paul, 2 Tim iv. 18, which look very like a reminiscence of this prayer: see note there) these words form a seventh and most affecting petition, reaching far beyond the last. They are the expression of the yearning for redemp-

tion of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the prayer, and as the sum and substance of the personal petitions. So Augustine very beautifully says (Ep. ad Probam. cap. xi.): 'Cum dicimus *libera nos a malo*, nos admonemus cogitare, nondum nos esse in eo bono, ubi nullum patiemur malum. Et hoc quidem ultimum quod in dominica oratione positum est, tam late patet, ut homo Christianus in qualibet tribulatione constitutus in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiat, in hoc immoretur, ad hoc terminet orationem.'

The *doxology* must on every ground of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time. And just correspondent to this is the evidence in the var. readd. We find *absolutely no trace of it in early times*, in any family of MSS. or in any expositors. The Peschito has it, but whether it *always had*, is another question. Stier eloquently defends its insertion, but *solely on subjective grounds*: maintaining that the prayer is incomplete without it, and asserting the right of such "innere Kritik" to over-ride all evidence whatever. It is evident that thus we should have no fixed principles at all by which to determine the sacred text: for what seems to one critic appropriate and necessary, is in the view of another an incongruous addition. It is quite open for us to regard it with Euthymius as *τὸ παρὰ τῶν θείων φωστῆρων κ. τ. ἐκκλησίας καθηγῆτων προσεθεῖν ἀποριτεῖνιον ἐπιφώνημα*, and to retain it as such in our liturgies; but in dealing with the sacred text we must not allow any *a priori* considerations, of which we are such poor judges, to outweigh the almost unanimous testimony of antiquity. The inference to be drawn from the words

13. ^{rec} ¹ πονηροῦ. ¹⁴ Ἐὰν γὰρ ¹ ἀφήτε τοῖς ἀνθρώποις τὰ ^{rec. v. 37.}
² παραπτώματα αὐτῶν, ¹ ἀφήσει καὶ ὑμῖν ὁ ¹ πατὴρ ὑμῶν ^{delet. Rom.}
³ ὁ οὐράνιος· ¹⁵ εἰὰν δὲ μὴ ¹ ἀφήτε τοῖς ἀνθρώποις τὰ ^{3 Thess. iii.}
⁴ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ¹ ἀφήσει τὰ ^{8 (?) 2 Tim.}
⁵ παραπτώματα ὑμῶν. ¹⁶ ὅταν δὲ ¹ νηστεύητε, μὴ γίνεσθε ^{iv. 18. 1a.}
⁶ ὡς οἱ ὑποκριταὶ ¹ σκυθρωποί· ² ἀφανίζουσιν γὰρ τὰ ^{v. 20. 1a.}
⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

13. rec aft πονηρον ins οτι σου εστιν η βασιλεια και η δυναμις, και η δοξα εις τους αιωνας αμην (*interpolation from the liturgies, in interruption of the context: see notes*), with L rel (most cursives) lat-f g, syrr syr-cu(omg κ. η δυν.) syr-jer copt goth sath arm Constt, Isid Chr Thl Euthym (*see below*): quoniam est tibi virtus in saecula saeculorum lat-k: quod tuum est robur et potentia in aevum aevi sah: οτι σου εστιν η βασ. κ. η δυν. κ. η δοξ. του πατρος κ. τ. υιου κ. τ. αγ. πν. Constt.: quoniam tuum est regnum et virtus et gloria Op:—om BDZN 1. 17. 118. 180. 209 latt copt; the greek fathers, even when they expound the prayer in detail, e. g. Origene Cyr-jer Max Nymen (who ends his expros. thus: χαριτι χριστου, οτι αυτου η δυν. κ. η δοξ. αμα τω πατρι κ. τω αγιω πν. πνν και κ. τ. αι. των αι. αμην) Euthym (who accuses the Manichei for despising το παρα των θιων φωστηρων κ. της εκκλησιας καθηγητων προεσθεν αεροτελευτιων επιφωνημα); the latin fathers, e. g. Tert Cypr Ambr Sedul Fulg Jer &c schol (addg τοδε οτι . . εν τισιν ου κειται μεχρι του αμην) schol on Luke (observes that in Luke the prayer ends with πειρασμον, but that Matt adds αλλα . . πονηρου); also complut, Erasm, Camerar, Grot, Mill, Bengel, Wetst, Griesb, Scholz, Lachm, Tisch, Treg; (*see more in Wetst.*)—Some have the αμην, omg the doxology.

14. om γαρ D¹ L al Scr's p evn-x-r (*at beg of lection*). υμιν bef και D lat-δ c. 15. τα παραπτωματα αυτων bef ταν μη αφητε τ. αυθρ. vulg lat-c ff₂ g₁ l: om (*as unnecessary, and to conform to preceding ver: see below*) D 1. 118. 209 lat-a h k Syr Max Aug Leo: ins in both places L 13. 235 lat-g₂ syr-jer copt sath arm. aft αφησι ins υμιν D latt syrr coptt arm.

16. rec ωςπερ, with L rel: txt BDA 1.

of St. Paul, 2 Tim. iv. 18, is rather against, than for the genuineness of the doxology. The fact that he there adds a doxology, different from that commonly read here, seems to testify to the practice, begun thus early, of concluding the Lord's prayer with a solemn ascription of glory to God. This eventually fell into one conventional form, and thus got inserted in the sacred text.

14, 15.] Our Lord returns (γὰρ) to explain the only part of the prayer which peculiarly belonged to the new law of love, and enforces it by a solemn assurance. On the sense, cf. Mark xi. 25, and the remarkable parallel Sir. xxviii. 2: ἀφ' ἐδίκημα τῷ πλησίον σου, κ. τότε διεθνήνεις σου αἱ ἀμαρτίαι σου λυθήσονται. See Chrysostom's most eloquent appeal on this verse, Hom. xix. p. 255, end.

16—18.] THIRD EXAMPLE. Fasting. Another department of the spiritual life, in which reality in the sight of God, and not appearance in the sight of man, must be our object. While these verses determine nothing as to the manner and extent of Christian fasting, they clearly recognize

it as a solemn duty, ranking it with almsgiving and prayer; but requiring it, like them, (*see ch. ix. 14—17*), to spring out of reality, not mere formal prescription.

16. ἀφανίζουσιν] "Chrys. διαφθεῖρουνσι, ἀπολλύουσι: Hombr., Hammond, colorem auferre, comparing Antiochus, Hom. 55 de invidia, τὸ πρόσωπον ἐξηφανίζει, pallorem inducit: Erasm., Fritzsche, e conspectu tollere: Elsner, Meyer, to hide, cover up, viz. in mourning costume. But in later Greek the meaning is deformare, to disfigure, (which the exterminare of the vulg. may also mean,) as is shewn in many examples cited by Le Clerc h. l., Valcknær on Phœnix. 373, Schäfer ad Dion. de comp. verb. p. 124. In Stobæus, Sermon. lxxiv. 62, Nicostatus uses it of women who paint: πόρρω δ' ἂν εἴη καὶ τοῦ διεθῆναι γυνὴ ἐγχαίνουσα καὶ ψιμυθίου καὶ ὑπ' ὀφθαλμῶν ὑπογραφῆς καὶ ἄλλου χρώματος ζωγραφούντος καὶ ἀφανίζοντος τὰς εὐφείας 'which he paints and disfigures the faces.' The allusion is therefore not to covering the face, which could only be regarded as a sign of mourning, but to the squalor of the uncleaned

γ ver. 5. ch. xxi. 28.
 x ver. 2 (red).
 a Mark vi. 18.
 xvi. 1. Luke vi. 28, 46.
 b. John xi. 2. xii. 8.
 James v. 14 only.
 2 Kings xii. 50.
 b here only.
 Gen. xlii. 31.
 c ch. xv. 2.
 Mt. i Tim. v. 10. clow.
 John (11. 7 red.) only.
 d here (bis) only. Jer. xxiii. 24.
 (ψη. Eph. v. 12).
 e here (bis) only. Micah vi. 10.
 f Luke xii. 21.
 Rom. ii. 6.
 1 Cor. xvi. 2.
 2 Cor. xii. 14. James v. 8. 2 Pet. iii. 7 only. 4 Kings xx. 17.
 h Luke xii. 53 only. Isa. i. 9. ii. 8. 1—here only. (John iv. 32 red.) 2. k ver. 16 red.
 i ch. xxiv. 43. Luke xii. 50 only. Job xxiv. 16. Eccl. xii. 5, 7, 12 only. (-νμα, Exod. xxii. 2.)

ααυτων B. rec ins οτι bef απεχουσιν, with L rel vulg lat-c ff₁ g₁: om BD 1 lat-a b f h æth arm lat-ff spec.

17. αλειψον D al.

18. for οπως, ινα D. ησπευων bef τοις ανθρωποις (*transposition for uniformity, overlooking the emphasis*) B lat-k. rec εν τω κρυπτω (*both times: from το 4, 6*), with L rel: txt B(D)N 1.—om τω (twice) D¹—κρυφια (1st time) D¹. rec aft σοι ins εν τω φανερω (*from το 4, 6*), with EΔ lat-a b c g₁ h k æth arm-mss: om BD rel vulg lat-f ff₁ l m syrr syr-cu syr-jer copt goth arm-zoh Thl Euthym Ang.

19. θησαυριζεται D. for αφανίζει, αφανιζουσιν D¹ Orig₁.

21. rec (for σου both times) νμων (*see Luke xii. 34*), with L rel lat-f syrr goth arm:

face and hair of the head and beard, as the contrast of washing and anointing shews." Tholuck: and this certainly appears to be the right view, especially when we compare vv. 19, 20 below. But he seems too hastily to have assumed the meaning in the passage from Stobæus: for there the verb may just as well signify *covering, plastering over*, as disfiguring. The Etym. Magn. says αφανισαι, οι παλαι οχι το μολυναι ως νυν, αλλά το τελως αφανη ποιησαι. Suidas, on the other hand, αφανισαι ου το μολυναι και χραναι δηλοι, αλλά το ανελειν και αφανεις ποιησαι: but it is possible that he may be speaking of its *classical* sense, as suggested by Le Clerc, who does not however, as Tholuck asserts, *cite any examples* of the other meaning.

17.] i. e. 'appear as usual': 'seem to meet the same as if thou wert not fasting.' It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12), not to public and enjoined ones. But this distinction does not seem to be necessary; the one might afford just as much occasion for ostentation as the other.

19—34.] From cautions against the hypocrisy of formalists, the discourse na-

turally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vv. 19—24) with regard to earthly *treasures*, from the impossibility of serving God and Mammon: 2. (vv. 25—34) with regard to earthly *cares*, from the assurance that our Father careth for us.

19, 20.] It is to be observed that the qualifying clauses, *ἐν τῇς γῆς, ἐν οὐρανῷ*, belong in each case to the verb *θησαυρίζετε*, not to the noun *θησαυροῦς*. [βρώσις] more general in meaning than *rust*—the 'wear and tear' of time, which eats into and consumes the fairest possessions. The *θησαυρίζετε θεοῦ ἐν οὐρ.* would accumulate the βαλλάντια μὴ καταλοιμένα, *θησαυρὸν ἀνείλεκτρον* of Luke xii. 33, corresponding to the *μισθός* of ch. v. 12, and the *ἀποδώσει σοι* of vv. 4, 6, 18. Cf. 1 Tim. vi. 19: Tobit iv. 9.

21.] The connexion with the foregoing is plain enough to any but the shallowest reader. 'The heart is, where the treasure is.' But it might be replied, 'I will have a treasure on earth and a treasure in heaven also: a divided affection.' This is dealt with, and its impracticability

ἔκει ἔσται καὶ ἡ καρδιά σου. 22 ὁ ^α λύχνος τοῦ σώματος ^α ἔστιν ὁ ὀφθαλμός. εἰν οὖν ὁ ὀφθαλμός σου ^α ἅπλους ᾗ, ὅλον τὸ σῶμά σου ^α φωτεινὸν ἔσται. 23 εἰν δὲ ὁ ὀφθαλμός σου ^β πονηρὸς ᾗ, ὅλον τὸ σῶμά σου ^β σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. 24 οὐδεὶς δύναται δυσὶν κυρίοις ^α δουλεῖν· ἡ γὰρ τὸν ^α ἕνα ^α μισήσει καὶ τὸν ^β ἕτερον ^α ἀγαπήσει, ἡ ^α ἐνὸς ^α ἀντιῆξεται καὶ

2. q Lake xi. 34, 35 only. Prov. iv. 19 al. r Lake xvi. 18 bis. Col. iii. 24. s Lake vii. 41. xvi. 18 bis. xvii. 34, 35. xviii. 10. Acts xiii. 6. 1 Cor. iv. 6 only. from Mat. i. 2, 3. Gen. xxix. 30, 31. a Lake xvi. 18. 1 Thess. v. 14. Tit. i. 9 only.

txt B 1 latt syr-ms-marg coptt scti Macar Bas Ephr Tert Cyr, Aug. καὶ αἰσθηται om B.

23. aft 1st οφθαλμος add σου B latt scti Orig-lat, Hil. η bef ο οφθ. σου απ. B.

shewn by a parable from nature.

22, 23. ὁ λύχνος] as lighting and guiding the body and its members: not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself.

ἅπλος, clear, untroubled in vision, as the eye which presents a well-defined and single image to the brain. πονηρὸς, perverse, as the eye which dims and distorts the visual images. φωτεινός — σκοτεινός: in full light, as an object in the bright sunshine; in darkness, as an object in the deep shade. The comparison is found in Aristotle, Topic i. 14 (Weist.), ὡς ὁψίς ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ: in Galen, and Philo de Mund. Opif. et οὖν κ.τ.λ.] If then the

LIGHT which is in thee is darkness, how dark must the DARKNESS be! i. e. 'if the conscience, the eye and light of the soul, be darkened, in how much grosser darkness will all the passions and faculties be, which are of themselves naturally dark!' The opposition is between τὸ φῶς and τὸ σκότος. This interpretation is borne out by the Vulgate: 'Ipsae tenebrae quantae erunt!' by Jerome: 'Si sensus, qui lumen est, animae vitio caligatur, ipsa putas caligo quantis tenebris obvolvitur!' and by Chrysostom: ὅταν γὰρ ὁ κυβερνήτης ὑποβόρχειος γίνηται, καὶ ὁ λύχνος σβείσθῃ, καὶ ὁ ἡγεμὼν αἰχμάλωτος γίνηται, ποία λοιπὸν ἔσται τοῖς ὑπηκόοις ἔλπίς; Hom. xi. p. 264, and Euthymius: εἰ οὖν τὸ φῶς τὸ ἐν σοὶ, ὃ ἔστιν ὁ νοῦς, ὁ δωρηθὴς εἰς τὸ φωτίζειν καὶ ὁδηγεῖν τὴν ψυχὴν, σκότος ἐστί, τοῦτίστιν ἰσκότισται, λοιπὸν τὸ σκότος, τὸ ἀπὸ τῶν παθῶν, πόσον ἔσται, εἰς τὸ σκοτίζειν τὴν ψυχὴν, σκοτεινὸς τοῦ ἀνατίλλοντος αὐτῇ φωτός. Augustine (de Serm. Dom. ii. § 46) renders it similarly, but understands σκότος to refer to a different thing: 'Si ipsa cordis

intentio, qua facis quod facis, quae tibi nota est, sordidatur appetitu rerum terrenarum . . . atque caecatur: quanto magis ipsum factum, cujus incertus est exitus, sordidum et tenebrosum est!' So too the Syr. scti. versions; and Erasmi: "Si ratio excacata id iudicat imprimis esse expectandum, quod vel containendum, vel neglectui habendum, in quas tenebras totum hominem rapiet ambitio reliquaeque animi perturbationes, quae suapte natura caliginem habent!"—Bucer, Luther. Stier expands this well, Reden Jesu, i. 206, edn. 2, "As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life (ψυχικόν) of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlightened, sanctified, by the spiritual light: but if this light be darkness, how great must then the darkness of the sensuous life be!" The usual modern interpretation makes τὸ σκότος πόσον a mere expression of the greatness of the darkness thereby occasioned, and thus loses the force of the sentence.

24.] And this division in man's being cannot take place—he is and must be one—light or dark—serving God or Mammon. δουλεύειν] Not merely 'serve,' but in that closer sense in which he who serves is the δούλος of, i. e. belongs to, and obeys entirely. Hom. xxi. p. 269. See Rom. vi. 16, 17.

ἡ γὰρ . . . ἡ . . . is not a repetition; but the suppositions are the reverse of one another: as Meyer expresses it, 'He will either hate A and love B, or cleave to A and despise B:' &

v ch. xviii. 10. τοῦ ἑτέρου ὑποκαταφρονήσει. οὐ δύνασθε θεῶν δουλεύειν BEGK
 Luke xvi. 13. Rom. ii. 4 al. καὶ ἡ μαμωνᾶ. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε ΓΔ 1. 3:
 Prov. xix. 16. w Luke xvi. 9. 11, 12 only t. τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι
 x vv. (27) 28. Ac. ch. x. 41. Luto x. 41. ὑμῶν τί ἐνδύσθησθε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς
 xii. 11, Ac. 1 Cor. vii. 32. Ac. xii. 26. Phil. ii. 26. iv. 6 only. 2 Kings vii. 10. Ps. xxi. 18. 22. y = ch. x. 20. John xii. 26. Exod. xxi. 22. s ch. xxi. 11. Mark i. 6. vi. 9. Acts xii. 21. Rom. xiii. 12. Rev. i. 13. Lev. vi. 10. Jer. x. 9 P. a = ch. xii. 41, 42. Heb. xi. 4 al. b ch. iii. 4 al. Matt. only. c Luke xii. 25. Zeph. i. 8. d ch. viii. 20 al. e Luke xii. 25. f Luke viii. 5. Acts x. 12. xi. 6. Ps. xlix. 11. Ezek. xxxi. 6. g as above (d). ch. xlii. 48 Mk. Luke xii. 24. Rom. i. 23 James iii. 7. f John iv. 37 ref. plu., ver. 28 ref. h ch. v. 48 ref. i ch. xxv. 37. Luke iv. 16. xii. 24. xlii. 30. Acts xii. 30. James v. 5. Rev. xii. 8, 14 only. Gen. xlviii. 15. l = Mark viii. 26. m Luke xii. 24 only. n = ch. x. 51. xlii. 12. 2 Mac. xv. 18. o Luke iii. 20. xii. 25. Tobit v. 15.

25. for καὶ, η (perhaps from ver 31) B 33. 118. 124 al gat (with lux) lat-e f g, h
 coopt ar Orig Ath Bas spec. om κ. τι πιητε (perhaps by negligence, -ητε to
 -ητε, —perhaps thinking of Luke xii. 22: the καὶ sufficiently distinguishes it from the
 similar clause, ver 31) 1. 22 vulg lat-a b ff, k l syr-cu eth arm Clem^{app} Bas, Epiph
 Chr Euthal Damasc Hil Op Aug Jer(expr: he says it is added in some mss).

εἰς and ὁ ἕτερος keeping their individual
 reference in both members. μισεῖν and
 ἀγαπᾶν must be given their full meaning,
 or the depth of the saying is not reached:
 the sense 'minus diligo, posthabeo' (Bret-
 schneider) for μισεῖν would not bring out
 the opposition and division of the nature of
 man by the attempt. μαμωνᾶ] Chal-
 dee, מָמוֹנָא, (from מָוֹן, confusus est), riches.
 'Congruit et Punicum nomen, nam lucrum
 Punicè mammon dicitur.' August. in loc.
 Mammon does not appear to have been the
 name of any Syrian deity, as Schleusner
 asserts. Tholuck has shewn that the idea
 rests only on the testimony of Papias, an
 obscure grammarian of the eleventh cen-
 tury. Schl. refers to Tertullian, who, how-
 ever, says nothing of the kind (see adv.
 Marc. iv. 33, which must be the place
 meant, but not specified by Schl.).

25. διὰ τοῦτο] A direct inference from
 the foregoing verse: the plainer, since
 μεριμνᾶν (the root being μερίζω) is 'to be
 distracted, 'to have the mind drawn two
 ways.' The E. V., 'Take no thought,'
 does not express the sense, but gives
 rather an exaggeration of the command,
 and thus makes it unreal and nugatory.
 Be not anxious, would be far better. In
 Luke xii. 29 we have μὴ μετεωρίζεσθε,
 where see note. τῇ ψυχῇ = περὶ τῆς
 ψυχῆς, dat. commodi. See ver. 28.

οὐχὶ ἡ ψ.] τοῦτο εἶπε θεῶν οὐκ ὁ τὸ
 πλεῖον δοῦς ἡμῖν καὶ τὸ λατρεῖν δώσει.
 πλεῖον διὰ τοῦ μίλλον λέγει. Euthymius.
 26. τὰ περ.] The two examples, of
 the birds and the lilies, are not parallel in

their application. The first is an argu-
 ment from the less to the greater; that
 our heavenly Father, who feeds the birds,
 will much more feed us: the second, be-
 sides this application, which (ver. 30) it
 also contains, is a reproof of the vanity of
 anxiety about clothing, which, in all its
 pomp of gorgeous colours, is vouchsafed
 to the inferior creatures, but not attain-
 able by, as being unworthy of, us. No-
 tice, it is not said, μὴ σπείριτε—μὴ θειρί-
 ζετε—μὴ συνάγετε:—the birds are not our
 example to follow in their habits, for God
 hath made us to differ from them—the
 doing all these things is part of our κόσμος
 μᾶλλον διαφέρετε, (Luke xii. 24.) and in-
 creases the force of the à fortiori; but it
 is said, μὴ μεριμνᾶτε—μὴ μετεωρίζεσθε.
 τί γοῦν ὠφελήσεις οὕτως ἐπιτεταμένως
 μεριμνῶν; καὶ γὰρ μυρία σκουδάσας, οὐ
 δώσεις ὑπερὸν οὐδὲ ἥλιον οὐδὲ πνοὰς ἀνέ-
 μων, οἷς ὁ σπόρος καρπογονεῖ. ταῦτα γὰρ
 ὁ θεὸς μόνος δίδωσιν. Euthymius. ὁ
 πατὴρ ἡμῶν, not αὐτῶν:—thus by every
 accessory word does our Lord wonderfully
 assert the truths and proprieties of creation,
 in which we, his sons, are His central work,
 and the rest for us. τοῦ οὐρ., and after-
 wards τοῦ ἀγροῦ, as Thol. remarks, are not
 superfluous, but serve to set forth the wild
 and uncaring freedom of the birds and
 plants. I may add,—also to set forth their
 lower rank in the scale of creation, as be-
 longing to the air and the field. Who
 could say of mankind, οἱ ἀνθρώποι τοῦ
 κόσμου? Thus the à fortiori is more
 plainly brought out. 27.] These

ἐπὶ τὴν ῥ ἡλικίαν αὐτοῦ ῥ πῆχυν ἕνα ; 28 καὶ περὶ ῥ ἐνδύμα- P = Luke xii.
τος τί ῥ μεριμνᾷτε ; ῥ καταμάθετε τὰ ῥ κρίνα τοῦ ἀγροῦ, 28. (xix. 8
ῥ πῶς ῥ αὐξάνουσιν. οὐ ῥ κοπιοῦσιν οὐδὲ ῥ νήθουσιν. 28. (xix. 8
29 λέγω δὲ ὑμῖν ὅτι ῥ οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ 29. (xix. 8
ῥ περιεβάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν ῥ χόρτον τοῦ 30. (xix. 8
ἀγροῦ σήμερον ὄντα καὶ ῥ αὐριον εἰς ῥ κλίβανον βαλλόμε- 31. (xix. 8
νον ὁ θεὸς οὕτως ῥ ἀμφιέννυσιν, οὐ πολλῶ ῥ μᾶλλον ῥ ὑμᾶς 32. (xix. 8
ῥ ὀλιγόπιστοι ; 31 μὴ οὖν ῥ μεριμνήσῃτε λέγοντες τί φάγω- 32. (xix. 8
μεν ἢ τί πίνωμεν ἢ τί ῥ περιβαλόμεθα ; 32 πάντα γὰρ ταῦτα 33. (xix. 8

ΕΓΚΛ. SUVA I. 22. Eph. ii. 21. iv. 15. Col. ii. 19. 2 Pet. iii. 12. (ch. xiii. 22 rev.) w ch. xi. 28. Luke v. 8. Ps. cxxv. 1. 2 Pet. v. 28. Mark iii. 11. v. 12. John x. 8. xix. 31. Rev. i. 19. iii. 2 al. Wisn., § 56. 3. a. y Luke xii. 27 only. Exod. (only) xxv. 23 al. s = 1 Cor. v. 1. xiv. 21 al. a Acts xii. 8. Rev. iii. 5, 12 al. Esth. v. 1. b ch. xiii. 26. Mark iv. 28. 1 Pet. i. 24 (acc. from Isa. xl. 6, 7). Gen. ii. 5. c Luke xii. 28. xiii. 28, 34. Acts. xxi. 18. 18. Isa. xlii. 18. d Luke xii. 28 only. Gen. xv. 17. e ch. xi. 31 (Luke xii. 28 v. r.) only. Job xxi. 19. (v. 28, Luke xii. 28. see Job as above.) f ch. viii. 20. xiv. 31. xvi. 8. Luke xi. 28 only f.

28. rec αυξανει . . κοπια . . νηθι (grammatical correction : or from Luke xii. 27), with L rel : txt BM 1(=σιν) 33. 118. 209 Ath Chr.

words do not relate to the *stature*, the adding a cubit to which (= a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke xii. 26, *εἰ οὖν σήμερον δόνασθι, κ.τ.λ.*,—but to the *time of life* of each hearer ; as Theophylact on Luke xii. 26, *ζῶς μίτρα παρὰ μέντοι τῷ θιψ, καὶ οὐκ ἀντὶς τις ἑκαστος ἐαυτῷ ὁριστῆς τῆς ζωῆς*. So Hammond, Wolf, Rosenm., Kuinoel, Olsh., De Wette, Meyer, Stier, Tholuck, &c. &c. : and the *context* seems imperatively to require it ; for the object of food and clothing is not to *enlarge the body*, but to prolong life. The application of measures of space to time is not uncommon. See Ps. xxxix. 5 : Job ix. 25 : 2 Tim. iv. 7. In Stobæus, xcvi. 13, we have cited from Mimnermus, *ἡμεῖς δ' οὐκ ἔτι φύλλα φύμι πολυάνθεμος ὥρη | ἱερός, ὅτ' αἰψ' ἀβγὴ ἀσφεται ἡελίου, | τοῖς ἱελοῖ, πῆχυον ἐπὶ χρόνον ἀνθεσιν ἥβης | περιέμεθα*. Alcæus (Athen. x. 7) says, *δάκρυλος ἀμύρα* : and Diog. Laert. viii. 16 (Thol.) *σπιθαμὴ τοῦ βίου*.

28.] *καταμάθετε*, implying more attention than *ἐμβλέψατε* : the birds fly by, and we can but look upon them : the flowers are ever with us, and we can watch their growth. These *lilies* have been supposed to be the crown imperial, (*fritillaria imperialis*, *κρινον βασιλικόν*, *Räiserkrone*), which grows wild in Palestine, or the *amaryllis lutea*, (Sir J. E. Smith, cited by F. M.), whose golden liliaceous flowers cover the autumnal fields of the Levant. Dr. Thomson, "the Land and the Book," p. 256, believes the Huleh lily to be meant : "it is very large, and the three inner petals meet above, and form a gor-

geous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was this to which He referred." Probably, however, the word here may be taken in a wider import, as signifying all wild flowers : *ὥς* is not interrogative, but relative : *how they grow*.

29.] We here have the declaration of the Creator Himself concerning the relative glory and beauty of all human pomp, compared with the meanness of His own works. See 2 Chron. ix. 15—28. And the meaning hidden beneath the text should not escape the student. As the beauty of the flower is unfolded by the Divine Creator-Spirit from *within*, from the laws and capacities of its *own* individual life, so must all true adornment of man be unfolded *from within* by the same Almighty Spirit. See 1 Pet. iii. 3, 4. As nothing from without can defile a man, (ch. xv. 11,) so neither can any thing from without adorn him. Our Lord introduces with *λέγω ὑμῖν* His revelations of omniscience : see ch. xviii. 10, 19.

30. *τὸν χόρτον*]. The wild flowers which form part of the meadow-growth are counted as belonging to the grass, and are cut down with it. Cut grass, which soon withers from the heat, is still used in the East for firing. See "the Land and the Book," p. 341. The pres. part. denotes the *habit*. "*κλίβανος*, or Att. *κρίβ.*, a covered earthen vessel, a pan, wider at the bottom than at the top,

g ch. xii. 30. τὰ ἔθνη ἑπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ ὀυ-
 xvi. 4. Rom. ράνιος ὅτι ἠχοῦνται τούτων ἀπάντων. ³³ ἑζητεῖτε δὲ
 xi. 7. Phil. ἰν' αὐτῶν. ³⁴ ζῆτε τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην
 iv. 17 al. αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ³⁴ μὴ οὖν
 i Kings xx. ἡμεριμνήσητε εἰς τὴν αὔριον· ὁ γὰρ αὔριον ἡμερι-
 h ch. v. 48 ref. μνήσει αὐτῆς. ἄρκετον τῇ ἡμέρᾳ ἡ κακία αὐτῆς.
 i Luke xi. 8. **VII.** ΜΗ κρίνετε, ἵνα μὴ κριθήτε· ἐν ᾧ γὰρ
 xii. 30. i ch. xii. 28. xxi. 31, 43. Mark i. 15 al. fr. m Luke xii. 31. xvii. ³³ ³⁴
 Rom. xvi. 2. n Acts iv. 3. Prov. xxvii. 1. o Acts iv. 3. 6. James iv. 14 only. Easd. viii. 23. BEH
 2 Cor. iii. 1. n Acts iv. 3. 6. James iv. 14 only. Easd. viii. 23. LMSU
 only. Judg. i. 7 vat. q — and Gosp., here only. (Acts
 xi. 7 vat. only (7). r = Rom. ii. 1, 2. James iv. 11, 12. XA 1. 3
 k — Col. iii. 1. i Pet. iii. 11, from Ps. xxiii. 15. 1 Mac. ii. 20. i ch. xii. 28. xxi. 31, 43. Mark i. 15 al. fr. m Luke xii. 31. xvii. ³³ ³⁴
 6. Tobit v. 16. n Acts iv. 3. Prov. xxvii. 1. o Acts iv. 3. 6. James iv. 14 only. Easd. viii. 23. BEH
 p ch. x. 25. i Pet. iv. 8 only f. Deut. xlv. 3 Aq. constr. Prov. xxx. 27. q — and Gosp., here only. (Acts
 viii. 23 al.) Eccl. xii. 1. Amos iii. 6. r = Rom. ii. 1, 2. James iv. 11, 12. XA 1. 3

33. rec *επιζητεῖ* (grammatical correction), with L rel: txt B 1. 13. 33. 124. 209.

33. τὴν δικαιοσύνην καὶ τὴν βασιλείαν αὐτοῦ (omg του θυ) B, simly 236 Scr's v am lat-g, copt aeth Eus.

34. rec *αὐτὴν μεριμνήσει* ins *τα*, with E rel; *τα περι* Δ: om BGLSV Scr's f k o u. rec (for *αὐτῆς*) *αὐτῆς*, with E rel: txt BLA.

wherein bread was baked by putting hot embers round it, which produced a more equable heat than in the regular oven (*ἱπρός*), Herod. ii. 92, Aristoph. Vesp. 1153." Wilkinson and Webster's note.

33. οἶδεν γὰρ] This 2nd γὰρ brings in an additional reason: see Xen. Symp. iv. 55. 33. [ζητεῖτε πρῶτον] Not with any reference to seeking all these things after our religious duties, e. g. beginning with prayer days of avarice and worldly anxiety, but make your great object, as we say, your first care.

δικαιοσύνην] Not here the forensic righteousness of justification, but the spiritual purity inculcated in this discourse. τὴν δικ. αὐτοῦ answers to ἡ τελειότης αὐτοῦ, spoken of in ch. v. 48, and is another reference to the being as our Heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a necessary condition of likeness to God; but it is not the δικ. αὐτ. here meant. ταῦτα πάντα, these things, all of them—the emphasis being on the genus—all such things: πάντα ταῦτα, all these things—the whole of the things mentioned—the emphasis being on πάντα, the fact that all without exception are included. See Winer, § 13. 4. ποστέρ.] There is a traditional saying of our Lord, αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται: καὶ αἰτεῖτε τὰ ἱκουήματα, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Fabric. Cod. Apoc. i. 329. (Meyer.) 34. ἡ γὰρ αὐτ.] for the morrow will care for it, viz. for ἡ αὐριον mentioned above: i. e., will bring care enough about its own matters: implying,—after all your endeavour to avoid worldly cares, you will find quite enough, and more of them when to-mor-

row comes, about to-morrow itself: do not then increase those of to-day by introducing them before their time." A hint, as is the following κακία, that in this state of sin and infirmity the command of ver. 31 will never be completely observed.

ἀρκετὸν—κακία: thus, οὐκ ἀγαθὸν πολυκοιρανίῃ, II. β. 204. And the same construction frequently occurs, both in Greek and Latin authors.

CHAP. VII. 1—12.] Of our CONDUCT TOWARDS OTHER MEN: parenthetically illustrated, vv. 7—11, by the benignity and wisdom of God in his dealings with us. The connexion with the last chapter is immediately, the word κακία, in which a glance is given by the Saviour at the misery and sinfulness of human life at its best;—and now precepts follow, teaching us how we are to live in such a world, and among others sinful like ourselves:—mediately, and more generally, the continuing caution against hypocrisy, in ourselves and in others. 1.] This does not prohibit all judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine (de Serm. Dom. ii. § 59) says, 'Hoc loco nihil aliud nobis præcipi existimo, nisi ut ea facta quæ dubium est quo animo fiant, in meliorem partem interpretemur.'

κρίναν has been taken for κατακρίναν here (κρίαν ἐν ταῦθα τὴν κατάκρισιν νόσον. Euthym. So also Theophylact, Tholuck, Olshausen); and this seems necessary, at least in so far that κρίναν should be taken as implying an ill judgment. For if the command were merely 'not to form authoritative judgments of others' (as given in edn. 1 of this work), the second member, ἵνα μὴ κριθῇτε, would not, in its right interpretation, as applying to God's judgment of us, correspond. And the μὴ καταδικάζετε,

* κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρω³ μετρεῖτε¹ ^{1 Tim. III. 8. Deut. xxi. 22. 2 Cor. x. 19. n as ab we (i). Luke vi. 28. Rev. xii. 1, 2. xxi. 15—17 only. Exod. xvi. 18. here (rv. 4, 5) and Luke vi. 41, 42 (bis) only. Gen. viii. 11 only. N. T. as above (v). Gen. xix. 8 al. x Luke vi. 41.}
 * μετρηθήσεται ὑμῖν. ² τί δὲ βλέπεις τὸ ἰκάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ² ^{2 Cor. x. 19. n as ab we (i). Luke vi. 28. Rev. xii. 1, 2. xxi. 15—17 only. Exod. xvi. 18. here (rv. 4, 5) and Luke vi. 41, 42 (bis) only. Gen. viii. 11 only. N. T. as above (v). Gen. xix. 8 al. x Luke vi. 41.}
 * δοκὸν οὐ² κατανοεῖς; ⁴ ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου² ^{2 Cor. x. 19. n as ab we (i). Luke vi. 28. Rev. xii. 1, 2. xxi. 15—17 only. Exod. xvi. 18. here (rv. 4, 5) and Luke vi. 41, 42 (bis) only. Gen. viii. 11 only. N. T. as above (v). Gen. xix. 8 al. x Luke vi. 41.}
 * Ἀφες ἐκβάλω τὸ ἰκάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ² δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ ὑποκριτά, ἐκβαλε² ^{2 Cor. x. 19. n as ab we (i). Luke vi. 28. Rev. xii. 1, 2. xxi. 15—17 only. Exod. xvi. 18. here (rv. 4, 5) and Luke vi. 41, 42 (bis) only. Gen. viii. 11 only. N. T. as above (v). Gen. xix. 8 al. x Luke vi. 41.}
 πρωτόν ἐκ τοῦ ὀφθαλμοῦ σου τὴν² δοκόν, καὶ τότε ^{2 Cor. x. 19. n as ab we (i). Luke vi. 28. Rev. xii. 1, 2. xxi. 15—17 only. Exod. xvi. 18. here (rv. 4, 5) and Luke vi. 41, 42 (bis) only. Gen. viii. 11 only. N. T. as above (v). Gen. xix. 8 al. x Luke vi. 41.}
 * διαβλέψεις ἐκβαλεῖν τὸ ἰκάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. ⁶ μὴ δῶτε τὸ ἁγίον τοῖς² κυσίν, μηδὲ ^{2 Cor. x. 19. n as ab we (i). Luke vi. 28. Rev. xii. 1, 2. xxi. 15—17 only. Exod. xvi. 18. here (rv. 4, 5) and Luke vi. 41, 42 (bis) only. Gen. viii. 11 only. N. T. as above (v). Gen. xix. 8 al. x Luke vi. 41.}

CHAP. VII. 2. rec *αντιμετρηθήσεται* (from *Luke vi. 38*), with *Scr's i p evn-x-z-p lat-c f ff, g, h l Polyc Clem Orig.* lat-ff: txt B rel (and rel-cr) am (with forj fuld tol) lat-a d syrr syr-cu copt æth arm Clem Orig, Dial Thdrt Thl Euthym Hil.

4. for *απο, εκ* (see ver 5) B 1. 13. 33. 124. 209 al *Scr's b lat-a d c Lucif.*

5. rec *την δοκον* bef *εκ του οφθαλμου σου* (see next clause and *Luke vi. 42*), with L rel lat-a d c Iren-lat Lucif: txt B C (appy) N.

which follows in *Luke vi. 37*, is perhaps to be taken rather as an epexegetis of *ερίστε*, than as a climax after it.

ερίστε] i. e. 'by God,' for so doing;—a parallel expression to ch. v. 7; vi. 15; not 'by others.' The bare passive, without the agent expressed, and without *και* to refer it back to the former member of the clause, is solemn and emphatic. See note on *Luke vi. 38*; xvi. 9; and xii. 20. The sense then is, 'that you have not to answer before God for your rash judgment and its consequences.' The same remarks apply to ver. 2.

2.] *εν*, not instrumental, but of the sphere in which the act takes place, i. e. in this case, the measure, according to which: as in ref. 2 *Cor., εν ταυτοις ταυτοδς μετροντες.*

3—5.] Lightfoot produces instances of this proverbial saying among the Jews. With them, however, it seems only to be used of a person retaliating rebuke. 'Dixit Rabbi Tarphon, Miror ego, an sit in hoc seculo, qui recipere vult correptionem; quin si dicat quis alteri, Ejice stramen ex oculo tuo, responsurus ille est, Ejice trabem ex oculo tuo:—whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a *κάρφος* to one looking on another, is to that other him-

self a *δοκός*: just the reverse of the ordinary estimate.

τὸ κάρφ. and ἡ δοκ., not as referring to a known proverb, but because the mote and beam are in situ, *ἐν τῷ ὀφθαλμῷ.*

βλέπεις, beholdest, from without, a voluntary act: *οὐ κατανοεῖς, apprehendest not,* from within, that which is already there, and ought to have excited attention before. The same distinction is observed in *Luke.*

4.] *πῶς ἐρεῖς = πῶς δύνασαι λέγειν, Luke; wie darfst du sagen, Luther.*

5. *ὑποκριτά*] *ὑποκριτὴν τὸν τοιοῦτον ὀνόμασιν ὡς ἱατροῦ μὲν τάξιν ἀρπάζοντα, νοσοῦντος δὲ τόπον ἐπύχοντα: ἡ ὡς προφάσει μὲν διορθώσεως τὸ ἀλλότριον σφάλμα πολυπραγμονοῦντα, σκοπῇ δὲ κατὰ κρίσειν τοῦτο ποιοῦντα.* Euthym.

διαβλ., as in E. V., thou shalt see clearly, with purified eye. The close is remarkable. *Before, βλέπεις τὸ κάρφος* was all—to stare at thy brother's faults, and as people do who stand and gaze at an object, attract others to gaze also:—but now, the object is a very different one—*ἐκβαλεῖν τὸ κάρφος*—to help thy brother to be rid of his fault, by doing him the best and most difficult office of Christian friendship. The *βλέπεις* was vain and idle; the *διαβλέπεις* is for a blessed end, viz. (ch. xviii. 15) *εἰρηῇσαι τὸν ἀδελφόν σου.*

6.] The connexion, see below. *τὸ ἄγιον*] Some have thought this a mis-translation of the Chaldaic, *מָזָר,* an earring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the

σβ. xiii. 46. βάλητε τοὺς ὀμάργαριτας ὑμῶν ἔμπροσθεν τῶν χοίρων, BCGK
 46. 1 Tim. μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ LMSUV
 11. 9. Rev. xvi. 4. στραφέντες ῥήξωσιν ὑμᾶς. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν· XΔ 1. 33
 xvi. 12, 16. 8 ζητεῖτε, καὶ εὐρήσετε· ἡ κρούετε, καὶ ἀνοιγήσεται ὑμῖν·
 d Acts xviii. 17. 2 Cor. v. 10. 2 Chron. iii. 16. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ
 σβ. v. 18 ref. τῷ ἡ κρούοντι ἀνοιγήσεται. 9 ἡ τίς [ἑστίν] ἐξ ὑμῶν
 f—ch. v. 18. ανθρωπος ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρον, μὴ λίθον
 g ch. ix. 17 f. k ἐπιδώσει αὐτῷ; 10 ἡ καὶ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει
 Mark ix. 18. 1 L. Gal. iv. 27 (from Isa. liv. 1) only.
 h Luke xi. 9. 10. xii. 36. 1—ch. xii. 29. Rom. iii. 29 al. j constr. Mark
 Acts xii. 13, 16. Rev. iii. 20 only. Judg. xii. 22. k Luke iv. 17. xi. 11 (bis), 12. xxi. 20.
 vi. 22. 22. Luke xi. 11. John xi. 22. Job. xv. 18. 42. Acts xv. 30. xvi. 15 only. Amos iv. 1.

6. rec καταπατήσωσιν, with E rel Clem: txt BCLX 33.

8. for ἀνοιγήσεται, ἀνοίγεται B syr syrcu copt.

9. om εστιν L 13 al Scr's f¹ i v s em lat-a b c h syrr syrcu coptt [Lachm has printed ἡ τις . . . but em lat-b c h have τις]: ins B (B¹ has put it in the marg) C rel vulg lat-f ff₁ g, æth arm Cyr Aug. rec aft ov adds εαν (to help out the construction), with X rel vulg lat-f ff₁ g, h Cypr; av K¹ LΔ: om BC 1. 13. 229 mm lat-a b c g, h coptt arm. (for ov, oc M 243-5-7 Scr's v.) rec αιρηση (here and ver 10), with X rel: txt BCLΔ, petii mm lat-a b c g, h coptt. (-αις C¹.)

10. rec om η, with X rel syrr æth: ins BCKMS 1. 13. 33 latt syrcu coptt Cypr Aug.—rec aft καὶ ins εαν, with X rel latt syrr syrcu æth Cypr Aug, av K¹ L: om BC 1. 33.—η εαν (omg καὶ) latt syrcu Cypr Aug. (Both as above to simplify the construction, and after Luke xi. 12.)

food of dogs. The similitude is derived from τὸ ἅγιον, or τὰ ἅγια, the meat offered in sacrifice, of which no unclean person was to eat (Lev. xvii. 6, 7, 10, 14 [where τὸ ἅγ. is used], 15, 16). Similarly in the ancient Christian Liturgies and Fathers, τὰ ἅγια are the consecrated elements in the Holy Communion. The fourteenth canon of the Council of Laodiceæ orders μετὰ τὰ ἅγια . . . εἰς ἐρίδας παροίτας διατίμεισθαι. Again, Cyril of Jerus.: μετὰ ταῦτα λίγῃ ὁ ἱερεὺς τὰ ἅγια τοῖς ἁγίοις. ἅγια, τὰ προκείμενα, ἐκφοίτησιν διέδμενα ἁγίου πνεύματος. (See Suicer on the word.) Thus interpreted, the saying would be one full of meaning to the Jews. As Dean Trench observes (Serm. Mount, p. 186), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a σέβαστος, Exod. xii. 31." The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "Judge not," &c.; "attempt not the correction of others, when you need it far more yourselves:" still, "be not such mere children, as not to dis-

tinguish the characters of those with whom you have to do. Give not that which is holy to dogs," &c. Then, as a humble hearer might be disposed to reply, "if this last be a measure of the divine dealings, what bounties can I expect at God's hand?" (This, to which Stier objects, R. Jesu i. 233, edn. 2, I must still hold to be the immediate connexion, as shewn by the knowing how to give good gifts, and the instances adduced below.)—(ver. 7), "ask of God, and He will give to each of you: for this is His own will, that you shall obtain by asking (ver. 8),—good things, good for each in his place and degree (vv. 10, 11), not unwholesome or unfitting things. Therefore (ver. 12) do ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other."

7.] The three similitudes are all to be understood of prayer, and form a climax: ἀπὸ δὲ τοῦ προεῖν τὸ μετὰ σφοδρότητος προσεῖναι καὶ μετὰ θερμῆς ἐκτασεως ἰδὲλωσι. Chrys. Hom. xxiii. p. 269.

8.] The only limitation to this promise, which, under various forms, is several times repeated by our Lord, is furnished in vv. 9—11, and in James iv. 3, αἰτεῖτε καὶ οὐ λαμβάνετε: διότι κακῶς αἰτεῖσθε.

9.] There are two questions here, the first of which is broken off, after an

αὐτῶ; ¹¹ εἰ οὖν ὑμεῖς πονηροὶ ὄντες ¹ οἴδατε ^m δόματα ¹ ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ ^a πατὴρ ὑμῶν ὁ ^b ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς ^c αἰτοῦσιν αὐτόν. ¹² πάντα οὖν ὅσα ἂν θέλητε ἵνα ^p ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ^p ποιεῖτε αὐτοῖς· οὗτος γάρ ^q ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

¹³ Εἰσελθατε διὰ τῆς ^a στενῆς πύλης· ὅτι ^u πλατεῖα ἡ πύλη καὶ ^v εὐρύχωρος ἡ ὁδὸς ἡ ^w ἀπάγουσα εἰς τὴν ^x ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ ^y εἰσερχόμενοι δι' αὐτῆς. ¹⁴ ὅτι ^z στενὴ ἡ πύλη καὶ ^z τεθλιμμένη ἡ ὁδὸς ἡ ^z ἀπ-

^a Luke xlii. 24 only. Prov. xlii. 27.

^t Isa. xxxiii. 21.

^u here only. Noh. vii. 4.

(^v ^{ve} ^{ca}, ch. vi. 5. ^v ^{ve} ^{ca}, ch. xlii. 5. ^v ^{ve} ^{ca}, ch. xlii. 5.)

^z John xvii. 12.

^v here only. Ps. ciii. 25.

^w = here (b) only. (1 Cor. xii. 2.) see Prov. vii. 27.

^x John xvii. 12.

Acts vii. 20 al. Jer. xvi.

(xvi.) 21. y Mark iii. 9 ref.

¹². om οὖν (*beginning of pericopa*) L 73. 127¹ Scr's v evy-p-z vulg lat-c ff. l Syr sah arm. for av, iav C al. ποιῶσιν C¹ L al. om ουτως L 61. 243 Scr's ev-x vulg lat-c ff. l syr-cu Chr (so in the mss).

¹³. rec *εισελθετε*, with X rel: txt BCLAN. (33 def.) om η πύλη N forj lat-a δ ο λ k Clem Orig, Eus Cyr Hil Lucif, Arnob Jer Ambr Gaud Juv spec.

¹⁴. for ori, *vi* (*appears to have been at first a clerical error, then retained, as it was imagined it might mean 'quam.'* See note) B²CL 1¹ rel latt syrr syr-cu goth æth arm-zoh Ephr Pallad Phot Thl Euthym Chrysoc Cyr Jer Aug Fulg: txt B¹ (*sic*) XN 1² copt sah-mnt arm-mss Orig Gaud, spec. add δε B sah. om η πύλη lat-a (appy) λ k Orig,(ins.) Hippol hom-Cl Clem Eus Cyr Ambr, Aug, Jer Gaud, Leo spec.

anacoluthon. See ch. xii. 11. The similitude of *ἀπὸς* and *λίθος* also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion.

¹¹. *πονηροί* [i. e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say 'Our Father' just now. *ταῦτα δὲ ἔλεγεν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν οὐδὲ κακίζων τὸ γένος· ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ.* Chrys. Hom. xlii. p. 290. Stier remarks, "This saying seems to me the strongest *dictum probans* for original sin in the whole of the holy scriptures." R. J. i. 236. *ἀγαθὰ*]

principally, *His Holy Spirit*, Luke xi. 13. The same argument *a fortiori* is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7.

¹³.] Trench (Serm. Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels (such as Gibbon's against this precept), that some of our Lord's sayings have been before written by heathen authors. (See examples in Wetst. ad loc.) 'Dixit hoc Pythagoras, dixit hoc Plato . . . Propterea si inventus fuerit aliquis eorum hoc dixisse

quod dixit et Christus, gratulamur illi, non sequimur illum. Sed prior fuit ille quam Christus. Si quis vera loquitur, prior est quam ipsa Veritas! O homo, attende Christum, non quando ad te venerit, sed quando te fecerit.' Enarr. in Ps. cxl. 6.

οὖν is the inference indeed from the preceding eleven verses, but *immediately* from the *δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν* just said,—and thus closing this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon—'Be ye like unto God.' οὕτως, viz., *after the pattern of ὅσα ἂν*: not = *ταῦτα*, because what might suit us, might not suit others. We are to think what we should like done to us, and then apply that rule to our dealings with others: viz., by doing to them what we have reason to suppose *they would like done to them*. This is a most important distinction, and one often overlooked in the interpretation of this golden maxim.

¹³—²⁷.] THE CONCLUSION OF THE DISCOURSE:—*setting forth more strongly and personally the dangers of hypocrisy, both in being led aside by hypocritical teachers, and in our own inner life.*—The *πύλη* stands at the end of the *ὁδός*, as in the remarkable parallel in the Table of Cebes,

19 πᾶν δένδρον μὴ ⁹ ποιῶν ⁸ καρπὸν ⁷ καλὸν ⁶ ἐκκόπτεται ⁵ — ch. 11. 10
καὶ εἰς πῦρ βάλλεται. 20 ἄρα ⁴ γε ἀπὸ τῶν ³ καρπῶν
αὐτῶν ² ἐπιγνώσεσθε αὐτούς. 21 Οὐ πᾶς ὁ λέγων μοι Κύριε
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ
ποιῶν τὸ ¹ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
22 πολλοὶ ἐροῦσιν μοι ἐν ¹ ἐκείνῃ τῇ ² ἡμέρᾳ Κύριε κύριε, οὐ
τῷ σῷ ³ ὀνόματι ⁴ ἐπροφητεύσαμεν καὶ ⁵ τῷ σῷ ⁶ ὀνόματι
⁷ δαίμονια ⁸ ἐξεβάλομεν καὶ ⁹ τῷ σῷ ¹⁰ ὀνόματι ¹¹ δυνάμεις
πολλὰς ἐποιήσαμεν; 23 καὶ τότε ¹² ὁμολογήσω αὐτοῖς ὅτι
οὐδέποτε ἐγνων ὑμᾶς ¹³ ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ¹⁴ ἔργα-
¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ 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ζόμενοι τὴν ἑ' ἄνομιαν. 24^b Πᾶς οὖν ὅστις ἰκ' ἀκούει μου
 τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν
 ἀνδρὶ φρονίμῳ, ὅστις ὁρ' ὑποκόμῃσεν αὐτοῦ τὴν οἰκίαν
 ἐπὶ τὴν πέτραν. 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον
 οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ
 οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν. τεθεμελίωτο γὰρ ἐπὶ τὴν
 πέτραν. 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τού-
 τους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ,
 ὅστις ὑποκόμῃσεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.

24. om τούτους B (but has it in marg *a prima manu*) 242-3-7. 301 lat-a g, k syr-jer
 goth Cypr Hil Epiph spec. for ὁμοιώσω αὐτον, ὁμοιωθήσεται (cf ver 26) BZ 1. 33
 mas-mentid-by-Euthym vulg(assimilabitur) lat-ff, g, l syr-marg sah ath arm Orig Chr
 Cyr Cypr Ambr Epiph: *similis est* lat-a b c: txt C rel lat-f h k syr syr-cu copt goth
 Phot-in-schol Cypr Hil Lacf Arnob. (Aug has both.) οἰκοδομήσεν C¹ (so also in
 ver 26). rec τὴν οἰκίαν bef αὐτου (more usual order), with L rel lat-a b c Hil
 Orig Cypr Lucif: txt BCZN 1. 33.

25. ἦλθεν B (but -θον ver 27). rec προσέπεσαν, with L rel: txt BCEXZA 1.
 syr-marg-gr Chr Cyr Damasc. (Lachm reads προσέκαισαν, taking the s of text as an
 itacism for αἰ-offenderunt lat-a b, impeerunt lat-c Cypr Lucif.)

26. rec τὴν οἰκίαν bef αὐτου (as ver 24), with C rel lat-a b c Orig Cypr Lucif: txt
 BZN 1.

in which it is said, John x. 14, γινώσκω τὰ
 ἑμὰ καὶ γινώσκωμαι ὑπὸ τῶν ἑμῶν. Neither
 the preaching Christ, nor doing miracles in
 His Name, are infallible signs of being His
 genuine servants, but only the devotion of
 life to God's will which *this knowledge*
 brings about. 24. τῶς οὖν ὅστις] is

a pendent nominative, of which examples
 are found in the classics, especially in Plato:
 so Περσέφαντα δέ, πολλοὶ μὲν καὶ τοῦτο
 φοβούνται τὸ ὄνομα. Cratyl. p. 464 c. See
 also ib. p. 403 A: Gorg. p. 474 E. Kühner,
 Gramm. ii. § 508. Notice the ὅστις
 both times, not merely ὅς. ὅς identifies
 only: ὅστις classifies. μου may be
 be from me, as in Acts i. 4 ref.: and the
 τούτους makes this perhaps more pro-
 bable than the ordinary rendering "these
 words of mine."

τοὺς λόγους τού-
 τούς seems to bind together the Sermon,
 and preclude, as indeed does the whole
 structure of the Sermon, the supposition
 that these last chapters are merely a col-
 lection of sayings uttered at different
 times. ὁμοιώσω Meyer and Tholuck

take this word to signify, not 'I will com-
 pare him,' but 'I will make him like,' viz.
 ἵν' ἔσῃ τῷ ἡμίρῳ, as in ch. vi. 8: Rom.
 ix. 29. But it is, perhaps, more in analogy

with the usage of the Lord's discourses
 to understand it, I will compare him:
 so ὁμοιώσω, ch. xi. 16: Luke xiii. 18, and
 reff.

25.] This similitude must not be
 pressed to an allegorical or symbolical
 meaning in its details, e.g. so that the
 rain, floods, and winds should mean three
 distinct kinds of temptation; but the
 Rock, as signifying Him who spoke this,
 is of too frequent use in Scripture for us
 to overlook it here: cf. 2 Sam. xxii. 2
 [Ps. xviii. 2], 32, 47; xxiii. 3: Ps. xxviii.
 1; xxxi. 2, al. fr.; lxi. 2: Isa. xxvi. 4
 (Heb.); xxxii. 2; xlv. 8 (Heb.): 1 Cor.
 x. 4, &c. He founds his house on a rock,
 who, hearing the words of Christ, brings
 his heart and life into accordance with
 His expressed will, and is thus by faith
 in union with Him, founded on Him.
 Whereas he who merely hears His words,
 but does them not, has never dug down to
 the rock, nor become united with it, nor
 has any stability in the hour of trial.

ἰν τὴν πέτραν—τὴν ἄμμον,—the
 articles are categorical, importing that
 these two were usually found in the coun-
 try where the discourse was delivered;—
 ἰν ἡ βροχῇ, οἱ ποταμοί, οἱ ἄνεμοι, the
 same, implying that such trials of the

27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσαν· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. 28 Καὶ ἐγένετο ὅτε ἐφέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξέπλησσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἔξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. 2 καὶ ἰδοὺ λεπρὸς προσ-

Luke xii. 6. xix. 17. John x. 18 bde. xix. 10 bde. 11. Acts ix. 14 al. 1 Macc. x. 26. f constr. vv. (5 v. r.) 28, 29. ch. ix. 27. xxi. 28. Mark v. 2 al. g | Macc. ch. x. 2. xi. 5 | L. xxvi. 6 | Mk. Luke ix. 27. xvii. 12 only. Lev. xiv. 2, 8.

27. for προσέκοψαν, προσερρηξαν CM 1 Bas Chr: προσέκρουσαν al: προσέκεισαν al syr-marg sah goth: irruerunt vulg: offenderunt lat-a b: impeggerunt lat-o Cyrp: inliserunt Lucif: txt BZ rel.

28. rec συντελεισεν (see Luke iv. 13), with L rel, conuerm. latt: txt BCZ(appy) 1. 33 Orig Chr.

29. rec om αὐτῶν (see Mark i. 22), with L rel lat-δ goth: ins BC²KA 1. 33 vulg lat-a c f g₁₋₂ & l syrr syr-cu syr-jer coptt aeth arm Eus, Ang. (Z def.) aft γραμ. ins και οι φαρισαι C 33 latt syrr syr-cu arm-usc Eus, Hil.

CHAP. VIII. 1 for καταβαντι δε αυτω, και καταβαντος αυτου Z lat-a b c g₁, & syr-cu aeth Hil: καταβαντος δε αυτου BCN² 33 vulg lat-f ff₁ syrr coptt goth arm: txt N¹ rel (of these V¹ [but corr^d] Δ lat-k om αυτω).

2. rec ελθων (the 1st syllable of προσελθων being om^d, from λεπρος preceding.

stability of a house were common. In the whole of the similitude, reference is probably made to the prophetic passage [Isa. xxviii. 15—18. τεθεμελιωτο]

The N.T. writers usually omit the augment in the pluperfect: so πεποιήκεισαν, Mark xv. 7; ἐβεβλήκει, xvi. 9; μεμνήκεισαν, 1 John ii. 19 al. fr. This is also done occasionally by Herodotus, and by Attic prose writers, where euphony is served by it. See Herod. i. 122; iii. 42; ix. 22: and Winer, § 12. 9.

27. μεγάλη] All the greater, because such an one as here supposed is a *professed disciple*—ἀκούων τοὺς λόγους—and therefore would have the further to fall in case of apostasy.

29. ἦν διδάσκων] The assertion is spread more widely, by this resolved imperfect, over His whole course of teaching. Chrysostom's comment is, οὐ γὰρ εἰς ἴδιον ἀναφέρων, ὡς ὁ προφήτης καὶ ὁ Μωσῆς, λέγειν ἅπασιν ἐλεγειν, ἀλλὰ πανταχοῦ ἱαυτὸν ἰνδιδεικνύμενος εἶναι τὸν τὸν εὖρος ἔχοντα. καὶ γὰρ νομοθετῶν συνήκως προσετιθεῖ 'Εγὼ εἰ λέγω ὑμῖν, καὶ τῆς ἡμῶν ἀναμνησκων ἐκείνης, ἱαυτὸν ἰδειεν τὸν δικάζοντα εἶναι. Hom. xiv. p. 306.

VIII. 1—4.] HEALING OF A LEPER. Mark i. 40—45: Luke v. 12—14. We have now (in this and the following chap-

ter), as it were a *solemn procession of miracles*, confirming the authority with which our Lord had spoken. ἀπὸ τῆς διδασκαλίας ἐπὶ τὰ θαύματα μεταβαίνει. ἐκεῖ γὰρ ὡς ἔξουσίαν ἔχων ἰδίδοσκον, ἵνα μὴ νομισθῇ κομπάζειν καὶ ἀλαζονεύεσθαι, δεικνυσὶ τὴν ἔξουσίαν αὐτοῦ καὶ ἐν τοῖς ἔργοις, καὶ βεβαίωσιν τοὺς λόγους ἀπὸ τῶν πράξεων. Euthym.

2.] This same miracle is related by St. Luke without any mark of definiteness, either as to time or place,—καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων. . . . In this instance there is, and can be, no doubt that the transactions are identical: and this may serve us as a key-note, by which the less obvious and more intricate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were following Him. The accounts in St. Luke and St. Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable that St. Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From St. Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city: what city, does not appear.

¹ l. ch. x. 8 al. ² ελθὼν προσεκύνη αὐτῷ λέγων Κύριε, ἐὰν θέλῃς, δύνασαι BCEI
 Lev. xiii. 17. ³ καὶ ¹ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ MS1
 xiv. 31 al. ² με ^h καθαρῖσαι. ³ καὶ ¹ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ XZ1
 l. ch. xii. 18 ² με ^h καθαρῖσαι. ³ καὶ ¹ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ
 b1, 4v.
 Acts iv. 30. in N. T. always w. χεῖρ., exc. Acts xxvii. 30. Gen. viii. 9.

This is more prob than that the -προς of λεπρος shd be mistaken for a prep. in comp. with ελθων, with C rel latt Syr syr-cu copt Hil: txt BEMA 1 syr sah goth aeth arm Chr Cyr Damasc Thl. (Z defective.)

3. rec aft αὐτοῦ ins ο ἰησοῦς (*supplied for clearness*), with C²L rel lat-δ h syr arm Hil, and before ἤψατο vulg lat-a c f g₁, Syr syr-cu: om BC¹ Z (appy) 1. 33 am lat-f₁ k copt goth aeth.

As the leper is in all three accounts related to have *come* to Jesus (*καὶ ἰδοὺ* implying it in Luke), he may have been outside the city, and have run into it to our Lord.

Λεπρός] The limits of a note allow of only an abridgment of the most important particulars relating to this disease. Read Leviticus xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6: Num. xii. 10: 2 Kings v. 27; xv. 5: 2 Chron. xxvi. 19, 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was *not contagious*: so that the view which makes them mere sanitary regulations is out of the question. The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself: for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings v. 1); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was *entirely* covered with leprosy, he was to be pronounced clean (Levit. xiii. 12, 18). The leper was not shut out from the synagogue (Lightfoot, vol. i. p. 513), nor from the Christian churches (Suicer, Thesaurus Patrum, under *λεπρός*). Besides, the analogy of the other uncleannesses under the Mosaic law, e. g. having touched the dead, having an issue, which are joined with leprosy (Num. v. 2), shews that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.)

See Num. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connexion with death, and which were never used except on these two occasions. Compare Num. xix. 6, 18, 18, with Levit. xiv. 4—7. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27, *ὅ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ποιεῖν βδελύγμα καὶ ψεῦδος*. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house' (Levit. xiv. 34), 'Remember what the Lord thy God did to Miriam' (Deut. xxiv. 9), and other passages, point out this plague as a peculiar infliction from God. "The Jews termed it 'the finger of God,' and emphatically 'The stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too, they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews, from the prophecy Isa. liii. 4, had a tradition that the Messiah should be a leper. *προσεκύνη*] *κεῖν* *ἰσὶ πρόσωπον*, Luke v. 12 [*γονυπετῶν*, Mark i. 40]. These differences of expression are important. See beginning of note on this verse. *κύριε*] Not here merely a title of respect, but an expression of faith in Jesus as the Messiah. "This is the *right* utterance of *κύριε*, which will never be made in vain." Stier. When Miriam was a leper, *ἰβόησε Μωϋσῆς πρὸς κύριον, λέγων Ὁ Θεός, ἰδοὺ αὐτοῦ, ἰδοὺ αὐτὴν*, Num. xii. 13. 3. *ἤψατο αὐτοῦ*] He

λέγων Θέλω, ^h καθάρισθῃτι. καὶ εὐθέως ^b ἐκαθαρίσθη ^{J Mark i. 42.}
 αὐτοῦ ἡ ^j λέπρα. ⁴ καὶ λέγει αὐτῷ ὁ Ἰησοῦς ^k Ὁρα ^{Luke v. 12,}
 μηδενὶ εἰπῆς, ἀλλὰ ὑπάγε σιαντὸν δείξον τῷ ἱερεῖ, καὶ ^k ^{J Mark i. 42.}
¹ προσένεγκον τὸ ^δ δῶρον ὃ ^m προσέταξεν Μωυσῆς, ⁿ εἰς ^{Luke v. 12,}
^a μαρτύριον αὐτοῖς. ^{Levit. xiii.}

¹ = ch. ii. 11, v. 28 al. fr. Num. xxxi. 50. ^m ch. i. 34 refl. Lev. xiv. 5, 4, 10. Lev. x. 1.
^a l. ch. x. 18 j. xxi. 14 l. Heb. iii. 6. James v. 8. Josh. xxi. 27.

4. rec προσεγγεῖς, with L rel: txt BC. (*offer* vulg Cypri Hil, *offeres* lat-c, *offers* lat-a b.—Z def.)

who just now expansively fulfilled the law by *word and commands*, now does the same by *act and deed*: the law had forbidden the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances. So likewise the prophets Elijah and Elisha touched the dead in the working of a miracle on them (1 Kings xvii. 21: 2 Kings iv. 34). The same almighty power which suspends natural laws, supersedes ceremonial laws.

Here is a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize, in His touching the leper, a deed symbolic of His taking on him, touching, laying hold of, our nature. Compare Luke xiv. 4, *καὶ ἐπιλαβόμενος ἱάσατο αὐτόν*, with Heb. ii. 16, *ἐπιμαρτος Ἀβραὰμ ἐπιλαμβάνεται*. [Θάω] 'Echo prompts ad idem leprosi maturam.' Bengel ad loc.

ἐκασθ. εἴτ. ἡ λέπρ.] Luke's words (ver. 13), ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ, are more strictly correct in construction. See also Mark i. 42. A curious instance of the theological littleness which has been shewn in treating our Lord's great acts of Divine Love, is cited here by Dr. Wordsw. from Ambrose: "Dicit 'volo' propter Photinum (who said that our Lord was a mere man): imperat propter Arium (who denied His equality with the Father): tangit propter Manichæum (who said that Christ had not human flesh, but was only a phantom)."

4. δὲ μηδενὶ εἰπῆς.] Either (1) these words were a moral admonition, having respect to the state of the man (*οὐδὲ σκεπν τὸ ἀκούσαστον καὶ ἀφελόριμον*, Chrysost.), for the injunction to silence was not our Lord's uniform practice (see Mark v. 19, || L.), and in this case they were of lasting obligation, that the cleansed leper was not to make his healing a matter of boast hereafter; or (2) they were a cautionary admonition, only binding till he should have shewn himself to the priest, in order to avoid delay in this

necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests; or (3), which I believe to be the true view, our Lord almost uniformly repressed the fame of His miracles, for the reason given in ch. xii. 15—21, that, in accordance with prophetic truth, He might be known as the Messiah not by wonder-working power, but by the great result of his work upon earth: *ὅτι κρίσις, οὐδὲ κραυγᾶσι, οὐδὲ ἀκούσει τις ἐν ταῖς πλῆρεσι τὴν φωνὴν αὐτοῦ . . . ἵως ἂν ἐβάλῃ εἰς νίκος τὴν κρίσιν*. Thus the Apostles always refer primarily to the Resurrection, and only incidentally, if at all, to the wonders and signs. (Acts ii. 22—24; iii. 13—16.) These latter were tokens of power common to our Lord and his followers; but in His great conflict, ending in His victory, He trod the wine-press alone. *σεαυτὸν δεῖξ. κ.τ.λ.*

Read Levit. xiv. 1—32. This command has been used in support of the theory of satisfaction by priestly confession and penance. But even then (Trench on the Miracles, p. 221) the advocates of it are constrained to acknowledge that Christ alone is the cleanser. 'Ut Dominus ostenderet, quod non sacerdotali iudicio, sed largitate divinæ gratiæ peccato emundatur, leprosum tangendo mundavit, et postea sacerdoti sacrificium ex lege offerre præcepit.' (Gratian de Penitentia, Dist. 1.) 'Dominus leprosum sanitare prius per se restituit, deinde ad sacerdotes misit quorum iudicio ostenderetur mundatus . . . quia etsi aliquis apud Deum sit solutus, non tamen in facie Ecclesiæ solutus habetur, nisi per iudicium sacerdotis. In solvendis ergo culpis vel retinendis ita operatur sacerdos evangelicus et iudicat, sicut olim legalis in illis qui contaminati erant lepra quæ peccatum signat.' (Peter Lombard. Sent. l. 4, dist. 18, cited by Trench.) It is satisfactory to observe this drawing of parallels between the Levitical and (popularly so called)

ο Mt. L. (Gosp. & Acts) only. Exod. xviii. 21, 26 al. & Mark xv. 39, 44, 45. -xov, ch. xxviii. 54. Luke vii. 6 al. -xov, ver. 18 reff. p ver. 31. ch. xviii. 29. 1 Kings xxii. 4. q Mt. L. (Gosp. & Acts) only. exo. John iv. 51. -ch. xiv. 2. Luke xii. 45. Gen. ix. 27. r -ver. 14. ch. ix. 2. Mark vii. 30 (see Luke xvi. 20) t. s ch. iv. 24 reff. t Luke xi. 55 only. Job x. 16. xix. 11. Wied. xvii. 8. xviii. 17 vat. only. (-vov, 2 Kings i. 9.) u Mark vi. 48. 3 Pet. ii. 8. Rev. xii. 2 al. 1 King. v. 8. v -w. -ova, 1 L. only. (ch. iii. 11 reff.) w 1 L. Mark ii. 4 only. Gen. viii. 18. xix. 8 Ald. Edd. vi. 4 only. x dat., see Acts ii. 46. Gal. vi. 11. y 1 L. only. (2 Macc. iii. 6.)

δ Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ προσῆλθεν αὐτῷ ὁ ἑκατόνταρχος ὁ παρακαλῶν αὐτὸν ὁ καὶ λέγων Κύριε, ὁ ἅπας μου βέβηλοι ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. ἡ λέγει αὐτῷ Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. ὁ καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. ὁ καὶ γὰρ ἐγὼ ἀνθρωπὸς εἰμι ὑπὸ τῆς ἐξουσίας,

δ. rec *αγγελθοντι*, with C³ F(Wetst) L rel Chr Thl Hil Op: txt BC²Z 1. 33 syr copt sath arm.—rec (for *αυτου*) τω *ιησου*; with C²L (lat-o) Syr: *αυτω* F(Wetst) rel: txt BC²EZ.—*cum autem introisset* vulg, simply lat-a δ &c syr-cu goth Hil.

7. rec ins *και* bef *λεγει*, with CL rel vulg lat-a ο f ff, syr copt goth sath: om B ev-47 am lat-b ἃ & Syr syr-cu sah arm. rec aft *αυτω* ins ο *ιησου*, with C rel latt: om BN lat-k copt.

8. ἀποκριθεὶς δὲ BN 33 sah: *και αποκριθεις* C(appy) rel latt syr copt goth sath. for *εφη*, *ειπεν* C 33. rec *λογον*, with Γ lat-ff, g₁ sath: txt (which can hardly here be introduced from || Luke, as the authorities are so weighty) BC rel Scr's mas vulg lat-b c f h syrr syr-cu copt goth arm Orig Chr Euthym Ambr Aug.

9. aft *υπο εξουσιαν* ins *τασσομενος* (from || Luke) BN vulg-ed lat-a b c g₁ ἃ Chr Hil: om C rel am (with fuld forj) lat-f ff, syrr goth sath arm. (*υπο εξ.* is joined to the follg in U mas-mentd-by-Chr lat-f goth Iren-lat Hil.)

Christian priesthood, thus completely shewing the fallacy and untenableness of the whole system; all those priests being types, not of future human priests, but of Him, who abideth a Priest for ever in an unchangeable priesthood, and in Whom not a class of Christians, but *all* Christians, are priests unto God. μαρτύριον αὐτοῖς] A testimony both to, and against them: the *datus* both *commodi* and *incommodi*.

The man disobeyed the injunction, so that our Lord could no more enter the city openly; see Mark i. 45.

§—13.] HEALING OF THE CENTURION'S SERVANT. Luke vii. 1—10, where we have a more detailed account of the former part of this miracle. On the chronological arrangement, see Prolegomena. The centurion did not himself come to our Lord, but sent elders of the Jews to Him, who recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man *fecisse per se* what the fuller one relates him *fecisse per alterum*, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus the Manichean, who wished, on account of the words of our Lord in ver. 11, to set aside

the whole, and used this variation for that purpose, makes the remark, so important in these days, 'Quid enim, nonne talibus locutionibus humana plena est consuetudo . . . quid ergo, cum legimus, obliviscimur quemadmodum loqui soleamus? An Scriptura Dei aliter nobiscum fuerat, quam nostro more, locutura?' Contra Faustum, xxxiii. 7. On the non-identity of this miracle with that in John iv. 46 ff., see note there.

5. ἑκατόνταρχος] he was a *Gentile*, see ver. 10, but one who was deeply attached to the Jews and their religion; possibly, though this is uncertain, a proselyte of the gate (no such term as *σεβόμενος*, *φοβούμενος* τὸν θ. is used of him, as commonly of these proselytes, Acts x. 2 al.).

6. ὁ παῖς] From Luke we learn that it was δούλος, δς ἦν αὐτῷ ἐντιμος. The centurion, perhaps, had but one slave, see ver. 9. 'Lucas hoc modo dubitationem prævenit, quæ subire poterat lectorum animos; scimus enim non habitos fuisse servos eo in pretio, ut de ipsorum vitam anxii essent domini, nisi qui singulari industria vel fide vel alia virtute sibi gratiam acquisierant. Significat ergo Lucas non vulgare fuisse sordidumque mancipium, sed fidelem et raris dotibus ornatum servum, qui eximia gratia apud

CGK
MSUV
IGA
33.

ἔχων ὑπ' ἱμαντὸν στρατιώτας, καὶ λέγων τούτῳ Πορεύθητι,
καὶ πορεύεται, καὶ ἄλλῃ ἔρχου, καὶ ἔρχεται· καὶ τῷ
δούλῳ μου Ποίησον τοῦτο, καὶ ποιῇ. ¹⁰ ἀκούσας δὲ ὁ
Ἰησοῦς ἑθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· Ἀμὴν
λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ
ἔσθ'· ¹¹ λέγω δὲ ὑμῖν ὅτι πολλοὶ ἂπὸ ἀνατολῶν καὶ
ἀπὸ δυσμῶν ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ
καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
¹² οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ
σκοτὸς τὸ ἑξῆς· οἱ δὲ ἔσται ὁ κλαυθμὸς καὶ ὁ
ἰσχυρὸς ὁ πένθος.

26 ref. h = ch. xxi. 33 only. h = ch. xxi. 33. xxi. 13. xxi. 30. Jer. xxi. 22.
1 = 2 Pet. ii. 17. Jude 13. Job xvi. 17. Tobit xiv. 10. see below (k). h ch. xxi. 13. xxi. 30
only (there also w. σκοτὸς). 3 Kings vi. 29. 1 ch. xxi. 42, 50. xxi. 13. xxi. 31. xxi. 30.
Luke xxi. 28 only. m as above (l) and Matt. ii. 18, from Jer. xxviii. (xxxi.) 15. Acts xx.
37 only. Gen. xiv. 2.

10. ἀφ' ἀκολουθοῦσιν add αὐτῶν C 33 latt syrr syr-cu coptt aeth. rec ουδε εν τῷ
ισρ. τοσ. πιστ. ενρ. (adaptation from || Luke: Meyer holds the reading in txt to be an
interpretation, both here and in Luke. But this can hardly be: and its occurrence
there [in very few vss] is sufficiently accounted for by its being the genuine reading
here), with CL rel lat-f Syr syr arm Orig: txt B 1 gat lat-a g, k syr-cu syr-marg coptt
aeth Mcion Ambr Aug Op.

dominum polleret: hinc tanta illius vitæ
cura et tam studiosa commendatio.' (Cal-
vin in loc.) 8.] The centurion heard
that the Lord was coming, Luke vii. 6,
and sent friends to Him with this second
and still humbler message. He knew and
felt himself, as a heathen, to be out of the
fold of God, a stranger to the common-
wealth of Israel; and therefore unworthy
to receive under his roof the Redeemer of
Israel.

9.] The meaning is, 'I know
how to obey, being myself under au-
thority: and in turn know how others
obey, having soldiers under me:' infer-
ring, 'if then I, in my subordinate station
of command, am obeyed, how much more
Thou, who art over all, and whom diseases
serve as their Master!' That this is the
right interpretation, is shewn by our
Lord's special commendation of his faith,
ver. 10, 'volens ostendere Dominum quo-
que non per adventum tantum corporis,
sed per angelorum ministeria posse im-
plere quod vellet.' Jerome in loc. 'Po-
tuisset Ratio excipere: "servus et miles
imperium libere audiunt: morbus non
item." Sed hanc exceptionem concoquit
sapientia fidelis, et ruditate militari pul-
chre elucens.' Bengel ad loc. 10, 11.]

'Amen, inquit, dico vobis, non inveni tan-
tam fidem in Israel; propterea dico vobis
quia multi ab Or. et Occ. . . . &c. Quam
late terram occupavit oleaster! Amara
silva mundus hic fuit: sed propter hu-
militatem, propter "non sum dignus ut
sub tectum meum intres," multi ab Or.

et Occ. venient. Et puta quia venient;
quid de illis fiet? Si enim venient, jam
præcisæ sunt de silva: ubi inserendi sunt,
ne arescant? Et recumbent, inquit, cum
Abraham et Isaac et Jacob. . . . Ubi?
In regno, inquit, celorum. Et quid erit
de illis qui venerunt de stirpe Abraham?
quid fiet de ruinis quibus arbor plena
erat? quid nisi quia præcedunt, ut isti
inserantur? Doce quia præcedunt: Filiis
autem regni ibunt in tenebras exteriores.'
Aug. in Johan. tract. xvi. 6. Compare a
remarkable contrast in the Rabbinical
books illustrating Jewish pride: Dixit
Deus S. B. Israelitis: "In mundo futuro
mensam ingentem vobis sternam, quod
Gentiles videbunt et pudefient." Schött-
gen, i. p. 86.

ἑθαύμασεν] to be ac-
cepted simply as a fact, as when Jesus
rejoiced, wept, was sorrowful; not, as
Aug. de Genes. cont. Manich. cited by
Wordsw., to be rationalized away into a
mere lesson to teach us what to admire.
The mysteries of our Lord's humanity
are too precious thus to be sacrificed to
the tinidity of theologians. 12. οἱ
υἱοὶ] the natural heirs, but disinherited
by rebellion. τὸ σκ. τὸ ἑξ. the dark-
ness outside, i. e. outside the lighted
chamber of the feast, see ch. xxii. 13, and
Eph. v. 7, 8. These verses are wanting
in St. Luke, and occur when our Lord
repeated them on a wholly different oc-
casion, ch. xiii. 28, 29. δ κλ. κ. δ βρ.]

The articles here are not possessive, as
Middleton supposes, for that would give a

^a (In N. T. always w. ὁδόντων, as above (1) only. Prov. xix. 12. Sir. li. 8 only. (βρῦχεν, Acts vii. 54.) o v. 5, 8 ref. - xps, Acts x. 1, 22. xxiv. 22 al. p ver. 6 ref. q t ch. x. 35. Luke xii. 55 his only. Ruth i. 14. r ver. 6 ref. s t Mk. only t. 11. (L. bla.) John iv. 52. Acts xxviii. 8 only. Dent. xxviii. 35 only. xlii. 1 only. xiv. 36 al. Eccl. xxix. 4. u ch. iv. 11 ref. v ch. xiv. 15, 28 al. Mt. Mk. only, exc. John vi. 16. x. 19 t. Judith ch. iv. 24. vv. 28, 33 t. John x. 31 t. Pa. xc. 6 Aq. z t Mk. ch. iv. 34. ix. 12. xiv. 36 al. Eccl. xxix. 4. ^{BC¹ LM⁸ X¹ 1. 3.}

¹² βρυγμὸς τῶν ὀδόντων. ¹³ καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη Ὑπαγε, ὡς ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ.

¹⁴ Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρίσσουσαν. ¹⁵ καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ ¹⁶ δηκόνει αὐτῷ. ¹⁷ Ὑψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς, καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, ὅπως πληρωθῇ τὸ

^{13.} rec ins καὶ bef ὡς, with C rel vulg lat-o f ff, syr Orig, Chr.; om BN lat-a d g_{1,2} h k l Syrsyr-cu copt Chr Iren-lat. om αυτου BN 1. 33 latt syr-jer copt: ins C rel syrr syr-cu sah goth eth arm. απο της ωρας εκεινης CΔ 83 lat-a d c g_{1,2} h l sah Bas Chr Bas-sel (see cā ix. 22; xv. 28; xvii. 18): txt BLX 1 rel vulg lat-f ff, syrr syr-cu copt goth eth arm. at end ins (from Lα vii. 10) καὶ υποκριτας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρειν τον παιδα σγαινοντα C E-with-asst MUX 1. 33 lat-g₁ syr-jer syr eth. (aft παιδα ins αυτου M: al vary.)

^{15.} rec (for αυτω) αυτους (from || Mark, Luke), with LM¹ Δ 1. 33 latt Syr syr-cu copt eth: txt BC rel Syr-ms syr goth arm Orig Chr Thl Euthym.

sense the most frigid possible, and would be a rendering inadmissible after *ισται*, which generalizes the assertion; they rather import the notoriety and eminence of the κλ. κ. βρ. 'Articulus insignis: in hac vita dolor nondum est dolor.' Bengel.

^{13.} [14th] Of what precise disease does not appear. In Luke ἤμαλλεν τελευτᾶν—here he is παραλυτικός, δεινὸς βασανιζόμενος. But though these descriptions do not agree with the character of palsy among us, we read of a similar case in 1 Macc. ix. 55, 56: ἐν τῷ καιρῷ ἐκείνῳ ἐπληγή Ἀλκιμος καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἰδύνατο ἐπι λαλῆσαι λόγον καὶ ἐνταλασθαι περὶ τοῦ οἴκου αὐτοῦ. καὶ ἀπῆθανεν Ἀλκιμος ἐν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης. The disease in the text may have been an attack of tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It could hardly have been apoplexy, which usually bereaves of sensation.

^{14—17.} HEALING OF PETER'S WIFE'S MOTHER, AND MANY OTHERS. Mark i. 29—34. Luke iv. 38—41. From the other Evangelists it appears, that our Lord had just healed a daemoniac in the synagogue at Capernaum: for they both state, 'when they were come out of the synagogue, they entered into the house of Simon and An-

drew, &c. Both Mark and Luke are fuller in their accounts than the text. The expression (of the fever) ἀφῆκεν αὐτήν, is common to the three, as is also the circumstance of her ministering immediately after: shewing that the fever left her, not, as it would have done if natural means had been used, weak and exhausted, but completely restored.

^{16.]} at sunset, Mark ver. 32: Luke ver. 40. From St. Mark we learn that the whole city was collected at the door; from St. Luke, that the demons cried out and said, 'Thou art Christ the Son of God.' And from both, that our Lord permitted them not to speak, for they knew Him. They brought the sick in the evening, either because it was cool,—or because the day's work was over, and men could be found to carry them,—or perhaps because it was the sabbath (see Mark i. 21, 29, 32), which ended at sunset.

^{17.]} This is a version of the prophecy differing from the LXX, which has οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾷται. The exact sense in which these words are quoted is matter of difficulty. Some understand λαβεῖν and ἰβάσασθαι as merely 'took away,' and 'healed.' But besides this being a very harsh interpretation of both words, it entirely destroys the force of αὐτός, and makes it explicative. Others suppose it to refer to the personal fatigue, (or even the spiritual exhaustion,

¹ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος Ἀὐτὸς τὰς ἰσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἑβάστασεν.
¹⁸ Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκ-
 λευσεν ἀπελθεῖν εἰς τὸ πέραν. ¹⁹ καὶ προσελθὼν εἰς
 γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι
 ὅπου εἶαν ἀπέρχῃ. ²⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἰ
 ἄλῳ πεκεῖς ἡ φωλεοὺς ἔχουσιν, καὶ τὰ πέτεινά τοῦ οὐ-
 ρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ
 ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. ²¹ ἄλλος δὲ τῶν
 xxvi. 13 al. Ruth i. 16. f—ch. x. 5. Rom. xv. 22. 1a. xxviii. 27. g. 1. Lake xiii.
 22 only. Judg. xv. 4. h. 1. only f. i. ch. vi. 26 refl. j. 1. only. 2. Lake xiii.
 (—see, ch. xiii. 22.) k. Gospels parim., and Acts vii. 56 only. Dan. vii. 13. j. 1. ch. xv.
 22; Mk. Lake xiii. 4, 17. Josh. vii. 20. m—j. 1. see John xix. 20. Lake xvii. 5. (Lake
 ix. 12. xxiv. 22. Heb. xi. 24 only.) n—ch. xi. 5. xii. 48 al. r. Gen. vii. 10, 12 al.

18. *οχλον*, omg πολλους, B; simply τους οχλους ev-y, οχλους corpt; οχλον πολυν sah: πολυν οχλον ev-x al lat-g; πολλους, omg οχλους, 106 al. (*Omission at first from similar endings, then variously explained and restored.*)

[Olshausen,] which perhaps is hardly consistent with sound doctrine,) which our Lord felt by these cures being long protracted into the evening. But I believe the true relevancy of the prophecy is to be sought by regarding the miracles generally to have been, as we know so many of them were, lesser and typical outshewings of the great work of bearing the sin of the world, which He came to accomplish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence, and types of the effect, of sin. Moreover in these His deeds of mercy, He was 'touched with the feeling of our infirmities': witness His tears at the grave of Lazarus, and His sighing over the deaf and dumb man, Mark vii. 34. The very act of compassion is (as the name imports) a *suffering with* its object; and if this be true between man and man, how much more strictly so in His case who had taken upon Him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.

18—IX. 1.] JESUS CROSSES THE LAKE. INCIDENTS BEFORE EMBARKING. HE STILLS THE STORM. HEALING OF TWO DEMONIACS IN THE LAND OF THE GADARENES. Mark iv. 35—v. 20: Luke ix. 57—60; viii. 22—39, on which passages compare the notes. 18.] It is obviously the intention of St. Matthew to bind on the following incidents to the occurrence which he had just related.

19.] Both the following incidents are placed by St. Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Gresswell, Diss.

iii. p. 156, sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened, and both times have been related together. It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out and buried up at all hazards (I am sorry to see, e. g., that Dr. Wordsworth takes no notice, either here or in St. Luke, of the recurrence of the two narratives), is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Prolegomena, ch. i. § iv. 2 f.).

20. ὁ υἱὸς τοῦ ἀνθρώπου] "It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in ch. xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered the *Son of Man* to mean the same as the *Son of God*." Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah—the *Son of God manifested in the flesh of man—the second Adam*. And to it belong all those conditions, of humiliation, suffering, and exaltation, which it behoved the Son of Man to go through. 21.] In St. Luke we find, that our Lord previously com-

manded him to follow Him. τοῦ κυρίου . . . ἀκολουθεῖν τῷ Φιλίππῳ, ἀφ' οὗ τὸς κατ. κ. κ. α. Clem. Alex. Strom. iii. p. 522 P. But if so, He had long ago ordered Philip to follow Him, taking St. Luke's order of

οὐκ. xix. 2. μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε, *ἐπίτρεψόν μοι πρῶτον
 Lake viii. 33 al. Beth. ix. ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 ὁ δὲ Ἰησοῦς
 14. p = ch. ix. 1. λέγει αὐτῷ Ἀκολουθε μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι
 xiii. 2 al. τοὺς ἑαυτῶν νεκρούς. 23 Καὶ ἔμβαντι αὐτῷ εἰς πλοῖον
 so always in M. T. [see. John v. 4. ἡκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ
 rec. 12. (Nah. iii. 14.) σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον
 1 Maco. xv. 27. 2 Maco. 1 καλύπτεσθαι ὑπὸ τῶν κύματων· αὐτὸς δὲ ἐκάθευδεν.
 q omath., ver. 1. 25 καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν λέγοντες
 r = here only. (ch. xiv. 7 al.) Jer. Κύριε σῶσον, ἀπολλύμεθα. 26 καὶ λέγει αὐτοῖς τί δαυλοί
 xiii. 10. see Nah. i. 8. 27 καὶ λέγει αὐτοῖς τί δαυλοί
 1 Maco. x. 20. Lake viii. 16. xiii. 30. 2 Cor. iv. 2 Ma. James v. 20. 1 Pet. iv. 8 only. — Gen. vii. 19 vat. Exod. xv. 8.
 1 MK. ch. xiv. 24. Acts xvii. 41. Jude 15 only. Pa. cvi. 20, 20. 2 MK. Rev. xii. 8 only. Judg.
 vii. 8. (—Aio, 2 Tim. i. 7. —Aio, John xiv. 27.)

21. om αυτον B 33 al Scr's l lat-a δ c ā sah.

22. rec (for λέγει) εἶπεν, with L rel lat-g, spec: txt BC 1. 33 latt Clem.

23. rec ins το βελ πλοιον, with L rel coptt: om BC V-marg 1. 33 goth Orig.

24. for υπο, απο B¹.

25. aft προσελθόντες ins αυτω C¹(appy) vulg sah.

om οι μαθηται (see Luke

viii. 24) B 33(appy) am (with fuld em forj harl) lat-a c ff, & l coptt Jer. rec aft

μαθηται ins αυτου, with C¹(appy) X 1 vulg lat-b g, syrr goth eth: om C²L rel lat-ā arm Eus Thl. rec aft σωσον ins ημας (supplementary), with L rel vms Eus:

om BC 1.

the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words ἀκολουθε μοι are to be taken (as in John xxi. 19, 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's command by supposing that θάψαι τὸν πατέρα means, 'to reside with my father till his death' (Theophylact), is evidently futile, since πρῶτον ἀπελθεῖν καὶ θάψαι is plainly said of an act waiting to be done; and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command ἀκολουθε μοι.

22. νεκροῖς] First time, as Rev. iii. 1, *spiritually*,—second, *literally* dead. The two meanings are similarly used in one saying by our Lord in John xi. 25, 26. See Heb. vi. 1; ix. 14.—ἐκώλυνεν αὐτόν, οὐ κώλυνεν τὸ τιμᾶν τοὺς γονεῖς, ἀλλὰ διδάσκων ὅτι χρὴ τὸν ἐφύμενον τῶν οὐρανίων μὴ υποστρέφειν εἰς τὰ γήινα, μηδ' ἀπολιμπάνειν μὴν τὰ ζωηρά, καλινδρομεῖν δὲ εἰς τὰ νεκρωτικά, μηδὲ θεοῦ προτιμᾶν γονεῖς. ἐγίνωσκε γὰρ ὅτι θάψουσι τοῦτον ἄλλοι, καὶ οὐκ εἰκόσ τοῦτον ἀπολειψθῆναι τὴν ἀναγκασιότρην. οἶμαι δὲ ὅτι καὶ ἀπιστοῦς ἦν ὁ ὀψιγενήςας. Euthym.

23.] This journey across the lake, with its incidents, is placed by St. Mark and St. Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of

sequence: λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ θύλας γενομένης, Mark iv. 35.

24.] σεισμός, usually of an earthquake, = λαίλαψ, Mark and Luke,—a great commotion in the sea. καλύπτεσθαι. τὰ κύμ. ἐπιβάλλον ἐς τὸ πλ. ἄστε ἥδη γεμίζεσθαι τὸ πλοῖον, Mark iv. 37. συνεληροῦντο, Luke viii. 23. By keeping to the strict imperfect sense we obviate all necessity for qualifying these words: (Hartter Ausbruch: die Bogen schlugen ins Schiff. De Wette) was becoming covered, &c. All lakes bordered by mountains, and indeed all hilly coasts, are liable to these sudden gusts of wind.

25.] κύριε σῶσον, ἀπολλ. = διδάσκαλε, οὐ μίλει σοι ὅτι ἀπολλ.; Mark iv. 38 = ἐπιστάτα, ἐπιστάτα, ἀπολλ., Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine (De Consensu Evn. ii. 24): 'Una eademque sententia est excitantium Dominum, volentiumque salvari; nec opus est querere quid horum potius Christo dictum sit. Sive enim aliquid horum trium dixerint, sive alia verba quae nullus Evangelistarum commemoravit, tantundem tamen valentia ad eandem sententiae veritatem, quid ad rem interest?' We may well exclaim, 'O si sic omnia!' Much useless labour might have been spared, and men's minds led to the diligent enquiry into the real difficulties of the Gospel, instead of so many spending time in knitting cobwebs. But Augustine him-

ἵστε ὀλιγόπιστοι; τότε ἐγερούς ἔπειμήσεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο ἡ γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες ὅτι καὶ οἱ ἄνθρωποι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ; 28 Καὶ ἰθὺν αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν

υγρ-
F.
EKL
SUV
1. 23.

v ch. vi. 20.
xiv. 21. xlv.
8. Luke xlv.
28 only 7.
w i. Ps. cv. 9.
x only 7.
Ps. cv. 29
Symm.
y Mark xlv. 1
bis. Luke 1.
29. vii. 20.
2 Ps. iii. 1.
2 Ps. iii. 18.

1 John iii. 1.

a constr., ver. 1 ref.

a ver. 18 ref. 1 Kings xxvi. 18.

27. om 1st καὶ (as unnecessary) C 34. 85 al latt Syr coptt with Hil Op.
bel υποκουουσιν B 1. 33 Eus Chr.

αυτου

28. ἰθὺν αὐτοῦ BC 1. 33: ἰθὺν αὐτῷ L rel.

self in the very next sentence, descends to the unsatisfactory ground of the Harmonists, when he adds, 'Quamquam et hoc fieri potuit, ut pluribus eum simul excitantibus, omnia hæc, aliud ab alio, dicerentur.' His mind however was not one to rest contented with such sophisms; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract. [The above remarks are more than ever important, now that a reaction towards the low literal harmonic view has set in, and the inspiration of the mere letter is set up against those who seek for life in searching the real spirit of the Scriptures. 1862.]

28.] The time of this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note.

They were of little faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not faithless, for they had recourse to that Saviour to help them. Therefore He acknowledges the faith which they had; answers the prayer of faith, by working a perfect calm: but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger.

The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort, and strengthening of faith, in danger and doubt. 27. et ἄνθρ.]

The men who were in the ship, besides our Lord and His disciples. 28.]

Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen's remarks are: ἡ περὶ τοῦ ἐκ τῶν δαιμονίων κατακρημνιζομένου καὶ ἐν τῇ θαλάσσῃ συμπατημένου

χοίρους οικονομία ἀναγέγραπται γεγενῆσθαι ἐν τῇ χώρᾳ τῶν Γεργασηνῶν. Γερασά δὲ τῆς Ἀραβίας ἰσὶ πόλις, οὗτε θάλασσαν οὗτε λίμνην πλησίον ἔχουσα. καὶ οὐκ ἂν οὕτως προφανὲς ψεύδος καὶ εὐλεγκτον οἱ ἐπαγγελιστοὶ εἰρήκεισαν, ἀνδρὲς ἐπιμελὲς γινώσκοντες τὰ περὶ τὴν Ἰουδαίαν. ἰθαὶ δὲ ἐν ὀλίγοις ἐβρομιν "εἰς τὴν χώραν τῶν Γαδαρηνῶν," καὶ πρὸς τοῦτο λεκτικόν (lit. "we must speak also to [in reference to] this;" discuss this reading also. Dr. Bloomfield's conjecture, στικτικόν, need only be considered by those who are not aware of this common expression). Γαδάρᾳ γὰρ πόλις μὲν ἰσὶ τῆς Ἰουδαίας, περὶ ἣν τὰ διαβόητα θερμὰ τυγχάνει, λίμνη δὲ κρημνοῖς παρακειμένη ὁδοῦ ἐστὶν ἐν αὐτῇ ἡ θάλασσα. Ἀλλὰ Γεργεσα, ἀφ' ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριδίδα λίμνην, περὶ ἣν κρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ' οὗ δεικνύται τοὺς χοίρους ἐπὶ τῶν δαιμόνων καταβεβλησθαι. Comm. in Joan. tom. vi. vol. iv. p. 269, ed. Migne. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha near the lake. There were the Gergashites (Joseph. i. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1: Josh. xxiv. 11). Gerasa (now Dscherasch) lies much too far to the East. The town of Gadara, alluded to in the text, was (Joseph. B. J. iv. 7. 8) μητρόπολις τῆς Πιραίας καπριό, and (Euseb. Onomasticon) ἀντικεῖν Σενθοπόλει καὶ Τιβεριάδος πρὸς ἀνατολαίς, ἐν τῇ ὁρῇ, οὐ πρὸς ταῖς ὑποεργίας (Dr. Bloomfield in loc. conjectures ὑπερρείας) τὰ τῶν θερμῶν ὑδάτων λουτρά παράκειται. It was on the river Hieromax ('Gaddara Hieromace præfuerunt,' Plin. v. 18), and sixty stadia from Tiberias (Joseph. Vit. § 65), πόλις Ἑλληνίς (Jos. Antt. xvii. 11. 4). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius (Jos. B. J. i. 7. 7), presented by Augustus to King Herod (Jos. Antt. xv. 7. 8), and

¹ "χοίρων. ³² καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ¹ I. Acts vii. 57. xix. 20 only. ² Kings xv. 19. ³ only. ⁴ Chron. xxv. 12 his only.

ἀπῆλθον εἰς τὴν ¹ ἀγέλην τῶν ² "χοίρων· καὶ ἰδοὺ ὤρμησεν ³ πᾶσα ἡ ⁴ ἀγέλη [τῶν ⁵ "χοίρων] κατὰ τοῦ ⁶ κρημνοῦ εἰς τὴν

σπῆλιν *with mission of a higher kind. If txi had been a corrpn from || Mark, πιμψον and not αποστ. would have been adopted.)*

³². aft αυτους ins ο ις C lat-b c g_{1,2} & Syr. απηλθαν B. τους χοιρους
(from || Mk Lu?) BC¹ 1. 33 latt (and D-lat) Syr coopt aeth Chr Cyr: την αγελην των
χοιρων C² L rel lat-f ff, & syr goth arm. η αγελη bef πασα C¹ 21 syr: om πασα
17. 119 Scr's b. om 2nd των χοιρων (see || Mk Lu) BC¹ MA 1. 33 latt (and

Gospel: vii του θ. common to all.

³⁰. μακράν] The Vulgate rendering, 'non longe,' does not seem accordant with the other accounts, both of which imply distance: ἦν δὲ ἐκτὶ πρὸς τῷ ὄρει, Mark v. 11; ἦν δὲ ἐκτὶ . . . ἐν τῷ ὄρει, Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain.

³¹. ἀπέσπῆλιν ἡμ.] St. Mark and St. Luke give, as the ground of this request, that they might not be sent out of the land = into the abyss, i.e. out of their permitted residence on earth to βασανος πρὸ καιροῦ in the ἀβυσσος. See note and ref. on Luke.

³².] This remarkable narrative brings before us the whole question of DEMONIAL POSSESSIONS in the Gospels, which I shall treat here once for all, and refer to this note hereafter.

I would then remark in general, (I. 1) that the Gospel narratives are *distinctly pledged to the historic truth of these occurrences*. Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in detail, so frequent between the Evangelists: but they form part of that general groundwork in which all agree.

(2) Nor can it be said that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as δαιμονιζόμενος, δαιμονισθεῖς (Mark v. 16: Luke viii. 36), and other like ones, but relate to us words *spoken by the Lord Jesus*, in which the *personality and presence of the demons is distinctly implied*. See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with any Christian idea of the perfection of

truthfulness in Him who was Truth itself, to suppose Him to have used such plain and solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks it will be unnecessary to refute that view of demoniacal possession which makes it *identical with mere bodily disease*,—as is included above; but we may observe, that it is every where in the Gospels distinguished from disease, and in such a way as to shew that, at all events, the two were not in that day confounded. (See ch. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, *Granted the plain historical truth of demoniacal possession, WHAT WAS IT?* This question, in the suspension, or withdrawal, of the gift of 'discerning of spirits' in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The demoniac was one whose being was strangely interpenetrated ('possessed' is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of δαιμονες, δαιμόνια, πνεύματα πονηρά, πνεύματα ἀκάθαρα, their chief being ὁ διάβολος or σατανᾶς) to be the enemies and tempters of the souls of men. (See Acts v. 3: John xiii. 2 and passim.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the demoniac for deepest compassion. There appears to have been in him a *double will* and *double consciousness*—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been

† particp., ch.
xli. 8. ref.
a Luke xli. 1
ref.

θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. ³³ οἱ δὲ ἄβ- BCE
σκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγει- MST
XAL.

D-lat) syrr coptt goth aeth arm Euthym : ins C^oL rel Chr.

ἀπεθανεν C 262.

not improbably supposed, that some of these demoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. 'Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.' (Trench on the Miracles, p. 160.) (5) The frequently urged objection, How comes it that this malady is not now among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man's moral being were broken up, and the 'hour and power of darkness' prevailing. Trench excellently remarks, 'It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question.' (pp. 162, 163.) Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct demoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none, but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is invisible; a view which at every step involves difficulties far more serious than

those from which it attempts to escape. But (II.) a fresh difficulty is here found in the latter part of the narrative, in which the devils *enter into the swine, and their destruction follows.* (1) Of the reason of this permission, we surely are not competent judges. Of this however we are sure, that 'if this granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth (see Mark ix. 26), this would have been motive enough. Or still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 18—22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of men by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging: but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may yet approximate to the solution of. How can we imagine the bestial nature capable of the reception of demoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human demoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the *animal and sensual soul* (ψυχή). We may thus conceive that the same animal and sensual soul in the brute may be receptive of similar demoniacal influence.

λαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. ³⁴ καὶ ἰδοὺ ^{ch. xvi. 28. xxi. 21. xxi. 21. Rom. vii. 5. 2 Pet. ii. 22. w ver. 16 ref. x here only. Gen. xvi. 2. Num. xx. 20 al.} πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. IX. ¹ καὶ ἐμβὰς εἰς [τὸ] πλοῖον ^{y w. 5 waw. Acts xxv. 2 only. παρακαλεῖν τὸν φίλον ὄντα δέ-} διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

² Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν

ἰδοὺ αὐτῶν. Plat. Vit. Demetr. § 32. ² ch. ii. 16 ref. Num. xxi. 22. ³ ch. viii. 26 ref. b see ch. xiv. 22. Mark iv. 1 al. ⁴ ch. xiv. 24 § Mk. Mark v. 21. Luke xvi. 26. Acts xxi. 2 ⁵ only. Deut. xxx. 18. d — Luke ii. 8. John iv. 44. 1 Tim. iii. 4. ⁶ ch. iv. 24 ref. f Mark iv. 21 al. Deut. iii. 11. g ch. viii. 6 ref.

³⁴ for συναντησιν, υπαντησιν B 1. 33: απαντησιν Scr's w ev-p. for τω, τω C 83 ev-y. (for τω εἰ, αὐτον ev-z.) for οπως, ινα B.

CHAP. IX. 1. om το BC⁹LX V-marg 1. 33 sah goth Orig Chr: ins C¹ rel copt.

2. for προσεφερον, προσφερουσιν C.

But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason,—and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as the demons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction.

³⁴] This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 15, 16, 18—20: Luke viii. 35, and notes.

IX. 1.] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by St. Luke at a different time, but with the indefinite introduction of *ἰδὼν* ἐν μετ' τῶν ἡμερῶν. [τὸ]

πλοῖον, not *the ship*, as applying to any particular ship previously used, or kept by our Lord and the disciples,—but simply generic,—and expressed idiomatically in English by a ship, as E. V. τὰ πλοῖα, 'ships,' are the whole genus, in which embarkation might have been made: τὸ πλοῖον, the individual of that genus, in which embarkation *actually* was made: but no further defined by the article, than *as being* one of that genus, not as being any one previously mentioned ship, or one hired for that purpose. This im-

port of the article has been denied by Middleton, and the generic rendering in this commentary consequently impugned by his followers. In reply, I may observe (1) that of the occurrence of the generic sense, there is no doubt, even on Middleton's own shewing. In ch. x. 36, *ἕκαστος τοῦ ἀνθρώπου, οἱ οἰκιστοὶ αὐτοῦ*, he recognizes in substance the generic sense, by rendering *τοῦ ἀνθρώπου* 'every man,' or 'men generally,' though he calls the use 'hypothetic.' Compare also *ἐξῆλθεν ὁ σκίρων τοῦ σκίρειν*, ch. xiii. 3, where *ὁ σκ.* is merely in the singular what *ὁ σκίρωντες* would be in the plural, viz. 'As *that cometh*,' 'a sower,' generic. See also ch. xv. 11: Luke xi. 24; ch. xix. 10: 1 Cor. vii. 3; ch. xxv. 32 (where in English also we might say, 'as the shepherd divideth the sheep from the goats'); also ch. x. 12, 27. (2) We may say, if we please, that *some πλοῖον* is implied in *ἐμβὰς*, and that the article refers to such implication. But this in fact amounts to the generic sense. If I say, without any previous mention of a particular ship, 'When he had embarked in the ship,' I imply by the word 'embarked,' connexion with a genus, *ships*: by adding, 'in the ship,' I signify elliptically, 'in the ship in which he did embark;' but I no further identify the ship, than as belonging to the genus before implied. (3) The use of the English article in the expressions, 'in the house' (= indoors), 'in the field,' &c. is a case in point: the articles here also being generic.

τὴν ἰδ. πλά.] Capernaum, where our Lord now dwelt: cf. ch. iv. 13. 2—8.] HEALING OF A PARALYTIC AT CAPERNAUM. Mark ii. 1—12: Luke v. 17—26, in both of which the account is more particular. 2. τὴν πλῆθυν αὐτῶν.] Namely, in letting him down through the

h ver. 22 (1 L. v. r.), Mark vi. 50. x. 40. John xvi. 31. Acts xxiii. 11 only. Gen. xxv. 17. (-ppēiv, 2 Cor. v. 6.) i = ch. vi. 12 rec. k j. ch. xii. 31. Luke vii. 47-49. Lev. iv. 30. m ch. xxi. 32. Luke vii. 39. xvi. 8. xviii. 4. (see Mark xii. 7. Lake xii. 45. ch. iii. 9.) 66. John x. 36 al. 4 Kings xix. 4, 6, 22. o ch. xii. 35. Acts xviii. 29. Heb. iv. 12 only t. Job xxi. 37 Symm. p ch. xvii. 46, from Pa. xxi. 1. Lake xiii. 7. Acts iv. 26. vii. 26. 1 Cor. x. 29 only. Gen. iv. 6. q ch. i. 29 only. Josh. vii. 21. Wisd. iii. 14. Sir. xvii. 31. r i. ch. xix. 34 i. Lake xvi. 17 only t. Sir. xxi. 15. 1 Macc. iii. 18 only.

τῷ ὁ παραλυτικῷ ἡ θάρσει τέκνον, ἡ ἀφύωνται σου αἱ ἁμαρτίαι. ³ καὶ ἰδοὺ τινὲς τῶν γραμματέων ^m εἶπον ἐν ἑαυτοῖς Οὗτος ⁿ βλασφημεῖ. ⁴ καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν ὁ Ἰνατί ^q ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; ⁵ τί γὰρ ἐστὶν ἑυκοπώτερον, εἰπεῖν ἡ ἀφύωνται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρε καὶ περι-

BCDE
GKLM
UVX.
1. 33.

ἀφύωνται BN vulg (remittuntur) lat-d f ff, syrr goth aeth Orig Iren-lat: ἀφύωνται D Orig Niceph. rec (for σου αἱ ἁμαρτίαι) σοι αἱ αμ., addg σου, with L rel latt (and D-lat) syrr copt goth arm Iren-lat Orig-lat Hil; σου αἱ αμ. σου M al Niceph: σοι αἱ αμ., omg σου, DA² forj lat-k Orig, Did: txt BCD¹ 1. 33 aeth Orig. (See || Mk Lu, where also the readings differ. The txt is best attested, most simple in meaning, and least simple in construction.)

4. εἰδὼς BE²M 1 fuld syrr sah goth arm Chr: ἰδὼν CD rel latt copt. aft
aeth ins αντοις D 13. 42. 61. 124 ev-44 Scr's w ev-x lat-c & Syr sah arm. rec ins
υμεις bef ενθυμεισθε, with L rel syr goth arm: om BCD 1. 33 latt Syr(appy) sah aeth
Chr Cypr Hil.

5. om γαρ KMU 209. 248. 253 Scr's f w latt aeth goth arm. ἀφύωνται BN²:
ἀφύωνται DN¹. rec (for σου) σοι, with UA(S 1. 33, e sil) latt syrr coptt aeth arm:
txt BCD rel goth Constt Chr. rec γεγραυ (itacism ?), with B(sic) U: γεγραυ D:
txt CD rel.

roof, because the whole house and space round the door was full, Mark ii. 4.

ἀφύων must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also ἀφύωνται σοι αἱ αμ. Neander (Leben Jesu, pp. 431, 432) has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events spiritual and bodily pain seem to have been connected and interchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher (on St. Luke, p. 80) supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself. ἀφύωνται.] Winer remarks (§ 14. 3).—'The old grammarians themselves were divided about this word: some, as Eustathius, (II. τ. 550.) treat it as identical with ἀφύωνται, as in Homer ἀφύ for ἀφύ; others, more correctly, take it for the preterite (= ἀφύωνται), e. g. Herodian, the Etymologicon, and Suidas,

with this difference however, that Suidas believes it to be a Doric, the author of the Etym. an Attic form; the former is certainly right, and this perfect-passive form is cognate with the perf. act. ἀφύωνται.'

4. ἰδὼν.] By the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. St. Mark's expression, ἐπιγνοὺς τῷ πνεύματι αὐτοῦ, is more precise and conclusive. So we have ἐνέβριμῃ-σας τῷ πνεύματι, John xi. 33, synonymous with ἐμβριμώμενος ἐν αὐτῷ, ibid. ver. 38. ἴνα τί—supply γίνηται: see Klotz on Devarius, pp. 631-2: so Plut. Apol. p. 26 c, ἴνα τί ταῦτα λέγεις; From τί γάρ . . . οὐκ ἐν σου is common (nearly verbatim) to the three Evangelists.

5. τί γάρ ἐστιν εὐκ.] "In our Lord's argument it must be carefully noted, that He does not ask, which is easiest, to forgive sins, or to raise a sick man—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easiest, to claim this power or that, to say Thy sins be forgiven thee, or to say, Arise and walk? That (i. e. the former) is easiest, and I will now prove my right to say it, by saying with effect and with an outward consequence setting its seal to my truth, the harder word, Arise and walk. By doing that, which is capable of being put to the proof, I will vindicate my right and power to do that which in its

πάται; ⁶ ἵνα δὲ εἰδῆτε ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἡ ἀφίεναι ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ Ἐγερθεὶς ἄρῃ σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου. ⁷ καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ. ⁸ ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἰδοῦσάν τον ἑαυτὸν τὸν δόντα ἔξουσίαν τοιαύτην τοῖς ἀνθρώποις.

⁹ Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον

only. (mid., 1 John ii. 8, 17 only.) Pa. exxviii. 8.

6. ο υἱος του ανθρωπου bef εξουσιαν εχει D 33 latt Hil. for εγερθεῖς, εγειρά BD latt syrr copt æth Hil: txt C rel goth arm. add καὶ D lat-a g, h k æth Hil.

8. rec (for ἐφοβήθησαν) εθανυασαν, with C rel syr arm Thdor-mops: txt BD 1. 33 latt Syr copt æth Aug Hil Juv. (admirantes timuerunt lat-f goth. — εθανυ. καὶ X-comm: om X-txt.)

9. εκειθεν bef ο ις D 124 latt copt Eus Thph-ant Thl Hil: om εκειθεν (beg of peric.)

very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great under-currents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is 'no robbery' (Phil. ii. 6, but see note there) upon my part to claim also the power of forgiving men their sins." Trench on the Miracles, p. 206.

6. δ υἱ. τ. ανθ.] The Messiah: an expression regarded by the Jews as equivalent to *ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ*, ch. xxvi. 63. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed, but at times simply as equivalent to Messiah." Trench, p. 206.

ἐπὶ τῆς γῆς] Distinguished from *ἐν τῷ σῶματι*, as in ch. xvi. 19; xviii. 18. Bengel finely remarks, "Cœlestem ortum hic sermo sapit." The Son of Man, as God manifest in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven.

And this not by delegation, but "because He (being God) is the Son of Man." John v. 27.

τότε λέγει] See a similar interchange of the persons in construction, Gen. iii. 22, 23.

τῷ π. is not parenthetic, nor is ἵνα δὲ εἰδῆτε κ.τ.λ. an elliptic sentence; but the speech and narrative are intermixed. A simple construction would require either ἵνα δὲ εἰδῆτε . . . ὥδε λίγω τῷ παρ. . . or ἵνα δὲ εἰδῶσιν . . . τότε λέγει . . . We have, in the text, the first member of the former construction joined with the second of the latter.

8. τοῖς ἀνθρώποις] Not plur. for sing. 'to a man,' nor 'for the benefit of men;' but to mankind. They regarded this wonder-working as something by God granted to men—to mankind; and without supposing that they had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, *ὅτι οὕτως οὐδέποτε εἶδαμιν*: in Luke, *ὅτι εἶδομεν παράδοξα σημεῖον*.

9-17.] THE CALLING OF MATTHEW: THE FEAST CONSEQUENT ON IT: ENQUIRY OF JOHN'S DISCIPLES RESPECTING FASTING:—AND OUR LORD'S ANSWER. Mark ii. 13-22: Luke v. 27-39. Our Lord was going out to the sea to teach, Mark, ver. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that the three narratives relate to the same event. They are identical almost verbatim; in:

^{z only t.}
^{y t. Num. xxi.}
^{30. (3 Kings}
^{xix. 21.)}
^{1. Luke ii. 18.}
^{v. 18, 17 al.}
^{Gm. xxiv.}
^{30.}
^{a ch. xxi. 10, 11. Mark xiv. 18 al.† Ecd. iv. 10 only.}

καθήμενον ἐπὶ τὸ ^zτελώνιον, Ματθαῖον λεγόμενον, καὶ ^{BCDE}λέγει αὐτῷ ^{GKL}Ἀκολουθεῖ μοι καὶ ^Mἄναστās ἠκολούθησεν ^{UVX.}αὐτῷ. ¹⁰καὶ ἐγένετο αὐτοῦ ἄνακειμένου ἐν τῇ οἰκίᾳ, ^{1.}

L Scr's g evn-P-z.

ἐπὶ τὸ τελ. bef καθήμενον C 21 Chr Aug.

for ηκολου-

θησεν, ηκολουθει D 1. 209.

10. ανακειμένου bef αυτου (see || Mk) C latt Eus.

om και D latt coptt eth.

αμαρτωλοι bef τελωναι C 21 copt eth.

for συνανεικ., συνεικετο D¹, simal

discumbabant cum D-lat, recumbabant cum lat-a b c.

serted between narratives indisputably relating the same occurrences. (2) The almost general consent of all ages has supposed the two persons the same. On

the other hand, (3) our Gospel makes not the slightest allusion to the name of Levi, either here, or in ch. x. 3, where we find Ματθαῖος ὁ τελῶνης among the Apostles, clearly identified with the subject of this narrative: whereas the other two Evangelists, having in this narrative spoken of Levi, in their enumerations of the Apostles (Mark iii. 18: Luke vi. 15), mention Matthew without any note of identification with the Levi called on this occasion. This is almost inexplicable, on the supposition of his having borne both names.

(4) Early tradition separates the two persons. Clement of Alexandria, (Stromata, iv. p. 595 P.), quoting from Heracleon the Gnostic, (ὁ τῆς Οὐαλεντίνου σχολῆς δοκιμώτατος κατὰ λιζίν), mentions Ματθαῖος, Φίλιππος, Θωμᾶς, Ἀνδρέας καὶ ἄλλοι πολλοί, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, (against Celsus, book i. § 62, vol. i. p. 773, ed. Migne,) when Celsus has called the Apostles τελῶνας καὶ ναύτας, after acknowledging Ματθαῖος ὁ τελῶνης adds, ἴστω δὲ καὶ ὁ Λεβὴς τελῶνης ἀκολουθήσας τῷ Ἰησοῦ. ἀλλ' οὐκ γὰρ τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἦν, εἰ μὴ κατὰ τινὰ τῶν ἀντιγράφων τοῦ κατὰ Μάρκον εὐαγγελίου. It is not quite clear from this, whether the copies of Mark substituted Levi's (P) name for Matthew's, or for some other: but most probably the latter. But Λεβὴς and Ἀνδρέας are hardly more nearly allied than Λεβὴς and Λεββαῖος, with whom Levi has sometimes been supposed identical. Λεβὴν τὸν τελῶνην may then have been the reading for Θαδδαῖον, Mark iii. 18, where we now find the reading Λεββαῖον in D lat-a b ff. i. (6) It certainly would hence appear, as if there were in ancient times an idea that the two names belonged to distinct persons. But in the very passages where

it is mentioned, a confusion is evident, which prevents us from drawing any certain conclusion able to withstand the general testimony to the contrary, arising from the prima facie view of the Gospel narrative. (7) It is probable enough that St. Matthew, in his own Gospel, would mention only his apostolic name, seeing that St. Mark and St. Luke also give him this name, when they speak of him as an Apostle. (8) It is remarkable, as an indication that St. Matthew's frequently unprecise manner of narration did not proceed from want of information,—that in this case, when he of all men must have been best informed, his own account is the least precise of the three. (9) With regard to the narrative itself in the text, we may observe, that this solemn and peculiar call seems (see ch. iv. 19, 23) hardly to belong to any but an Apostle; and that, as in the case of Peter, it here also implies a previous acquaintance and discipleship.

9.] λεγόμενον, not preceded by any other appellation, must not be pressed to any closer signification than that his name was Matthew. See ch. ii. 23. 10.] We are told in Luke v. 29, that Levi made him a great feast in his house; and, similarly, Mark has τῇ οἰκίᾳ αὐτοῦ. The narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words τῇ οἰκίᾳ, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. (A similar mistake has been made in supposing τὸ πλοῖον, as in ver. 1, and elsewhere, to mean some one particular ship; whereas it is generic; see note there.) Again, Greswell presses to verbal accuracy the terms used in the accounts (e. g. συν-

¹⁰ καὶ ἰδοὺ πολλοὶ ¹¹ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες ¹² συνανέκιντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹³ καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ
Διατί μετὰ τῶν ¹⁴ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ
διδάσκαλος ὑμῶν; ¹⁵ ὁ δὲ ἀκούσας εἶπεν Οὐ ¹⁶ χρεῖαν
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ ¹⁷ κακῶς ἔχοντες.
¹⁸ πορευθέντες δὲ μάθετε τί ¹⁹ ἐστὶν Ἰελεος ²⁰ θέλω καὶ οὐ
θυσίαν. οὐ γὰρ ἤλθον ²¹ καλέσαι ²² δικαίους, ἀλλὰ ²³ ἁμαρ-
τωλοὺς.

¹⁴ Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέ-

from HOSNA vl. 7. k constr., as above (j). ch. xxviii. 43. Heb. x. 5, 8, from Ps. xxxix. 6. Pa.
L 16 (18). i = j. Cor. vii. 17 al. see Num. xxiii. 11. m = j. Luke xv. 7. see ch. i. 15,
n Luke xv. 2, 7, 10. Ps. iii. 7 al.

¹¹ αὐδόντες δε D sah. ἔλεγον (cf || Mk Lk) BCL 1. 33 latt Syr Cyr: ιπον
D rel syr, dissent lat-k. ἁμαρτωλῶν bef τελωνῶν D sah Aug., o διδ. υμ.
bef μ. τ. α. κ. ρ. ισθ. D lat-b c g, h Aug: bef ισθ. C¹ 1 coptt.

¹² rec inc ic bef ακουσας (from || Mk Lk), with C rel latt syrr copt: om BD sah
seth. (D is now defective from o δε to εχουσας, Mill Wetst, and the latin testify to
the omn.) for ακουσας, αποκριθεις D (Mill Wetst, but not lat) lat-a. rec aft
επειν ins αυτοις (from || Mk), with C²L rel lat-a f h syrr copt goth arm: txt BC'DX
vulg lat-b c ff, g, i sah seth Jer.

¹³ rec ελκον, with C²L rel: txt BC'DN 1. 33 Clem, hom-CL. δικαίους bef
καλέσαι C¹. rec aft ἁμαρτωλοὺς ins ις μετανοιαν (from || Luke), with C rel 33¹
lat-c g, i coptt syr-marg [Orig¹] Chr Cyr Hil Viet-tun: om BDV'Δ 1. 33-corr¹ vulg
lat-a b f g, h i syrr goth seth arm Clem-rom Orig, Basil Jer Aug^{exp} Ambr.

αὐδόντες and ἐλθόντες συνανέκιντο), and attempts to shew them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz., that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not *at*, but *after* the feast that the discourse in vv. 11-17 took place. And his whole inference, that *δοχὴ μεγάλη* must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jael-rus's daughter with this feast: on which see below, ver. 18. καὶ ἰδὺν. . . . καὶ ἰδ.] a Hebraism, see reff.; it occurs, but with the omission of ἰδοὺ, in Mark's account. The not very usual word, συνανέκιντο, is also common to the two. St. Mark, with his usual precision, adds ἦσαν γὰρ πολλοὶ καὶ ἠκολούθησαν αὐτῷ: a clause answering to ἐλθόντες in our text. See last note. ¹¹ ἰδόντες] having observed this, see ver. 4. These Pharisees appear to have been the Pharisees of

the place: Luke adds αὐτῶν: οἱ Φ. καὶ οἱ γραμ. αὐτῶν. The very circumstances related shew that this remonstrance cannot have taken place *at* the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the ὄχλος τελωνῶν πολὺς. ¹² ἰσχύοντες . . . κακῶς [χ.] Both words, in the application of the saying, must be understood *subjectively* ('ironical concession,' Calvin. Meyer): as referring to their respective opinions of themselves; as also δικαίους and ἁμαρτωλοὺς, ver. 13:—not as though the Pharisees were *objectively* either ἰσχύοντες or δικαιοι, however much objective truth κακῶς ἔχοντες and ἁμαρτωλοὶ may have had as applied to the publicans and sinners. ¹³] πορευθέντες μάθετε answers to an expression frequent in the Talmud, *תלמוד*. ¹⁴ ἰελεος θλ.] The whole of this discourse, with the exception of the citation, is almost verbatim in Mark, and (with ὑγιαίνοντες = ἰσχύοντες, ἐλήλυθα = ἦλθον, and the addition of εἰς μετάνοιαν) Luke also. ¹⁴] According to the detailed narrative of St. Mark (ii. 18) it was the disciples of John and of the Pharisees who asked this question. St. Luke continues the dis-

ο ch. iv. 9 ref. γοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι ὁ νηστεύομεν ὁ πολλὰ, BCDEF
 p = Mark i. 45. οἱ δὲ μαθηταὶ σου οὐ ὁ νηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς ὁ GKLM
 ill. 12. v. 10, 28, 33. Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ὁ νυμφῶνος ὁ πενθεῖν 1. 33.
 James iii. 2. Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ὁ νυμφῶνος ὁ πενθεῖν
 Job xxv. 5. Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ὁ νυμφῶνος ὁ πενθεῖν
 q = ch. vii. 12. Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ὁ νυμφῶνος ὁ πενθεῖν
 Luke xx. 34. Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ὁ νυμφῶνος ὁ πενθεῖν
 26 al. Kara Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ὁ νυμφῶνος ὁ πενθεῖν
 ill. 1. Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ὁ νυμφῶνος ὁ πενθεῖν
 r [only t. Tobit vi. 13, 16 only. s ch. v. 4 ref. t 2 Pet. i. 12. (1 Cor. vii. 39. Gal. iv. 1.) Xen. Cyr. v. 5. 8.
 u i. ch. xiv. 1. John ii. 9. ill. 22 (30c). Rev. xviii. 22 only. Isa. lxiii. 5. v i Luke xvii. 22 al. Amos viii.
 11. xl. 18. w i only t. Gen. xii. 9. Exod. xii. 87.

14. om πολλὰ (see || Mk) B 27. 71 (= Scr's g).

15. for μη, μητι D, *numquid* latt. for νυμφῶνος, νυμφιον D latt (*spouse*) cop^t
 goth æth Arnob Aug. for πενθεῖν, νηστεῖν (from || Mk Lu) D 61¹ lat-a b c f
 ff, g, h i Syr syr-marg sah Chr Arnob Hil. for ἀπαρθῇ, ἀρθῇ D 1. 71 al.
 for νηστεύουσιν, νηστεύουσιν D¹ X 75. 111 Scr's i w ev-y. add εν κειναις ταις
 ημεραις (from || Mk Lu) D¹ 111 lat-a b c g, h syr-marg Orig.

course as that of the former Pharisees and Scribes. This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.

The *fasting often* of the disciples of John must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. On the fasts of the Pharisees, see Lightfoot in loc. 15. *πενθεῖν* = *νηστεύειν* Mark and Luke. The difference of these two words is curiously enough one of Greswell's arguments for the non-identity of the narratives. Even if there were any force in such an argument, we might fairly set against it that *ἀπαρθῇ* is common to the three Evangelists, and occurs nowhere else in the N. T. δ νυμφίος]

This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself said (John iii. 29) ὁ ἔχων τὴν νόμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἰστηνῶς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὐτὴ οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

Our Lord in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O. T. prophecies and figures: very probably with *immediate* reference to Hosea ii., that prophet having been cited just before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5—10 Heb. and E. V. As Stier (Reden Jesu, i. 320, edn. 2) observes, the article here must not be considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, δ νυμ-

φίος. The *υἱοὶ τοῦ νυμφῶνος* are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride. *ἀλεύσονται δὲ ἡμ.*] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the words of our Christian poet: 'measuring with calm pressage the infinite descent.'

(Bigenmann mag dabei wohl fragen: Welcher Drensch hat je so ruhig, so lieblich von einer solchen Föbhe in eine solche Tiefe gesehau?) Stier, Reden Jesu, i. 322.)

ὅταν ἄρ.] when the Bridegroom shall have been taken from them: when His departure shall have taken place.

καὶ τότε v.] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition: but they declare, in accordance with the parallel word *πενθεῖν*, that in those days they shall have *real occasion* for fasting; sorrow enough; see John xvi. 20:—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, Can ye ποιῆσαι νηστεύειν the children, &c., i.e. by your rites and ordinances? but, &c. and τότε νηστεύουσιν: there is no constraint in this latter case: they shall (or better, they will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul,—not the forced and stated fasts of the old covenant, now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were re-

ο ησθεύουσιν. 16 οὐδὲς δὲ ἐπιβάλλει ἐπιβλήμα ῥά-
 κους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλῆ-
 ρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.
 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 ἢ εἰ δὲ μῆγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται,
 καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον
 εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέροι συντηροῦνται.

only 2. d | Mk. ch. xxvii. 64 al. t. Wisd. xv. 18 only. e | Mk. John vii. 42, ix. 16, x.
 19. 1 Cor. i. 10. xi. 18. xii. 26 only t. f | Mark vii. 22. John xviii. 11. Pa. can. 6 vat.
 g here (4 times) and 1 only. Josh. ix. 4, 12. Job xxxii. 19. h | L. bis. (Mk. ei δὲ μῆγε) ch. vi.
 1. Luke x. 6. xiii. 9. xiv. 28. 2 Cor. xi. 16 only. i | J. Mark ix. 18 | L. Gal. iv. 27 (from Ios.
 iv. 1) only. k (1 Mk. v. r.) John ii. 16 al. Deut. xv. 23. l (1 L. v. r.) Mark vi. 20. Luke
 ii. 19 only. Prov. xv. 4.

17. for μῆγε, μη (see Mk ii. 22) B 301. ρησσει ο οινος ο νεος τους ασκους D;
 so, but omg ο νεος, lat-g, syr-jer Arnob. for εκχεται κ. οι ασκ. απολ., απολλυται
 κ. οι ασκ. D lat-ε.—for απολουνται, απολλυνται B 1 al vulg lat-syrr coptt goth.
 εινον μιν ως ασκους bef βαλλουσιν (see || Lc) C 21 sv-36, simply lat-α δ ο Aug:
 for αλλα βαλλ., βαλλ. δε D. rec αμφοτερα (corrtn), with (perhaps no greek ms)
 lat-ε(ατταρε) Euthym: txt BCD rel Scr's mss.—(homocotol [-ουνται to -ουνται])
 αλλα το συντηρουνται S.) τηρουνται servantiur D¹ lat-α c.

tained at their first emergence from Popery are in practice universally dis-
 regarded even by their best and holiest
 sons,—nothing can be more affecting and
 genuine than the universal and solemn ob-
 servance of any real occasion of fasting
 placed before them by God's Providence.
 It is also remarkable how uniformly a strict
 attention to artificial and prescribed fasts
 accompanies a hankering after the hybrid
 ceremonial system of Rome. Meyer
 remarks well that τότε refers to a definite
 point of time, not to the whole subse-
 quent period. 16.] Our Lord in these
 two parables contrasts the old and the
 new, the legal and evangelic dispensa-
 tions, with regard to the point on which
 He was questioned. The idea of the wed-
 ding seems to run through them: the
 preparation of the robe, the pouring of the
 new wine, are connected by this as their
 leading idea to one another and to the
 preceding verses. The old system of
 prescribed fasts for fasting's sake must not
 be patched with the new and sound piece;
 the complete and beautiful whole of Gos-
 pel light and liberty must not be en-
 grafted as a mere addition on the worn
 out system of ceremonies. For the πλῆ-
 ρωμα αὐτοῦ, the completeness of it, the
 new patch, by its weight and its strength
 pulls away the neighbouring weak and
 loose threads by which it holds to the old
 garment, and a worse rent is made. Stier
 notices the prophetic import of this pa-
 rable: in how sad a degree the χεῖρον
 σχίσμα γίνεσθαι has been fulfilled in the
 History of the Church, by the attempts

to patch the new, the Evangelic state,
 upon the old worn out ceremonial system.
 'Would,' he adds, 'that we could say in
 the interpretation, as in the parable, *No
 man doeth this!*' The robe must be *all
 new*, all consistent: old things, old types,
 old ceremonies, old burdens, sacrifices,
 priests, sabbaths, and holy days, all are
 passed away: behold all things are be-
 come new.

χείρον σχ. γίν.] a worse
 rent takes place: not, as E. V., 'the rent
 becomes worse' (χ. γίν. εὐ σχ.,—or χ. τὸ
 σχ. γίν.), a worse rent, because the old,
 original rent was included within the cir-
 cumference of the ἐπιβλήμα, whereas this
 is outside it.

17.] This parable is
 not a repetition of the previous one, but a
 stronger and more exact setting forth of
 the truth in hand. As is frequently our
 Lord's practice in His parables, He ad-
 vances from the immediate subject to
 something more spiritual and higher, and
 takes occasion from answering a cavil,
 to preach the sublimest truths. The gar-
 ment was something outward; this wine
 is poured in, is something inward, the
 spirit of the system. The former parable
 respected the outward freedom and simple
 truthfulness of the New Covenant; this
 regards its inner spirit, its pervading prin-
 ciple. And admirably does the parable
 describe the vanity of the attempt to keep
 the new wine in the ἀσκός παλαιός, the
 old ceremonial man, unrenewed in the
 spirit of his mind: ῥήγνυνται οἱ ἀσκοί:
 the new wine is something too living and
 strong for so weak a moral frame; it
 shatters the fair outside of ceremonial

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς-
 ελθὼν ^m προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι
 ἐτελεύτησεν· ἀλλὰ ἐλθὼν ⁿ ἐπίθες τὴν ^{...ἐπ' αὐ} χεῖρά σου ἐπ' αὐτήν καὶ ζήσεται. 19 καὶ ἐγερθείς ὁ Ἰησοῦς ἠκολούθει
 αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 καὶ ἰδοὺ γυνὴ ^p αἰμορ-
 ροῦσα δώδεκα ἔτη προσελθοῦσα ὕπισθεν ἤφατο τοῦ
^q κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 ἔλεγεν γὰρ ἐν ἑαυτῇ
 Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, ^r σωθήσομαι.
 m ch. iv. 9 ref.
 n constr., Mark
 (viii. 26 v. r.)
 xvi. 18. Add
 ix. 17. Levit.
 i. 4 al. see
 ch. xix. 13.
 18 ref.
 o = John v. 36.
 Rev. ii. 8.
 xiii. 14.
 Mark. xxxvii.
 5.
 p bare only.
 Levit. xv. 33
 only.
 q l. ch. xiv.
 36 l. xiii. 5
 only. Num.
 xv. 38 b1a.
 30. Deut. xxii. 12. (Ezek. viii. 3 Ald.) Zech. viii. 23 only.
 Luke viii. 36. Acts iv. 9 al.
 r ch. iii. 9 ref. see Ps. xxxv. 1. s = | M.

18. rec (for εἰσελθὼν) ελθων (with some cursive P): εἰς (i. e. εἰς) προσελθων BN²,
 omnes accessit et latt syr goth æth arm: προσελθων K¹: τις προσελθων F: τις προσελ-
 θων C²GLU 13 al Scr's b f g h s v evn-x-y-p-150 sah Thl: τις ελθων Scr's i l m n: εἰς
 ελθων και προσελθων al Syr: τις εἰσελθων Scr's q r: txt CDEMN² 1 a p al Chr Bas,
 εἰς ελθων KSVΔ 33 Scr's w.—add τῷ ἱησοῦ C²-marg FGLU Scr's b f² h s v evn-p-150.
 om om: DM 1. 33 latt Syr coptt æth arm Bas Chr Hil: ins ευρε M vulg lat-f
 ff, h Hil.

19. rec ἠκολούθησεν (corrū to the usual historic tense, the force of the imperf
 being overlooked?), with BL rel lat-f & syr coptt: ηκολουθησαν EM Syr, ηκολουθει
 CDN 33 latt Hil.

21. αψωμαι bef μονον D latt.

seeming; and ὁ οἶνος ἐκχεῖται, the spirit
 is lost, the man is neither a blameless Jew
 nor a faithful Christian; both are spoiled.
 And then the result: not merely the da-
 maging, but the utter destruction of the
 vessel,—οἱ ἄσכול ἄπολούνται. Accord-
 ing to some expositors, the *new patch* and
new wine denote the *fasting*; the *old*
garment and *old bottles*, the *disciples*.
 ὁ δὲ λέγει, τοιοῦτόν ἐστιν ὅπως γιγνώ-
 σιν ἰσχυροὶ οἱ μαθηταί, ἀλλ' ἐτι πολλῆς
 δύνανται συγκαταβάσεως ὅπως διὰ τοῦ
 πνεύματος ἀνεκαινίσθωσαν. ὅπως δὲ δια-
 κειμένους οὐ χρή βάρος ἱκτιθῆναι ἱκ-
 ταγμάτων. Chrysostom, Hom. in Matt.
 xxx. p. 353. This view is stated and de-
 fended at some length by Neander, Leben
 Jesu, p. 346, note; but I own seems to
 me, as to De Wette, far-fetched. For how
 can fasting be called ἱκτιβλημα ῥάσκους
 ἀγνάφου, or how compared to new wine?
 And Neander himself, when he comes to
 explain the important addition in Luke
 (on which see Luke v. 39, and note), is
 obliged to change the meaning, and un-
 derstand the new wine of the spirit of the
 Gospel. It was and is the custom in the
 East to carry their wine on a journey in
leather bottles, generally of goats' skin,
 sometimes of asses' or camels' skin. (Winer,
 Realwörterbuch, 'Schlauch.')

18—26.] RAISING OF JAEIRUS'S
 DAUGHTER, AND HEALING OF A WOMAN
 WITH AN ISSUE OF BLOOD. Mark v.
 21—48: Luke viii. 41—56. In Luke and

Mark this miracle follows immediately
 after the casting out of the devils at
 Gadara, and our Lord's recrossing the
 lake to Capernaum; but without any pre-
 cise note of time as here. He may well
 have been by the sea (as seems implied by
 Mark and Luke), when the foregoing con-
 versation with the disciples of John and
 the Pharisees took place. The account in
 the text is the most concise of the three;
 both Mark and Luke, but especially the
 latter, giving many additional particulars.
 The miracle forms a very instructive point
 of comparison between the three Gospels.

18. ἄρχων εἰς] A ruler of the sy-
 nagogue, named Jaërus. In all except
 the connecting words, ταῦτα αὐτοῦ λα-
 λεῖντος αὐτοῖς, and εἰσελθ., which seems
 to imply that our Lord was still in Levi's
 house, the account in the text is sum-
 mary, and deficient in particularity. I
 have therefore reserved full annotation for
 the account in Luke, which see through-
 out.

ἄρτι ἐτελεύτησεν] She was not
 dead, but dying: at the last extremity.
 St. Matthew, omitting the message from
 the ruler's house (Mark v. 35: Luke viii.
 49), gives the matter summarily in these
 words.

20.] The κράσπεδον, see ref.
 Num., was the fringe or tassel which the
 Jews were commanded to wear on each
 corner of their outer garment, as a sign
 that they were to be holy unto God. The
 article, as in ch. xiv. 36, designates the
 particular tassel which was touched.

22 ὁ δὲ Ἰησοῦς στραφείς καὶ ἰδὼν αὐτὴν εἶπεν ἑθάρσει ἑ
 ὁ ὑγάτερ, ἡ πίστις σου σέσωκέν σε. καὶ ἑώθη ἡ γυνὴ
 ἀπὸ τῆς ὥρας ἐκείνης. 23 καὶ ἑλθὼν ὁ Ἰησοῦς εἰς τὴν
 οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς ἑαὐλητὰς καὶ τὸν
 ὄχλον ἑθορυζομένον 24 ἑλεγεν ἑἈναχωρεῖτε οὐ γὰρ
 ἀπέθανεν τὸ ἑκοράσιον, ἀλλὰ ἑκαθεύδει. καὶ ἑκατεγέλων
 αὐτοῦ. 25 ὅτε δὲ ἑἐξελήθη ὁ ὄχλος, εἰσελθὼν ἑἐκρά-
 τησεν τῆς ἑχειρὸς αὐτῆς, καὶ ἑγέρθη τὸ ἑκοράσιον.
 26 καὶ ἑἐξῆλθεν ἡ ἑφήμη αὐτῇ εἰς ὅλην τὴν γῆν ἐκείνην.
 27 Καὶ ἑπαράγοντι ἐκεῖθεν τῷ ἑἸησοῦ ἑηκολούθησαν
 αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες ἑἘλέησον ἡμᾶς
 ἑυῖὸς Δαυεῖδ. 28 ἑελθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον

ver. 9 ref. 2 Rev. xviii. 23 only 4. - (Aos, 1 Cor. xiv. 7.) 11 Mk. Acts xvii. 6. xx. 10 only. Judg. iii. 26. ch. ii. 13 ref. x. 60 & 1 Mk. b. ch. xiv. 11. Mark vi. 22, 28 bis only. 1 Kings ix. 11. y = 1 Thess. v. 10 only. Dan. xii. 2. s1 only. Prov. xvi. 6. a = 1 Mk. ch. xxi. 13. b. Mk. i. 81. Gen. xix. 16. Isa. xlii. 6. c = Mark i. 28. Rom. x. 15. Rom. Pa. 90 only. b ch. i. 1 al. see note.

xviii. 4. 1 Thess. i. 2. 4 Luke iv. 14 only. Prov. xvi. 2. (iv. 30.) 9 Mark iv. 90 only. c ver. 9 ref. 1 constr., ch. viii. 1 ref. g ch. xv. 22. xx. 56, 81 al. Pa. vi. 2. h ch. i. 1 al. see note.

22. om ιησ. D, qui autem D-lat, at ille lat-a b c. rec επιστραφεις (from || Mk), with CL rel: *conversus* lat-a b c: *ιστη στραφεις conversus stetit* D: txt B 13. 33 al om-x-P. θυγατηρ DGL: txt BC rel Orig.

24. rec (for ελεγε) λεγει (from || Mk), with CL rel: txt BD 1. 13. 33 vulg lat-a b f f, g, coptt goth sath Chr, disit lat-c g, h. rec adds αυτοις, with CL rel lat-f g, αγτ goth arm: om BD 1. 13. 33 latt coptt sath. αυτον D¹.

25. for εσελθ., ελθων D lat-a b. for της χειρος, την χειρα D.

26. αυτης C¹ 1. 33. 118. 124 copt: αυτου C-corr¹ or 2 D 71 sah sath.

27. om αυτω BD¹ ev-36¹ Chr-3-5-8-a (and Fd): ins CL rel vas Chr-1-β-Δ. κραυαζοντες N. om και λεγοντες C¹(appy) L 124. 235 lat-a k. rec vis (grammi sorsa), with C²D rel: txt BGU Ath Damasc. (C¹Δ uncert.)

28. for ελθοντι δε, και ερχεται D lat-a b c g, h. aft οικιαν ins και D lat-a b c g, h.

23.] The cure was effected on her touching our Lord's garment, Mark v. 27—29: Luke viii. 44. And our Lord enquired who touched Him (Mark, Luke), for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling, and told Him all. 24.] No inference can be drawn from these words as to the fact of the maiden's actual death; for our Lord uses equivalent words respecting Lazarus (John xi. 11). And if it be answered that there He explains the sleep to mean death, we answer, that this explanation is only in consequence of the disciples misunderstanding his words. In both cases the words are most probably used with reference to the speedy awakening which was to follow, as Fritzsche (cited by Trench, Miracles, p. 183): 'Pueliam ne pro mortuis habetote, sed dormire existimate, quippe in vitam mox redituros.' Luke appends, after *κατ. αυτ.*,—*ειδόντες ότι ἀπέθανεν*, in which words there is at least no recognition by the Evangelist of a mere apparent death.

25.] *ἀπ. της χ. αὐ.* is common to the three Evangelists. From Luke we learn that our Lord said ἡ παῖς, *εγχε*: from

Mark we have the words He actually uttered, *ταλιθά κουμ*: from both we learn that our Lord only took with him Peter, James, and John, and the father and mother of the maiden,—that she was twelve years old,—and that our Lord commanded that something should be given her to eat. She was an only daughter, Luke viii. 42.

27—31.] HEALING OF TWO BLIND MEN. *Peculiar to Matthew.* 27.] *παρ. ἐκεῖθεν* is too vague to be taken as a fixed note of sequence; for *ἐκεῖθεν* may mean the house of Jacirus, or the town itself, or even that part of the country,—as ver. 26 has generalized the locality, and implied some pause of time. *υἱὸς Δαυιδ*] *εἰς τιμὴν αὐτοῦ τοῦτο κράζουσιν* *ἐντιμωμένη γὰρ παρ' ἰουδαίους ἡν ἡ ροιαντὴ προσγγορία*. Euthym. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title *Son of David* appears. 28. *τὴν οἰκίαν*] *εἰς, πατρὸς τινος εἶναι τὴν οἰκίαν, εἰς ἣν κατήχθη*. Euthym. Or, the house which our Lord inhabited at Capernaum (De Wette and others); but I conceive that ἡ οἰκία need not mean any particular house, merely, as we sometimes

1 ch. viii. 18. BCDEI
 xv. 28. xviii. GKLM
 19. Luke i. UAI. 2
 28.
 k ch. xx. 28.
 John ix. 10,
 See. Isa.
 xxxv. 5.
 1 Mark i. 43.
 xiv. 5. John
 xi. 38, 39
 only f. 1a.
 xvii. 18
 Symm.
 m — ch. viii. 4
 ref.
 p ch. xxviii. 15.
 Mark i. 45
 only f.
 o ch. xii. 22.
 see Luke xi.
 14. Mark
 ix. 36.
 p ch. viii. 16 ref.

αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε
 ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναὶ κύριε.
 29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν
 πίστιν ὑμῶν ἔγενηθήτω ὑμῖν. 30 καὶ ἠνεψύχθησαν αὐτῶν
 οἱ ὀφθαλμοί. καὶ ἐνεβριμῆθη αὐτοῖς ὁ Ἰησοῦς λέγων
 Ὅρατε μηδεὶς γινωσκέτω. 31 οἱ δὲ ἐξελεύοντες διέφη-
 μισαν αὐτὸν ἐν ὄλῃ τῇ γῇ ἐκείνῃ.
 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄν-
 θρωπον ὁ κωφὸν ὁ δαιμονιζόμενον. 33 καὶ ἐκβλήθηεντος

ins duo bef τυφλοι D lat-a b g, h syr-jer.

ποιῆσαι bef τουτο C¹: του. δυο.

ποι. B vulg.

29. for ὀφθαλμων, ομματων D.

for λεγων, και ειπεν D 1 lat-h Syr.

30. rec ανεωχ.: ηνοιχθησαν C¹: txt BD 33.

aft οι οφθαλμοι ins αυτων D

latt. rec (for ενεβριμηθη) ενεβριμησατο, with B²CD rel: txt B¹N 1. 22. 118.

om o bef ησ. D.

33. om ανθρωπον B 27. 99. 124 Syr coopt eth.

use the expression, *the house*, as opposed to *the open air*: see note on ver. 1.

τοῦτο ποιῆσαι.] i. e. the healing, implied in ἰάησον ἡμᾶς. ὡς Δ. . . . κύριε.]

See Ps. cx. 1, and ch. xxii. 45; also ch. xii. 28; xx. 30, 31.

Touching, or anointing the eyes, was the ordinary method which our Lord took of impressing on the blind the action of the divine power which healed them. Ch. xx. 34: Mark viii. 25: John ix. 6.

29.] In this miracle however we have this peculiar feature, that no direct word of power passes from our Lord, but a relative concession, making that which was done a *measure of the faith* of the blind men: and from the result the degree of their faith appears. Stier remarks (Reden Jesu, i. 383), "We may already notice, in the history of this first period of our Lord's ministry, that, from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants."

30. ἐνεβριμῆθη] Suidas explains this word, μετὰ ἀπειλῆς ἐντάλλεσθαι, μετ' αὐστηρότητος κτελεῖν. The purpose of our Lord's earnestness appears to have been twofold: (1) that He might not be so occupied and over-pressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come.

No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience

is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread will-worship after man's own mind and invention. Trench (Miracles, p. 197) well remarks, that the fact of almost all the Romish interpreters having applauded this act, "is very characteristic, and rests on very deep differences."

32—34.] HEALING OF A DUMB DEMONIAIC. *Peculiar to Matthew.* The word ἐξερχομένων, being a present participle, places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calumny of the Pharisees; only that in ch. xii. the demoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of this miracle with the cure of the blind men, and the mention of 'the Son of David' in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled also with the preceding healing of the blind. But the supposition seems unnecessary,—as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devils to Beelzebub, the repetition of the remark would be natural:—and the other coincidences, though considerable, are not exact enough to warrant it. This was a dumbness *caused* by demoniacal possession: for the difference between this and

τοῦ ἑαυτοῦ ἐλάλησεν κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. ³⁴ οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἔκβαλλει τὰ δαιμόνια.

³⁵ Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ³⁶ ἰδὼν δὲ τοὺς ὄχλους ἰσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσकुλμένοι καὶ ἱριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. ³⁷ τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν θείσμος πολὺς, οἱ δὲ ἰργάται ὀλίγοι· ³⁸ δεήθητε οὖν τοῦ

1, 2, 3. Jam. v. 4 t. Wlad. xvii. 17 al.

y Matt., here only. w. 5 woe, Lake x. 2. Acts viii. 24.

^{33.} rec aft λεγοντες ins ori, with (Scr's l m n, e sil) lat-a arm: om BCD rel vulg lat-b c f f₁ g_{1,2} h syrr copt goth æth Chr Thl. ουτως bef εφανη D 33 lat-a b c f f₁ g_{1,2} h goth. om τω D¹.

^{34.} om ver D lat-a k Hil Juv.

^{35.} rec at end ins εν τω λαω (from ch iv. 23), with C³L rel gat (and tol) lat-c g₁ arm: om BC¹DS¹ 1. 33 vulg lat-a b f h l syrr copt goth æth Chr Thl.

^{36.} aft οχλους ins o ιησους CM: pref, G lat-g_{1,2} Syr syr-with-ast. rec for ιεσουλμ., εκλελυμενοι (explanatory gloss or mistake?), with L al: txt BCD rel 1.

³⁷ vns Constt Bas Chr Thl Euthym Hesych Hil Jer. rec ιρημεινοι, with B¹ rel: ιρημεινοι D: ιρημημεινοι M al: ιρημεινοι X: ιρημεινοι L: txt B¹(sic in cod) CM. ως CDFLM 1. 33: txt B rel.

the natural infirmity of a deaf and dumb man, see Mark vii. 31—37. ^{33.}

ἐφάνη οὕτως] viz. the casting out of devils:—'never was seen to be followed by such results as those now manifested.' See above. οὕτως is not for τοῦτο or τοιοῦτό τι (De Wette, &c.); the passages cited as bearing out this meaning in the LXX do not apply, for in all of them οὕτως is so. 1 Kings xxiii. 17: Ps. xlvii. 8: Judg. xix. 30 f.: Neh. viii. 17.

³⁵—³⁸.] OUR LORD'S COMPASSION FOR THE MULTITUDE. Peculiar to Matthew. In the same way as ch. iv. 23—25 introduces the Sermon on the Mount, so do these verses the culling and commissioning of the Twelve. These general descriptions of our Lord's going about and teaching at once remove all exactness of date from the occurrence which follows—as taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, we must have recourse to the other Evangelists, by whose account it appears (as indeed may be implied in ch. x. 1), that the Apostles had been called to their distinct office some

time before this. (See Mark iii. 16: Luke vi. 13.) After their calling, and selection, they probably remained with our Lord for some time before they were sent out upon their mission. ^{36.} τοὺς ὄχλους]

Wherever He went, in all the cities. ἐσकुλμένοι] 'Exati,—harassed,—plagued,—viz. literally, with weariness in following Him; or spiritually, with the tyranny of the Scribes and Pharisees, their φορτία βαρὶα, ch. xxiii. 4. ἱριμμένοι] 'Temere projecti,' 'abjecti,' 'neglecti,' as sheep would be who had wandered from their pasture. The context shews that our Lord's compassion was excited by their being without competent spiritual leaders and teachers. ^{37.}

The harvest was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. ὅρα ἅλιν τὸ ἀεινόδοξον. ἵνα μὴ ἀπαντας πρὸς ταυτὸν ἐπισύρῃται, ἐκίμῃ τὸν μαθητῆς. οὐ διὰ δὲ τοῦτο μόνον, ἀλλ' ἵνα αὐτοὺς καὶ παιδεύσῃ, καθάπερ ἐν τινι παλαιστῇ τῇ Παλαιστίνῃ μελετήσαντας, οὕτω πρὸς τοὺς ἀγῶνας τῆς οἰκουμένης ἀποδύσασθαι. Chrysost. Hom. xxxii. p. 367. ^{38.} . . . τίνος

οὖν ἐνεκεν ἔλεγε· δεήθητε τοῦ κυρίου τοῦ θερισμοῦ, ἵνα ἐκβάλῃ ἰργάτας εἰς τὸν θερισμόν.

H

^a — ch. xx. 8. ^b κυρίου τοῦ ὁρισμοῦ ὅπως ἐκβάλη ἔργατας εἰς τὸν
xxi. 40 f. ^c ὁρισμὸν αὐτοῦ.
^a Mark i. 12. ^b Luke x. 2. ^c ὁρισμὸν αὐτοῦ.

X. ¹ Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς
αὐτοῦ ἔδωκεν αὐτοῖς ^b ἐξουσίαν ^c πνευμάτων ^{cd} ἀκαθάρτων ^e ὥστε ἐκβάλλειν αὐτά, καὶ ^f θεραπεύειν πᾶσαν νόσον καὶ
πᾶσαν ^g μαλακίαν. ² Τῶν δὲ δώδεκα ἀποστόλων τὰ
ὀνόματά ἐστιν ταῦτα. πρῶτος Σίμων ὁ λεγόμενος Πέτρος
^h ὡς γεν. obi. ⁱ John xvii. 2. ^j Rom. ix. 21. ^k 1 Cor. ix. 12. ^l Sir. x. 4. ^m xvii. 2. ⁿ ch. xii. 48 al. ^o In Gosp.
Acts v. 16. viii. 7. Rev. xvi. 18. xviii. 2. Zech. xii. 2. ^p ch. iv. 23 ref. ^q f = Matt., here only. ^r Mark. vi. 30
only. ^s Luke (Gosp. & Acts) and Paul, possibly. ^t 1 Pet. i. 1. ^u 2 Pet. i. 1. ^v 1 Th. 2. ^w Jude 17. ^x Rev. xviii. 20. ^y xxi. 14
only. for other senses, see John xiii. 16 ref.

38. τὸν κυριον D¹.

CHAP. X. 1. ἐβαλεν CD: txt B rel.

μόν αὐτοῦ, καὶ οὐδένα αὐτοῖς προσιθί-
καν; ὅτι καὶ δώδεκα ὄντας πολλοὺς ἐποίη-
σεν λοιπὸν, οὐχὶ τῷ ἀριθμῷ προσθεῖς,
ἀλλὰ δύναμιν χαρισάμενος. εἴτα δεικνὺς
ἡλικὸν τὸ δῶρόν ἐστι, φησὶ ὁ δεικνὺς τοῦ
κυρίου τοῦ ὁρισμοῦ, καὶ λανθανόντως
ἐαυτὸν ἰμφοῖναι τὸν τὸ κύριον ἔχοντα. εἰ-
πὼν γὰρ ὁ δεικνὺς τοῦ κυρίου τοῦ ὁρι-
σμοῦ, οὐδὲν δεηθέντων αὐτῶν, οὐδὲ εὐ-
ξαμένων, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ,
ἀναμνησάμενος αὐτοὺς καὶ τῶν Ἰωάννου
ῥημάτων, καὶ τῆς ἄλλω, καὶ τοῦ λεκνόν-
τος, καὶ τοῦ ἀχέοντος, καὶ τοῦ σίγου. ὅθεν
δῆλον ὅτι αὐτὸς ἐστὶν ὁ γεωργός, αὐτὸς ὁ
τῶν ὁρισμῶν κύριος, αὐτὸς ὁ τῶν προ-
φητῶν δεσπότης. Chrysost. Hom. xxxii.
p. 367.

X. 1—XI. 1.] MISSION OF THE TWELVE

APOSTLES. Mark vi. 7—13: Luke ix. 1—
6,—for the sending out of the Apostles:
Mark iii. 13—19: Luke vi. 13—16,—for
their names. On the characteristic differ-
ences between this discourse and that de-
livered to the Seventy (Luke x. 1 ff.) see
notes there. Notice, that this is not
the choosing, but merely the mission of
the twelve. The choosing had taken place
some time before, but is not any where dis-
tinctly detailed by the Evangelists. 2.]
We have in the N. T. four catalogues of
the Apostles: the present one,—at Mark
iii. 16,—Luke vi. 14,—Acts i. 13. All
seem to follow one common outline, but
fill it up very differently. The following
table will shew the agreements and dif-
ferences:—

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1		Σίμων Πέτρος		
2	Ἀνδρίας	Ἰάκωβος	Ἀνδρίας	Ἰωάννης
3	Ἰάκωβος	Ἰωάννης	Ἰάκωβος	Ἰάκωβος
4	Ἰωάννης	Ἀνδρίας	Ἰωάννης	Ἀνδρίας
5		Φίλιππος		
6		Βαρθολομαῖος		Θωμᾶς
7	Θωμᾶς	Ματθαῖος		Βαρθολομαῖος
8	Ματθαῖος	Θωμᾶς		Ματθαῖος
9		Ἰάκωβος [ὁ τοῦ] Ἀλφαίου		
10	Λεββαῖος	Θαδδαῖος	Σίμων ὁ καλ. ζηλωτής	Σίμων ὁ ζηλωτής
11	Σίμων ὁ καναναῖος		Ἰούδας Ἰακώβου	
12	Ἰούδας Ἰσκαριώτης	Ἰούδας Ἰσκαριώθ.		Vacant.

From this it appears (1), that in all four
three classes are enumerated, and that
each class contains (assuming at present
the identity of Λεββαῖος with Θαδδαῖος,
and of Θαδδαῖος with Ἰούδας Ἰακώβου)
the same persons in all four, but in dif-
ferent order, with the following excep-

tions:—that (2) *Peter, Philip, James the
(son) of Alphaeus, and Judas Iscariot* hold
the same places in all four. (3) That in
the first class the two arrangements are
(a), that of Matt. and Luke (Gospel),—
*Peter and Andrew, brothers; James and
John, brothers*;—i. e. according to their

καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου

2. om δε D¹-gr (corr'd 1. m.).
om ε D¹ (corr'd 1. m.) F al.

ins καὶ βεφ ιακωβος B d Syr syr-marg.

order of calling and connexion, and with reference to their being sent out in couples, Mark vi. 7: (β) Mark and Luke (Acts),—*Peter, James, John*, (the three principal,) and *Andrew*;—i. e. according to their personal pre-eminence. In the *second* class (γ), that of Matt., Mark, and Luke (Gospel),—*Philip and Bartholomew, Matthew and Thomas*,—i. e. in couples: (δ) Luke (Acts),—*Philip, Thomas, Barth., Matthew* (reason uncertain). In the *third* class (ε), Matt. and Mark,—*James the (son?) of Alphaeus and (Lebb.) Thaddæus, Simon the Cananaean and Judas Iscariot*; i. e. in couples: (ζ) Luke (Gosp. and Acts) *James the (son?) of Alphaeus, Simon Zelotes, Judas Ἰακώβου and Judas Iscariot* (uncertain). (η) Thus in *all four*, the leaders of the three classes are the *same*, viz. *Peter, Philip, and James the (son?) of Alphaeus*; and the *traitor* is always last. (4) It would appear then that the only difficulties are these two: the identity of Lebbæus with Thaddæus, and with Judas Ἰακώβου, and of Simon *καυκαναῖος* with Simon ὁ καλ. *ζηλωτής*. These will be discussed under the names.

ἄρῳτος] Not only as regards arrangement, or mere priority of calling, but as *primus inter pares*. This is clearly shewn from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he *speaks in their name* (Matt. xix. 27; Luke xii. 41); sometimes *answers when all are addressed* (Matt. xvi. 16 ||); sometimes our Lord addresses him as *principal*, even among the three favoured ones (Matt. xxvi. 40; Luke xxii. 31); sometimes he is addressed by others as *representing the whole* (Matt. xvii. 24: Acts ii. 37). He appears as the *organ of the Apostles* after our Lord's ascension (Acts i. 15; ii. 14; iv. 8; v. 29): the first speech, and apparently that which decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of our Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 3, 9) and opening (Acts ii. 14, 41; x. 5, 46) the

doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be the *Primate of the future Church*, is as clear as the facts above mentioned. For (1) *no trace of such a pre-eminence is found in all the Epistles of the other Apostles*; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision:—or as in Gal. ii. 9, as one of the principal *σύνδοι*, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) *wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given*, (see note on Matt. xvi. 18,) but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28; xx. 26, 28; Eph. ii. 20, and many other places. Again (3) *in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition*. He exhorts the *πρεσβύτεροι* as being their *συμπρεσβύτερος* (1 Pet. v. 1): describes himself as *τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός*: addresses his second Epistle *τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν* (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles. So that *πρῶτος* here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.) ὁ λεγόμενος Πέτρος] Or Κηφᾶς, *κῆψ*, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. Ἀνδρέας] He, in conjunction with John (see note on John i. 37—41), was a disciple of the Baptist, and both of them followed our Lord, on their Master pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling (see Matt. iv. 17—22: Luke v. 1—11)—

καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, ³ Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος, ⁴ Σίμων ὁ καναναῖος καὶ Ἰούδας

BCDE
GKLM
UVX.
1. 33.

3. *rec* aft *λεββαῖος* ins *ο ἐκκληθεὶς θαδδαῖος*, with C³L *rel lat-f syrr æth arm* (C¹ is uncert, but Tisch thinks had more than *λεββ.* or *θαδ.*): *θαδδαῖος* BN 17. 124 vulg *lit-c ff, g, l* coptt: *θαδδ. ο ἐκκλ.* *λεββ.* 13. 346: *Judas zelotes* gat mm *lat-a δ g, h* (add *ei Thomas lat-a δ*): txt D 122 *ms-mentd-by-Aug lat-k Orig-lat Hesych Ruf.* (Probably *ο ἐκκλ.* *θαδδ.* found its way into the text from || Mk: then the substitution of *θαδδ.* was obvious. *Λεββαῖος* can hardly have been inserted, seeing that the name occurs no where else.)

4. at beg ins *καὶ* D *lat-h.*

rec (for *καναναῖος*) *κανανίτης*, with N *rel sah*: txt

in the narrative of which Peter is prominent, and so *πρῶτος* called as an Apostle, at least of those four. ¹ *ἰάκ. δ τ.*

2. κ. ¹ *ἰωάν.*] Partners in the fishing trade with Peter and Andrew, Luke v. 10.

3. ΦΛ. κ. Βαρθ.] Philip was called by our Lord the second day after the visit of Andrew and John, and the day after the naming of Peter. He was also of Bethsaida, the city of Andrew and Peter, James and John.

¹ *Ἀνδρέας* and *Φίλιππος* are Greek names. See John xii. 20—22. *Βαρθολομαῖος* *ἤχη τῶ*, son of Talmi or Tolomeus, has been generally supposed to be the same with Nathanael of Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as *Nathanael*, in John i. 46, to the Apostles just mentioned, with the same formula which had just been used of Philip's own call (ver. 44),—*εὐρίσκει Φίλιππος τὸν Ναθ.*:—(3) He is there, as here, and in Mark and Luke (Gospel), in *connection with Philip* (that he was his brother, was conjectured by Dr. Donaldson; but rendered improbable by the fact that John in the case of Andrew a few verses above, expressly says *εὐρίσκει τὸν ἀδελφὸν τὸν ἱδίον Σίμωνα*, whereas in ver. 46 no such specification is found):—(4) In John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where seven apostles (*μαθηταί*) are recounted.

Θωμᾶς κ. Μαθθ. ὁ τελ.] Thomas (ܬܡܪ), in Greek *Δίδυμος*, John xi. 16; xx. 24; xxi. 2. *Μαθθ. ὁ τελ.* is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him, except in these two passages. Dr. Donaldson (Jasher. p. 10 f.) believed Matthew and Thomas to have been twin brothers. Eus., H. E. i. 13, preserves a tradition that Thomas's real name was Judas: *Θωμᾶς, ὁ καὶ Ἰούδας.*

¹ *ἰάκ. δ τ.* *Ἀλφαίου*] From John xix. 25, some infer (but see note there), that Mary

the (wife) of Κλωπᾶς was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James τοῦ μικροῦ, which may be this James. Hence it would appear, if these two passages point to the same person, that *Ἀλφαῖος* = Κλωπᾶς. And indeed the two Greek names are but different ways of expressing the Hebrew name *תָּחִי*. If this be so, then this James the Less *may possibly* be the ὁ ἀδελφὸς τοῦ κυρίου mentioned Gal. i. 19 apparently as an apostle, and one of the *ἀδελφοὶ αὐτοῦ* mentioned Matt. xiii. 55 (where see note) (?). But on the difficulties attending this view, see note on John vii. 5. *Λεββαῖος*] Much difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The *rec.* reading appears to be a conjunction of the two ancient ones, *Λεββαῖος* and *Θαδδαῖος*: the latter of these having been introduced from Mark. (But it is noticeable, that in Mark D has *Λεββαῖος*.) Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with *Ἰούδας Ἰακώβου* in both Luke's catalogues, i. e. (see note there) Judas the brother (Dr. Donaldson supposed *son*: see note on Luke xxiv. 13) of James, and so son of Alphaeus, and commonly supposed to be (?) one of the *ἀδελφοὶ κυρίου* named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles: and the catholic epistle is written by a 'Judas brother of James.' What in this case the names *Λεββαῖος* and *Θαδδαῖος* are, is impossible to say. The common idea that they are cognate names, *Λεββ.* being from *לב*, heart, and *Θαδ.* from *חב*, breast, is disproved by De Wette, who observes that the latter signifies *mamma*, and not *pectus*. So that the whole rests on conjecture, which however does not contradict any known fact, and may be allowed as the only escape from the difficulty.

4. Σίμων ὁ καναν.] This is not a local name, but is derived from *קנע*

m. ch. xv. 24. 1 ἀπολωλότα 2 οἶκου Ἰσραὴλ. 7 πορευόμενοι δὲ 8 κηρύσ-
 σετε λέγοντες ὅτι 9 ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. P om.
 Acts ii. 30. 8 p 10 ἀσθενούντας θεραπεύετε, 11 νεκροὺς 12 ἐγείρετε, 13 λεπροὺς
 14 καθαρίζετε, δαιμόνια ἐκβάλλετε. 15 δωρεὰν ἐλάβετε, 16 δω-
 ρεὰν δότε. 17 μὴ 18 κτήσησθε χρυσὸν μηδὲ 19 ἄργυρον μηδὲ
 20 χαλκὸν 21 εἰς τὰς 22 ζῶνας ὑμῶν, 23 μὴ 24 πῆραν εἰς ὁδόν,
 25 μηδὲ δύο 26 χιτῶνας, μηδὲ 27 ὑποδήματα, μηδὲ 28 ῥάβδον ἄξι-
 ον 29 γὰρ ὁ 30 ἐργάτης τῆς 31 τροφῆς αὐτοῦ. 11 εἰς ἣν δ' ἂν πόλιν
 12. xxi. 14. Acts i. 18. vii. 20. xii. 28. 1 Thess. iv. 4 only. Esck. v. 1. u Acts xvii. 29. 1 Cor.
 ii. 12. James v. 8. Rev. xviii. 13 only. Isa. lx. 9. v = 1 Mk. 7 John xix. 23 ref. w = 1 Mk. (Mark
 i. 6 ref.) Xen. Anab. i. 4. 9 x 1 Mk. ref. a 1 Cor. iv. 21 al. Gen. xxxviii 18. b = ch. ix.
 11 f. Luke xv. 22 al. Gen. xiv. 23. a 1 Cor. iv. 21 al. Gen. xxxviii 18. b = ch. ix.
 37, 38. xx. 1, &c. 1 Tim. v. 18. James v. 4 al. f Wisd. xvii. 17 al. c ch. iii. 4. vi. 33 al. Pa. ex. 5.

7. om om B.

8. for θεραπεύετε, θεραπεύσατε D. rec λεπρ. καθαρ. bef νεκρ. ἐγερ., with al
 Syr-ed-Trem Cyr: txt BC'D 1. 33 latt copt sēth Chr, Cyr, Hil: aft ἐκβάλλετε PΔ syr
 Chr: om νεκρ. εγ. C³L rel lat-f Syr-mss sah sēth-mss arm Eus Ath Bas Chr-comm
 Euthym Thl Jer Ambr Juv. for ἐκβαλλ., ἐκβαλετε DF.

9. μητε (5 times) DL Eus.

10. for μη, μητε D 245. 346 lat-*k* coptt. παβδους (misunderstanding, see note)
 CP rel lat-a *k* syr copt arm Chr Thl: txt BD 1. 33 vulg lat-b c f f¹ g¹ h¹ Δ-lat Syr
 syr-mss sah sēth arm Eus₂(expt) Hil. aft ἄξιος γὰρ ins εστιν D env-y-150 latt syr
 Iren-lat Hil. rec aft αὐτοῦ ins εστιν, with P rel arm (D see above): om BCL 1
 lat-*k* coptt sēth Thl.

and notes);—but *this* prohibition rested
 on judicial reasons. See Acts xiii. 46. In
 Acts i. 8 the prohibition is expressly taken
 off: 'Ye shall be witnesses in Jerusalem,
 and in all Judea, and in Samaria, and
 unto the uttermost part of the earth.'
 And in Acts viii. 1, 5, 8, we find the re-
 sult. See ch. xv. 21—23. 8. τὰ

πρὸβ. τὰ ἀπολ. See besides ref., ch.
 ix. 36: John x. 16. 7.] This an-
 nouncement shews the preparatory na-
 ture of this first apostolic mission. Com-
 pare, as shewing the difference of their
 ultimate message to the world, Col. i.
 26—28. 8. δωρεὰν ἔλ., δωρεὰν δ.]

See Acts viii. 18—20. 9. μὴ κτή-
 σῃσθε] All the words following depend
 on this verb, and it is explained by the
 parallel expressions in Mark and Luke,
 ἵνα μηδὲν αἰρωσιν and μηδὲν αἰρετε εἰς
 τὴν ὁδόν. They were to make no pre-
 parations for the journey, but to take it
 in dependence on Him who sent them,
 just as they were. This forbidden pro-
 vision would be of three kinds (1) Money:
 in Mark (vi. 8) χαλκόν, in Luke (ix. 3)
 ἀργύριον: here all the three current
 metals in order of value, connected by the
 μηδὲ introducing a climax—no gold, nor
 yet silver, nor yet brass—in their ζῶναι
 (= βαλάντια Luke x. 4). Observe the
 exclusive and climactic μὴδὲ, twice re-
 peated—'no gold, nor even silver, nor
 even brass.' So again in ver. 10. (2)

Food: here πῆρα (θήκη τῶν ἀρτων,
 Suidas), in Mark μὴ ἄρτον, μὴ πῆραν:
 similarly Luke. (3) Clothing—μηδὲ δύο
 χιτ.: so Mark and Luke.—μηδὲ ὑποδ.;
 in Mark expressed by ὑποδεξιμένους σαν-
 δάλια: explained in Luke x. 4 by μὴ
 βαστάζειτε ὑποδ., i. e. a second pair.—
 μηδὲ ῥάβδον = εἰ μὴ ῥάβδ. μόνον Mark,
 i. e. the former depending on κτήσησθε,
 the latter on αἰρωσιν εἰς ὁδόν, which has
 not quite the precision of the other. They
 were not to procure expressly for this
 journey even a staff: they were to take
 with them their usual staff only. The
 missing of this explanation has probably
 led to the reading ῥάβδους both here and
 in Luke. If it be genuine, it does not
 mean δύο ῥάβδ.; for who would ever
 think of taking a spare staff? but a
 ῥάβδος each. The whole of this prohi-
 bition was temporary only; for their then
 journey, and no more. See Luke xxii. 35,
 36. 10. ἄξιος γάρ] This is a common
 truth of life—men give one who works
 for them his food and more; here uttered
 however by our Lord in its highest sense,
 as applied to the workmen in His vine-
 yard. See 1 Cor. ix. 13, 14: 2 Cor. xi. 8:
 3 John 8. It is (as Stier remarks, vol. i.
 p. 352, ed. 2) a gross perversion and fool-
 ish bondage to the letter, to imagine that
 ministers of congregations, or even mis-
 sionaries among the heathen, at this day
 are bound by the literal sense of our

ἡ κώμην εἰσελθῆτε, ἡ ἐξετάσατε τίς ἐν αὐτῇ ἁγίως ἐστίν, καὶ οὕτως εἰσερχόμενοι εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. καὶ ἰάν μὲν ᾧ ἡ οἰκία ἁγία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἰάν δὲ μὴ ᾧ ἁγία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐκέρχόμενοι ἐξω τῆς οἰκίας ἢ τῆς πόλεως ἐκτείνετε

11. η πόλις τις ην αν εἰσελθῆτε εἰς αὐτήν D 28 sah. om η κώμην D 1. 28. 118.
209 lat-a b d ff, h Aug.; ins aft εἰσελθῆτε L 124 sah.
12. aft αὐτήν ins λεγοντες εἰρηνη τω οικω τουτω (from Lu x. 5) DL 1 Scr's d h p q r evn-y-150 latt æth arm Thl Hil.
13. om και D: si enim D-lat. for 1st ᾧ, ην C¹. for ελθατω, εστε (eris) D: αιελητω SV al Thl. (-θωτω CL 33.) for εαν δε μη η αε, ει δε μηγε D: ει δε μη αε. L.—for 2nd ᾧ, ην C. om η bef ειρ. D¹. for προς, εφ B 243 Chr.
14. rec εαν, with CP rel: txt BDKL. rec om εξω (not clearly necessary, and not in ||), with CP rel arm: εε L al: txt BD 33 Scr's evn-y-150 latt copt æth. om της οικ. η D arm: om η L. om εκεινης D 17. 119. 120 vulg lat-a c ff,

Lord's commands in this passage. But we must not therefore imagine that they are not bound by the *spirit* of them. This literal first mission was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore in *spirit* every where to be conformed to these rules.

11. ἔτιος] *Inclined to receive you and your message,—worthy that you should become his guest:* so ἁγίος is used with reference to the matter treated of in the context, see reff. Such persons in this case would be of the same kind as those spoken of Acts xiii. 48 as *εταγμένους εἰς ζωὴν αἰώνιον*. The precept in this verse is very much more fully set forth by Luke, x. 7 ff. *ἕως ἂν ἐξέλθῃτε]* Until ye depart out of the city.

12. τὴν οἰκίαν] Not the house of the ἔτιος, for this would be sure to be worthy; but *any house*, as is necessary from the subsequent *ἰάν ᾧ ἡ οἰκ. αἴ.*, which on the other supposition (Meyer, &c.) would have been ascertained already. The full command as to their conduct, *from arriving to departing*, is given in ver. 11. Then, the subject being taken up again at their *arrival* in the city, the method of *ἐξίρασις* is prescribed to them in vv. 12, 13. When they enter into an house, (so, idiomatically, E. V.,) they are to salute it: and if on enquiry it prove worthy, then &c. See notes on ch. ix. 1, 28.

13. ἡ εἰρήνη ὑμῶν.] The peace mentioned in the customary Eastern salutation ἡ εἰρήνη. Luke has *εἰρήνη τῷ οἴκῳ τοῦτω* (x. 5). Compare with the spirit of vv. 10—13,—ch.

vii. 6. Stier remarks (Reden Jesu, i. p. 355, ed. 2), that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek *χαίρειν* instead of the Jewish form of greeting, Acts xv. 23: James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be *without any respect to the worthiness or otherwise* of the inhabitants of the house. In the case of *unworthiness*, 'let your peace return (see Isa. xlv. 23) to you,' i. e. 'be as though you had never spoken it,' *μηδὲν ἐνεργησάτω, ἀλλὰ ταύτην μὲθ' ἑαυτῶν λαβόντες ἐξέλθετε*. Euthym.

14.] See Acts xiii. 51; xviii. 6. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—'We take nothing of yours with us, we free ourselves from all contact and communion with you;' or (2),—which sense probably lies beneath both this and ver. 13, 'We free ourselves from all participation in your condemnation: will have nothing in common with those who have rejected God's message.' See 1 Kings ii. 5, where the *shoes on the feet* are mentioned as *partakers in the guilt of blood*. It was a custom of the Pharisees, when they entered Judea from a Gentile land, to do this act, as renouncing all communion with Gentiles: those then who would not receive the apostolic message were to be treated as no longer Israelites, but Gentiles. Thus the verse

11 Mt. Acts 1. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

g₁₂ h l.
arm.

aft τ. κοιν. ins ee (supplied from misunderstanding) C 33. 142. 157 Syr

15. aft και add γη C. rec γομορρων, with B rel latt Hil: txt CDLMP 1 (one ρ DL) lat-d ff₁ h k copt Chr. for εν, εν η D: εν τη D': in die D-lat.
16. εις μεσον B. οφει B'. for ακραιοι, απλουστατοι D.
17. om δε D ev-z flor lat-a c g₁ Orig spec. om υμας C'. εις τας συναγωγας αυτων D-gr.
18. for ηγ. δε κ. βασι., ηγεμονων D, βασιλεων κ. ηγεμονων Orig: reges et principes (potestates Hil) lat-a b c Hil. om δε (D above) FGLXA Syr: txt BCP rel syr

forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of. The *ἡ τῆς πόλεως* etc. brings in the alternative; "house, if it be a house that rejects you, city, if a whole city."
15.] The first *ἀμὴν* λέγ. ὑμ.; with which expression our Lord closes each portion of this discourse. *ἡμέρα κρίσεως*, the day of final judgment, = *ἡμέρα ἰσθίνῃ*, Luke x. 12. The omission of the articles does not alter the definiteness of the meaning; as in the case also of *ὁ υἱὸς τοῦ*. See note on ch. iv. 3. It must be noticed that this denunciatory part, as also the command to shake off the dust, applies only to the people of Israel, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians: but as it was not then applicable to the Gentiles, so neither now can it be to the heathen who know not God.

16—23.] SECOND PART OF THE DISCOURSE. See above on ver. 5, for the subject of this portion. 16.] *ἔγω* is not without meaning. It takes up again the subject of their sending, and reminds them Who sent them. (*ἔγω ὁ πάντα δυνάμενος*. Euthymius.) *ἀποστέλλω*, in direct connexion with their name *ἀπόστολοι*. *πρόβ. ἐν μ. λ.*] This

comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier, p. 359: see also Sir. xiii. 17. Clem. Ep. ad Cor. ii. § 5, says: *λέγει γὰρ ὁ κύριος* Ἐσθε ὡς ἀρνία ἐν μίῳ λύκων. ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει Ἐάν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; ἔπειν ὁ Ἰησοῦς τῷ Πέτρῳ Μὴ φοβεῖσθωσαν τὰ ἀρνία τοῦ λύκου· μετὰ τὸ ἀποθανεῖν αὐτὰ, καὶ ὑμεῖς μὴ φοβεῖσθε τοῦ ἀποκτείνοντος ὑμᾶς καὶ μηδὲν ὑμῖν δυνάμειν ποιεῖν· ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἰεουσίαν ψυχῆς κ. σώματος, τοῦ βαλεῖν εἰς γένναν πυρός. οἱ δφ. . . αἱ περ.] The articles are generic, as is also that before *ἀνθρ.* in the next verse, which has been mistaken, and supposed to have a distinct meaning. It is used on account of these two, οἱ δφ. . . αἱ περ. . . having just preceded. *ἀκέραιοι*, ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἀπλούς καὶ ἀποικίλος. Etym. Mag. (Meyer.) 17. *προσέχετε*] The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the *μη μεμνησθε* in ver. 19. The *δε* turns from the internal character to behaviour in regard of outward circumstances. *συνέδρια*] See Acts iv. 6, 7; v. 40. They are the courts of *seces* (on which see Deut. xvi. 18), appointed in every city, to take cognizance of causes both civil and criminal, ch. v. 21: here perhaps put for any courts of assembly in

2a
pa P.
DEF
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1. 22.

καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, * εἰς * μαρτύριον
αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ * παραδιδῶσιν ὑμᾶς,
μὴ * μεριμνήσητε πῶς ἢ τί λαλήσητε. * δοθήσεται γὰρ
ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ τί λαλήσητε. 20 οὐ γὰρ ὑμεῖς ἐστε
οἱ λαλοῦντες, ἀλλὰ τὸ * πνεῦμα τοῦ πατρὸς ὑμῶν τὸ
λαλοῦν ἐν ὑμῖν. 21 * παραδώσει δὲ ἀδελφὸς ἀδελφὸν * εἰς
* θάνατον, καὶ πατὴρ τέκνον * καὶ * ἐπαναστήσονται τέκνα
ἐπὶ γονεῖς καὶ * θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ * ὑπο-

f Luke xxi. 16 al. 9 Chroa. xxiii. 15.

g ch. xxiv. 18 j Mk. Rom. xii. 12. Mal. iii. 2.

copt arm Orig, Petr-alex.

for αχ., σταθῆσεσθαι (stabitis) D lat-a b c d ff, g, h

Iren-lat Orig-int Cyr Hil spec.

19. παραδῶσιν (grammatical correction) BE'N 1, tradiderint D-lat lat-f, g, k Cyr: παραδωσουσιν (corrū to sense) DGLX 33 latt(tradent) arm Ath most-lat-f: παραδω-
σωσιν Orig Chr: txt C E-corr' rel. (P defective.) om δοθήσεται (or -ε) to λαλή-
σειτε (or -αι) (from similarity of endings) DL flor harl' lat-k arm Orig Cyr Thl Cyr,
Op. for ὡρα, ἡμερα C' syr-jer copt. rec λαλήσετε, with KMSU: txt
BC rel.

21. [B does not ins το bef τέκνον, as Bentley.]

ἐπαναστήσεται (gramml corrū)

BA Orig Eua.

general. ἐν τ. συν. μαστιγ. ὅ. See
Acts xxiii. 19; xxvi. 11. Euseb. Hist.
Eccl. v. 16, quoting a book against the
Montanists, οὐδὲ μὴν οὐδὲ ἐν συναγωγαῖς
Ἰουδαίων τῶν γυναικῶν τις ἱμαστιγώθη
περὶ, ἢ λιθοβολήθη· οὐδαμῶς οὐδαμῶς.
The scourging in the synagogues is sup-
posed to have been inflicted by order of
the Tribunal of Three, who judged in
them. 18.] καὶ . . . 84 implies, *yes*

and moreover; assuming what has just
been said and passing on to something
more. The words are always separated,
except in the Epic poets. See Viger, ed.
Herm. p. 545 (note), 844: Hartung, Par-
tikellehre, i. 181 f.: Klotz ad Devar. p.
646.

ἡγεμόνας—Proconsuls, Pro-
praetors, Procurators, as (Pontius Pilate,) Felix, Festus, Gallio, Sergius Paulus.

βασιλεῖς, as (Herod.) Agrippa.
The former verse was of *Jewish* persecu-
tion; this, of *Gentile*: the concluding
words shew that the scope of both, in the
divine purposes, as regarded the Apostles,
was the same, viz. εἰς μαρτ. αὐτ. κ. τ. ἔθν.
The μαρτ. is in both senses—a testimony
to, and against them (see ch. viii. 4, note),
and refers to both sets of persecutors:
αὐτοῖς, to *them*, i. e. the Jews (not the
ἡγ. καὶ βασ., for they are in most cases
Gentiles themselves), καὶ τοῖς ἔθν. It
was a testimony in the best sense to Ser-
gius Paulus, Acts xiii. 7, but against
Felix, Acts xxiv. 25; and this double
power ever belongs to the word of God as
preached—it is a διστομος ῥήματι (Rev.

i. 16; ii. 12).

19.] μὴ μεριμνήσητε
—take not anxious (or distracting)
thought. A spiritual prohibition, answer-
ing to the literal one in vv. 9, 10. See

Exodus iv. 12. 20. εὖ γὰρ ἔρ.
κ. τ. λ.] This shews the reference of the
command to a future mission of the Apos-
tles, see John xv. 26, 27. (1) It is to be
observed that our Lord never in speaking
to His disciples says *our* Father, but either
my Father (ch. xviii. 10), or *your* Father
(as here), or both conjoined (John xx. 17);
never leaving it to be inferred that God is
in the same sense His Father and our Fa-
ther. (2) It is also to be observed that
in the great work of God in the world,
human individuality sinks down and va-
nishes, and God alone, His Christ, His
Spirit, is the great worker, as here οὐχ
ὑμεῖς ἵστε . . . ἀλλὰ τὸ πν. τοῦ π. ὑμ.

21.] Spoken perhaps of official in-
formation given against Christians, as
there are no female relations mentioned.
But the general idea is also included.

22. πάντων] i. e. *all else but your-
selves*; not, as De Wette so often inter-
prets, 'a strong expression, intended to
signify many, or the majority of mankind.'

ὁ δὲ ὑπομ.] In order to under-
stand these words it is necessary to enter
into the character of our Lord's prophe-
cies respecting His coming, as having an
immediate literal, and a *distant foresha-
dowed* fulfilment. Throughout this dis-
course and the great prophecy in ch. xxiv.,
we find the first apostolic period used as

τὸν οἰκοδεσπότην Βεελζεβούλ ἐπικάλεσαν, πῶς μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; ²⁶ μὴ οὖν φοβήθητε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται. ²⁷ ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἶπατε ἐν τῇ φωτί, καὶ ὃ εἰς τὸ οὐς ἀκούετε κηρύττετε ἐπὶ τῶν δωματίων. ²⁸ καὶ μὴ φοβήθητε ἀπὸ τῶν

ch. xx. 1, 11
nl. 7
a = act, here only, 3 Kings vii. 1, 2, 3, 4, 5, 18 al.
ver. 26 only t.
ch. viii. 24
v = Luke ii. 35, xii. 2, Eph. iii. 6 al.
Str. i. 30, w ch. iv. 6.
x = Luke xii. 3. Gen. Apoc. ix. 1.
y Luke i. 44. Acts xi. 25. 1 Kings xli. 21.
a ch. xxiv. 17 & Mt. Luke v. 19. xii. 8. xvii. 31. Acts x. 9 only 2 Kings xli. 2.
xii. 4 only. Lev. xxvi. 2. Deut. xvii. 10. Jer. i. 17. Esch. liii. 9.
s Prov. i. 21.
b w. ἀκούε, Luke

²⁶. τῷ δευτέρῳ L ενν-86-y vulg lat-δ f ff, g, syr. τῷ οἰκοδεσποτῇ (grammatically) B¹. βεελζεβούλ BM, βελζεβούλ DLX lat-ε copt, beelzebub vulg lat-c, g, Syr, beelzebub lat-δ: txt C rel lat-a f ff, g, h syr goth æth arm. rec καλεσαν (corrupt to more usual word, and avoidance of the unusual constr), with 1 latt: καλουσιν D: καλεσαντο L: απικαλεσαν U Chr Thdrt Thl: txt BC rel 33 Eus Ath Cyr Thl-ms. τοὺς οἰκιακοὺς B¹ (see above).

²⁷. for κηρύττετε, κηρύττετε D Orig Eus; κηρυχθήσεται L.

²⁸. for φοβήθητε, φοβείσθε C rel Justin Ephr Eus Cyr Thdrt: txt B [sic in cod, not

have no worse. The threefold relation of our Lord and His followers here brought out may thus be exemplified from Scripture: μαθητῆς and διδάσκαλος, Matt. v. 1; xxiii. 8: Luke vi. 20; δούλος and κύριος, John xiii. 13: Luke xii. 35—48: Rom. i. 1: 2 Pet. i. 1: Jude 1; οἰκοδεσπότης and οἰκιακοί, Matt. xxvi. 26—29 ||: Luke xxiv. 30: Matt. xxiv. 45 ff. ||. καὶ ὁ δεῦλος &c. . . is a broken construction; it would regularly be καὶ τῷ δεύλῳ, ἵνα κ.τ.λ. ²⁶. Βεελζεβούλ] (Either ʔḡ ʔḡ, 'lord of dung,'—or as in 2 Kings i. 2, ʔḡ ʔḡ, 'lord of flies,'—a god worshipped at Ekron by the Philistines; there is however another derivation more probable than either of these, upheld by Meyer (referring to Buxtorf, Lex. Talm. p. 333), from ʔḡ and ʔḡ, a house, by which it would exactly correspond to οἰκοδεσπότης)—A name by which the prince of the devils was called by the Jews, ch. xii. 24,—to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called Him Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions.

²⁸. μὴ οὖν] The force of this is: 'Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn, need not fear.' Compare Rom. viii. 37. οὐδὲν γάρ ἐστιν] This solemn truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17; xii. 2. The former part of the verse

drew comfort and encouragement from the past: this from the future. 'All that is hidden must be revealed—(1) it is God's purpose in His Kingdom that the everlasting Gospel shall be freely preached, and this purpose ye serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter: and (3) fear them not, for, under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that sent you' (ch. xiii. 43). τίνος γὰρ ἔκκεν ἀλγείτε; οὐ γόητας ὑμᾶς καλοῦσι καὶ πλάνους; ἀναμείνατε μικρόν, καὶ σωτήρας ὑμᾶς καὶ εὐεργέτας τῆς οἰκουμένης προσκεροῦσιν ἅπαντες. Chrys. Hom. xxxiv. p. 390.

²⁷.] An expansion of the duty of freeness and boldness of speech implied in the last verse. The words may bear two meanings: either (1) that which Chrysostom gives, taking the expressions relatively, ἐπειδὴ μόνοις αὐτοῖς διελέγετο καὶ ἐν μικρᾷ γωνίᾳ τῆς Παλαιστίνης, διὰ τοῦτο εἶπεν "ἐν τῇ σκοτίᾳ," καὶ "εἰς τὸ οὐς," πρὸς τὴν μετὰ ταῦτα παρήρσιαν ἰσχυμένην, Hom. xxxiv. p. 390; or (2) as this part of the discourse relates to the future principally, the secret speaking may mean the communication which our Lord would hold with them hereafter by His Spirit, which they were to preach and proclaim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied.

There is no need, with Lightfoot and others, to suppose any allusion to a custom in the synagogue, in the words εἰς τὸ οὐς ἀκούετε. They are a common expression derived from common

c (-vv) Mark ^c ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενων BCDEF
 xii. 5. Luke ^c ἀποκτεῖναι φοβέσθε δὲ μᾶλλον τὸν δυνάμενον καὶ GK1.M
 xii. 4. 2 Cor. ^c φοβέσθε φοβήθητε, with DL rel: txt B(Mai) C. SUVX2
 iii. 6. Rev. ^d ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. 29 οὐχὶ 1. 33.
 vi. 11.
 d Sir. xi. 29.
 csk. v. 22, 20.
 80. xiii. 15, 33. Luke xii. 5 al. see Josh. xviii. 16 Heb.

as Btly] DS 1. 33 hom-CI Constt.

rec αποκτείνοντων, with B Orig Eus.; απο-
 κτείνοντων F(Wtat) GL rel Chr Cyr Thdrt Thl: txt CDUAN 1. for αποκτείναι,
 σφαζαι D'. rec (for φοβέσθε) φοβήθητε, with DL rel: txt B(Mai) C. Ins
 την bef ψυχην and το bef σωμα F(Wtat) rel Thl: om BCDLX 1. 33 Justin hom-CI
 Thdot Constt Clem Orig., εις γενναν D latt Iren-lat Cyr Lucif.

life: we have it in a wider sense Acts xi. 22, and Gen. i. 4. *ἐπὶ τῶν δ.*]

On the flat roofs of the houses. Thus we have in Josephus, ἀναβάς ἐπὶ τὸ ῥίγος καὶ τῇ δεξιᾷ καταστίλας τὸν θόρυβον αὐτῶν . . . ἴην . . . B. J. ii. 21. 5.

26.] φοβέσθαι ἀπὸ is a Hebraism, ἵπκτ, The present indicates the *habit*. On the latter part of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as 'the only passage of Scripture whose words may equally apply to God and the enemy of souls.' He himself is strongly in favour of the latter interpretation, and defends it at much length; but I am quite unable to assent to his opinion. It seems to me at variance with the connexion of the discourse, and with the universal tone of Scripture regarding Satan. If such a phrase as φοβέσθαι τὸν διάβολον could be instanced as = φυλάσθαι τὸν δ., or if it could be shewn that any where power is attributed to Satan analogous to that indicated by ὁ δυνάμιος καὶ ψ. κ. σ. ἀπολείπει ἐν γ., I should then be open to the doubt whether he might not here be intended; but seeing that φοβέσθαι ἀπὸ indicating terror is changed into φοβέσθαι so usually followed by τὸν θεόν in a higher and holier sense (there is no such contrast in ver. 26, and therefore that verse cannot be cited as ruling the meaning of this), and that GOD ALONE is throughout the Scripture the Almighty dispenser of life and death both temporal and eternal, seeing also that Satan is ever represented as the condemned of God, not ὁ δυν. ἀπολ., I must hold by the general interpretation, and believe that both here and in Luke xii. 3—7 our Heavenly Father is intended as the right object of our fear. As to this being inconsistent with the character in which He is brought before us in the next verse, the very change of construction in φοβέσθαι would lead the mind on, out of the terror before spoken of, into that better kind of fear always indicated by

that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. 'Fear Him who is the only Dispenser of Death and Life: of death, as here; of life, as in the case of the sparrows for whom He cares.' 'Fear Him, above men: trust Him, in spite of men.' In preparing my 2nd edn., I carefully reconsidered the whole matter, and went over Stier's arguments with the connexion of the discourse before me, but found myself more than ever persuaded that it is quite impossible, for the above and every reason, to apply the words to the enemy of souls. The similar passage, James iv. 12, even in the absence of other considerations, would be decisive. Full as his Epistle is of our Lord's words from this Gospel, it is hardly to be doubted that in εἰς ἑσπιν ὁ νομοθετῆς καὶ κριτῆς, ὁ δυνάμιος σώσει καὶ ἀπολείπει, he has this very verse before him. This Stier endeavours to escape, by saying that ἀπολείπει barely, as the opposite to σώσει, is far from being = ψυχὴν ἀπολείπει in a context like this. But as connected with νομοθετῆς καὶ κριτῆς, what meaning can ἀπολείπει bear, except that of eternal destruction? The strong things which he says, that his sense will only be doubted as long as men do not search into the depth of the context, &c. do not frighten me. The depth of this part of the discourse I take to be, the setting before Christ's messengers their Heavenly Father as the sole object of childlike trust and childlike fear—the former from His love,—the latter from His power,—His power to destroy, it is not said, *them*, but absolute, *body and soul*, in hell. Here is the true depth of the discourse: but if in the midst of this great subject, our Lord is to be conceived as turning aside, upholding as an object of fear the chief enemy, whose ministers and subordinates He is at the very moment commanding us *not to fear*, and speaking of *him* (which would indeed be an "ἀπαξ λεγόμενον horrendum") as ὁ δυνάμιος

δύο 'στρουθία 'άσσαρίου πωλείται; καὶ ἐν ἐξ αὐτῶν ¹ Luke xii. 6.
 οὐ 'πείσεται ἐπὶ τὴν γῆν 'ἄνευ τοῦ πατρὸς ὑμῶν. ² only.
 30 ὑμῶν ³ Eccles. xii.
 δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι 'ῥιθμυζόμεναι εἰσίν. ⁴ Luke xii. 6.
 31 μὴ οὖν φοβείσθε· πολλῶν 'στρουθίων 'διαφέρετε ὑμεῖς. ⁵ only 7. gen.
 32 'πᾶς οὖν 'ὅστις 'ὁμολογήσει ἐν ἐμοὶ 'ἐμπροσθεν τῶν ⁶ as Rev. vi. 6.
 ἀνθρώπων, 'ὁμολογήσω καὶ γὼ ἐν αὐτῷ 'ἐμπροσθεν τοῦ ⁷ 4 Kings vii.
 πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. ⁸ h AKOS iii. 6.
 33 ὅστις δὲ 'ἁρνή- ⁹ i Pet. iii. 1.
 σται με 'ἐμπροσθεν τῶν ἀνθρώπων, 'ἁρνήσομαι καὶ γὼ ¹⁰ iv. 9 only.
 αὐτὸν 'ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. ¹¹ k Luke xii. 7.
 34 μὴ 'νομίσητε ὅτι ἦλθον 'βαλεῖν εἰρήνην ἐπὶ τὴν ¹² Rev. vii. 9
 γῆν· οὐκ ἦλθον 'βαλεῖν εἰρήνην ἀλλὰ 'μάχαιραν. ¹³ only. Pa.
¹⁴ cxlvi. 4.
¹⁵ 1 ch. vi. 36 al.
¹⁶ 2 Mac. xv.
¹⁷ 10. 8 Mac.
¹⁸ vi. 36.
¹⁹ m ch. vii. 34
²⁰ refl.
²¹ a const. Luke
²² xii. 8 b.
²³ only. = John
²⁴ xii. 42.
²⁵ Rom. x. 9, 10.

o = ch. v. 16. xxvi. 70 al.

p ch. xxvi. 70, 72 | Luke xii. 9 al. Gen. xviii. 15. Wlad. xli. 27. xvi.
 16. xlv. 10 only. q ch. xx. 10. Luke ii. 44. iii. 28. not Mt. nor John. Acts vii. 26 al. 1 Cor.
 vii. 26, 28. 1 Tim. vi. 8 only r. 2 Mac. iv. 33 al. Ps. xlii. 21 Symm. r = John xx. 26. James
 iii. 2. Rev. xiv. 16, 19. Ezech. xxxiii. 24. s Rom. vii. 35 al. Jer. ix. 16. xiv. 18.

29. ins του bef ασσαριου D¹. πωλουνται D.
 30. for ὅμων δε, αλλα D lat-a b c ff, g₁ & Clem Hil. aft κεφαλας ins ὅμων DL
 (lat-a b c g₁ & Syr copt aeth Iren-lat Hil?).
 31. rec φοβηθητε, with C rel: txt BDL 1. 33 Orig Cyr.
 32. for εν αυτω, αυτον D¹(L) latt Hil Did: om D-lat.—αυτ. bef καγω L. (lat-a def.)
 rec om τοις, with DL rel Clem Orig₂: ins B[sic in cod] CKV 33(appy) Orig,
 Chr.
 33. rec (for δε) δ' αυ, with D rel Orig₂: txt BC(δ') L. (33 def.) αρνησεται LX:
 απαρησηται (αν having been interpolated has been mistaken for απ) C 1 Orig₂ (33
 def.) res αυτον bef καγω, with C rel syrr aeth Orig₁: txt BDA 1. 33 latt (syr-ca)
 goth arm Orig₂ Chr Cyr Thdrt Hil. rec om τοις, with CD rel Orig₂: ins BVX
 Orig₁.

κ. ψ. ε. σω. ἀπολίσαι ἐν γένει, to my
 mind all true and deep connexion is
 broken. It is remarkable how Stier, who
 so eloquently defends the insertion of ὅτι
 σου ἢ δύναμις in the Lord's Prayer, can
 so interpret here. Reichel (whose works
 I have not seen) seems by a note in Stier,
 p. 380, to maintain the above view even
 more strongly than himself. Lange also,
 in the Leben Jesu, ii. 2, p. 721, main-
 tained this view: but has now, Bibelwerk
 i. p. 150, retracted it, for reasons the same
 as those urged here.

29. στρουθία] This
 word, derived from 'as,' was used in
 Greek and Hebrew (צִפְּרִי) to signify the
 meanest, most insignificant amount: see
 Buxtorf, Lex. Chald. sub voce.

καὶ, and yet: see examples in Hartung,
 Partikellehre, i. 147. 6.

περ. ἐπ. τ. γ.] which birds do when struck vio-
 lently, or when frozen, wet, or starved =
 die, ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεημοῦνον
 ἰνώπιον τοῦ θεοῦ, Luke xii. 6.

30.] See 1 Sam. xiv. 45: Luke xxi. 18:
 Acts xxvii. 34. The ὅμων is emphatic,
 corresponding to the ὑμεῖς at the end of
 ver. 31. But the emphatic ὑμεῖς, spoken
 directly to the Apostles, is generalized

immediately by the πᾶς οὖν in ver. 32.

32. ὁμολ. ἐν ἐμοί] A Hebraistic or
 rather perhaps Syriac mode of expression
 (De Wette) for, 'shall make me the object
 of His acknowledgment among and before
 men.' The context shews plainly that it
 is a practical consistent confession which
 is meant, and also a practical and end-
 uring denial. The Lord will not confess
 the confessing Judas, nor deny the deny-
 ing Peter; the traitor who denied Him in
 act is denied: the Apostle who confessed
 Him even to death will be confessed. Cf. 2
 Tim. ii. 12. We may observe that both in
 the Sermon on the Mount (ch. vii. 21—23)
 and here, after mention of the Father, our
 Lord describes Himself as the Judge and
 Arbitrator of eternal life and death.

34.] In Luke xii. 51—53 this announce-
 ment, as here, is closely connected with
 the mention of our Lord's own sufferings
 (ver. 38). As He won His way to victory
 through the contradiction of sinners and
 strife, so must those who come after Him.
 The immediate reference is to the divisions
 in families owing to conversions to Chris-
 tianity. Ver. 35 is quoted nearly literally
 from Micah vii. 6. When we read in Com-
 mentators, e. g. De Wette, that these divi-

t here only t. Dest. xlv. 6
 Aq. in Append.
 u Micah vii. 6.
 v = Luke xii. 53 bis (John iii. 2, v. Rev. xii. 23. xxi. 29, xxii. 17) only. Gen. xxxviii. 11, 24.
 w ch. viii. 14
 Lake xii. 53 bis only.
 Ruth i. 14.
 x ver. 29 only t. = Act. xxvi. 13. Philen. 16. 1 Kings xv. 29.
 w. gra., Acts xlii. 46.
 Rom. i. 22.
 Heb. xi. 32.
 Wied. iii. 5.
 a Mark viii. 24.
 c ch. vi. 25 refl.
 o = ver. 14 refl.

35 ἦλθον γὰρ 'διχάσαι ἃ ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. 37 ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, 38 καὶ ὁς ὠ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μου ἄξιος. 39 ὁ ἐϋρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ ἐϋρήσει αὐτήν. 40 ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστεί-

b = ch. xi. 29, xvi. 25. Rev. xviii. 14. Prov. ii. 20.
 d ch. xvi. 25 | Mk. Luke xvii. 33. John xii. 25. Sir. xx. 22.

35. for ἀνθρωπον, υιον D [42]. 114² lat-δ c ff¹ g, h l syr-cu Hil. Op.

37. om 2nd clause (homaeotele) B' (but in marg by same hand) D syr-ms Cyp¹ (but ins.) Eus(expr, as belonging to Mt).

39. for καὶ ο, ο δε D Tert.

sions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God, *results* are all *purposed*.

36. τοῦ ἀνθρ.] The article is generic, and is rightly rendered in the E. V. 'a man's foes,' &c. See on ch. ix. 1.

37.] Compare Deut. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words ἀξιός μου there lies an exceeding great reward which counterbalances all the *seeming asperity* of this saying.

38.] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters. See ch. xvi. 21; Mark x. 21; Luke ix. 23. He does not here plainly mention *His* Cross; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true.

Neander (Leben Jesu, p. 546, note) quotes from Plutarch, de sera numinis vindicta, c. ix., καὶ τῷ μὲν σώματι τῶν κολαζομένων ἱκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρὸν (meaning, as he explains it, a *guilty conscience*),—as a proof that our Lord used this saying without any conscious reference to His own Death. But he confesses that if the ὑφ' οὖν of John xii. 32 is to be understood as there interpreted (ver. 33), he should be ready to allow the allusion here also. Seeing then that we do thus understand it, his inference has no value for us. Besides which, the passage of Plutarch does not even prove the ex-

pression to have been proverbial.

39. ψυχὴν . . . αὐτήν] refer to the *same thing*, but in somewhat different senses. The *first* ψυχὴ is the *life of this world*, which we here all count so dear to us; the *second*, implied in αὐτήν, the *real life of man* in a blessed eternity.

εὐρὼν = φίλων, John xii. 25 = ὥσαι θίλων, Mark viii. 34. The past participles are used proleptically, with reference to that day when the loss and gain shall become apparent. But εὐρὼν and ἀπολίσας are again somewhat different in position: the first implying *earnest desire* to save, but not so the second any will or voluntary act to destroy. This is brought out by the ἕνεκεν ἐμοῦ, which gives the ruling providential arrangement whereby the ἀπολίσας is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for Christ's sake, we cannot fail to recognize in it a far deeper sense, in which he who loses his life shall find it. In Luke ix. 23, the taking up of the cross is to be καθ' ἡμέραν; in ch. xvi. 24 || Mk. ἀπαρνῆσθαι ἑαυτὸν is joined with it. Thus we have the crucifying of the life of this world,—the death to sin spoken of Rom. vi. 4—11, and life unto God. And this life unto God is the real, true ψυχὴ αὐτοῦ, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note.

40.] Here in the conclusion of the discourse, the Lord recurs again to His Apostles whom He was sending out. From ver. 32 has been connected with πᾶς ὄστις, and therefore general. δέχεται, see

λαττά με. ⁴¹ ὁ δὲ δέχόμενος προφήτην εἰς ὄνομα προ-
φήτου μισθὸν προφήτου λήμψεται· καὶ ὁ δέχόμενος
δικαίον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.
⁴² καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτή-
ριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἂμὴν λέγω
ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. XI. ¹ Καὶ
ἐγένετο ὅτε ἐτέλειεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα
μαθηταῖς αὐτοῦ, μετέβη ἑκείθεν τοῦ διδάσκειν καὶ
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

² Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῇ δεσμοτηρίῳ τὰ

12, 21. I Rev. iii. 15 bis, 16 only. Prov. xxv. 25. Sir. xliii. 20 only. clippa, here only.
Λαττά: ψυχροῦ. Herod. ii. 87. a vv. 15, 25. a constr. w. particp., here only, see
Josh. iii. 17. iv. 1. o here only. exc. Luke (ii. 18 ap. Acts vii. 44 ap.) and Paul. (1 Cor. ix. 17
ap.) Judg. v. 9. Dan. i. 5 Theod. p. ch. xii. 9 xv. 29. John vii. 3. Acts xviii. 7. q constr., ob.
ii. 18 rev. Acts v. 21, 23. xvi. 26 only. Gen. xxxix. 22 bis. xl. 5, 6 only.

⁴¹ om ver D (from similar beginning of ver 40?).

⁴² αὖ BD 83: εἰαν CPZ rel. for μικρῶν, ελαχίστων D latt copt goth Cyrp Hil
Ang Op. aft ποτηριον ins υδατος D latt syr-cu copt goth aeth arm Clem Orig, Hil.
ψυχροῦ ΜΧΖ 33 Scr's a b d s ev-y. om μόνον D 6. 53. 59 syr-cu copt
goth Cyrp. for ἀπολεσῇ τον μισθον, ἀποληται ο μισθος D lat-a b c g, h copt aeth
Cyrp Aug₁ [lat-a defective.]

ver. 14; but it has here the wider sense of not only receiving to house and board,—but receiving in heart and life the message of which the Apostles were the bearers. On the sense of the verse, see John xx. 21, and on τὸν ἀποστείλαντά με, ἐγὼ ἀποστείλλω ὑμᾶς, ver. 16, and Heb. iii. 1. There is a difference between the representation of Christ by His messengers, which at most is only official, and even then broken by personal imperfection and infirmity (see Gal. ii. 11; iv. 13, 14),—and the perfect unbroken representation of the Eternal Father by His Blessed Son, John xiv. 9: Heb. i. 3.

⁴¹ μισθὸν προφήτου] ὅλον κτὸς τὸν προφήτην ἢ δικαίον διέχοντα λαβεῖν, ἢ ὅλον ἐκείνος μίλλει λαμβάνειν. Chrysost. Hom. xxxv. p. 401.

εἰς ὄνομα, a Hebraism (עֲלֵי) because he is: i. e. 'for the love of Christ, whose prophet he is.' The sense is, 'He who by receiving (see above) a prophet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into, these states as appointed by Me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.'

⁴² τὸν μικρῶν] To whom this applies is not very clear. Hardly (De Wette) to the despised and meanly-esteemed for Christ's sake. I should rather imagine some children may have been present: for of such does our Lord generally use this term, see

ch. xviii. 2—6. Though perhaps the expression may be meant of lower and less advanced converts, thus keeping up the gradation from προφήτης. This however hardly seems likely: for how could a disciple be in a downward gradation from δικαίος? I may observe that Meyer denies the existence of the Rabbinical meaning of *disciples* commonly attributed to תַּלְמִיד, little ones. In the passage from Bereschith Rabba quoted by Wetstein to support it, the word, he maintains, from the context, means *parvuli, children, not disciples*. τὸν μισθ. αὐτ.] His (i. e. the doer's) reward: not, 'the reward of one of these little ones,' as before μισθ. προφ., μισθ. δικαίου:—the article here makes the difference: and the expression is reflective.

XI. 1. ἐκείθεν] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capernaum, but on a journey, see ch. ix. 35. αὐτῶν is also indeterminate, as in ch. iv. 23; ix. 35.

2—30.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE THEREON TO THE MULTITUDE. Luke vii. 18—35. There have been several different opinions as to the reason why this enquiry was made. I will state them, and append to them my own view. (1) It has been a very generally received idea that the question was asked for the sake of the disciples themselves,

s absol., of Jesus, Matt. i. 17 only. Mark ix. 41 only in Gosp. Exp. passim.

ἔργα τοῦ *Χριστοῦ, πέμψας ἑὰν τῶν μαθητῶν αὐτοῦ

BCDE
GKL
PSUV
ZΔ1.3

1 Pet. v. 12 (a). Rev. i. 1. 2 John 12. 2 John 12.

CHAP. XI. 2. for χριστου, η̅σου D 61. 234. 421 Scr's q r evn-p-z syr-cu aeth Orig Chr: αυτου syr-marg. rec (for dia) δυο (|| Luke), with C^oL rel vulg lat-ff¹ 91,2 syr-marg copt aeth Orig Chr Cyr: txt BC^oDPZΔ 33 syrr goth arm, discipulos (for δ. r. μωθ.) latt syr-cu Dial Hil Juv.

with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view is ably maintained by Chrysostom: τίνος οὖν ἔνικεν ἐπιμψεν ἑωτῶν; ἀπεκρίθων τοῦ Ἰησοῦ οἱ Ἰωάννου μαθηταί· καὶ τοῦτο παντὶ που δῆλόν ἐστι· καὶ ζηλοτύπως αἰεὶ πρὸς αὐτὸν εἶχον. καὶ δῆλον ἐξ ὧν πρὸς τὸν διδάσκαλον εἶλεον (John iii. 26), καὶ πάλιν (John iii. 25), καὶ αὐτῷ πάλιν προσελθόντες εἶλεον (Matt. ix. 14),—οὕτω γὰρ ἦσαν εἰδότες τις ἦν ὁ χριστός, ἀλλὰ τὸν μὲν Ἰησοῦν ἀνθρώπου ψιλὸν ὑποκείμενους, τὸν δὲ Ἰωάννην μίζονα ἢ κατὰ ἀνθρώπου, ἐδάκνοντο εὐδοκίμουνα τοῦτον ὄρωντες, ἐκείνον δὲ, καθὼς εἶπε, λοιπὸν λίγοντα. Hom. xxxvi. p. 408. And similarly Euthymius and Theophylact. This view is also adopted and eloquently defended by Stier, Reden Jesu, 2nd edn., i. p. 392, seq. The objections to this view are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by Stier with a supposition that John *allowed the enquiry to be made* in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was *John's* satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian (cont. Marc. iv. 18, vol. ii. p. 402, ed. Migne, not iv. 5, as Dr. Wordsworth: nor is there any ambiguity in the main features of his view, as Dr. W. implies) and others, and advocated by De Wette, who thinks that the doubt was not perhaps respecting our Lord's mission, but His way of manifesting Himself, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen (in loc.) and Neander (Leben Jesu, p. 92) suppose the ground of the doubt to have lain partly in the Messianic idea of the Baptist, partly in the weakening and bedimmed effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines

that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. (Hor. Hebr. in loc.) This however is refuted by Schöttgen (Hor. Hebr. in loc.). The author of the Quaestiones et Resp. ad Orthodoxos among the works of Justin Martyr suggests, and Benson (Hulsean Lectures for 1820, p. 58 sqq.) takes up, the following solution: ἐκτεῖν διάφοροι φῆμαι περὶ ὧν ποιήσατο θαυμάτων ὁ Ἰησοῦς διέτρεχον, τῶν μὲν λεγόντων, Ἠλίας ἵστιν ὁ ταῦτα ποιῶν τῶν δὲ, Ἰερემίας· τῶν δὲ, ἄλλος τις τῶν προφητῶν ταύτας τὰς φήμας ἀκούων ὁ Ἰωάννης ἐν τῇ ἐρετῇ πέμπει τοὺς μαθητάς αὐτοῦ μαθεῖν εἰ ὃ τὰ σημεῖα ποιῶν αὐτός ἵστιν ὁ ὕψ' αὐτοῦ μαρτυρηθεὶς, ἢ ἑτερός τις ὁ παρὰ τῶν πολλῶν θρυλλούμενος. γνοὺς δὲ ὁ Ἰησοῦς τοῦ Ἰωάννου τὸν σκοπόν, ἐπὶ τῆς παρουσίας τῶν μαθητῶν Ἰωάννου ποιήσας πολλά θαύματα, πέθων αὐτοὺς καὶ τὸν Ἰωάννην δι' αὐτῶν ὡς αὐτὸς εἶη ὁ πεποιθώς καὶ τὰ ἐκ' ὀνόματι ἑτέρων φημιζόμενα θαύματα, ὁ ὕψ' αὐτοῦ μαρτυρηθεὶς. Resp. 38, p. 456. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to *John*, and not to the disciples, who are bonâ fide messengers and nothing more:—πορευθέντες ἀπαγγέilate Ἰωάννη can I think bear no other interpretation: and again the words μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἰμοὶ μοι equally apply to John in the first place, so that, in some sense, he had been offended at Christ. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any real doubt that our Lord was ὁ ἐρχόμενος, seeing that he himself had borne repeatedly such notable witness to Him, and that under special divine direction and manifestation (see ch. iii. 16, 17: John i. 26—37). The idea of his objective faith being shaken by his imprisonment is quite inconsistent not only with John's character, but with our Lord's discourse in this place, whose description of him seems almost framed to guard against such a supposition. The last hypothesis (that of the Pseudo-Justin) is hardly probable, in

³ εἶπεν αὐτῷ Σὺ εἶ ὁ ἑρχόμενος, ἢ ἕτερον ᾧ προσδοκώ-
 μιν; ⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες
 ἀπαγγεῖλατε Ἰωάννῃ ὃ ἀκούετε καὶ βλέπετε. ⁵ τυφλοὶ
 ἀναβλέπουσιν καὶ ὡλοὶ περιπατοῦσιν, ⁶ λεπροὶ καθα-
 ρίζονται καὶ κωφοὶ ἀκούουσιν καὶ νεκροὶ ἐγείρονται καὶ

x = ch. xx. 24. Acts ix. 12 al. 2 but see 1 Kings xiv. 27. Isa. xlii. 18. (-ψψ, Luke iv. 18.)
 21 al. 2 ch. viii. 2 ref. a = N. T. psalm. ch. x. 8 ref. Isa. xxvi. 19. y ch. xv. 20,
 21 al.

3. ο ἰσχυρότερος οὗτος ἐστίν, D¹, qui venturus est latt Hil.

4. for καὶ ἀποερ., ἀποερ. δε D lat-a b c ff₁ g₁ h.

5. om 1st καὶ ZD vulg lat-c f ff₁ g₁ h copt sēth arm Orig₂: om κ. ὡλοὶ περιπ.
 D 28. rec om καὶ bef νεκροὶ, with C rel vulg lat-c f ff₁ g₁ h copt sēth Ori₃ Hil:
 ins BDLPZA 1 lat-a b g₁ syrr syr-cu goth arm Chr Bas-sel.

the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that *one form* of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all these reports, being himself fully convinced Who this Wonderworker was, was becoming impatient under the slow and unostentatious course of our Lord's self-manifestation, and desired to obtain from our Lord's own mouth a declaration which should set such rumours at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexcusable, who should be offended in Him. And the return message is so far from being a satisfaction designed for the *disciples*, that they are sent back like the messenger from Gabii to Sextus Tarquinus, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it. It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not τοῦ Ἰησοῦ, but τοῦ χριστοῦ: the only place where that name, standing alone, is given to our Lord in this Gospel. So that it would seem as if the Evangelist had purposely avoided saying τοῦ Ἰησοῦ, Vol. I.

to shew that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer—the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such ideas. 2. ἀκούσας] From his own disciples, Luke vii. 18. The place of his imprisonment was Machærus. ὁ μὲν ὑποψία τοῦ Ἡρώδου δεισμός ἐς τὸν Μαχαιρούντα πέμψεις, . . . (μεθόριον δὲ ἵστι τῆς τε Ἀρίτα καὶ Ἡρώδου ἀρχῆς) . . . ταύτη ἐκιννυται, Jos. Antt. xviii. 5. 2. 4.] ἐν ἐκείνῃ τῇ ὥρᾳ ἔτε-
 ράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστι-
 γων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς
 πολλοῖς ἐχαρίσατο βλέπειν. Luke, ver. 21.
 From καὶ ἀποκριθεὶς . . . ἐγώ, is nearly
 verbatim in the two Gospels. 5.] The
 words νεκροὶ ἐγ. have raised some diffi-
 culty; but surely without reason. In Luke,
 the raising of the widow's son at Nain
 immediately precedes this message; and
 in this Gospel we have had the ruler's
 daughter raised. These miracles might
 be referred to by our Lord under the
 words νεκ. ἐγ.; for it is to be observed
 that He bade them tell John not only
 what things they saw, but what things they
 had heard, as in Luke. It must not
 be forgotten that the words here used by
 our Lord have an inner and spiritual sense,
 as betokening the blessings and miracles
 of divine grace on the souls of men, of
 which His outward and visible miracles

b l. Luke iv. 18, from Isa. lxi. 1. c omittit, para. 1. Heb. iv. 2. 6 only. (Luke xvi. 6 ref.) act. Rev. x. 7. (xiv. 6 v. r.) d ch. v. 8 ref. e w. 3v, ch. xiii. 57. xxvi. 81, 88. Mark vi. 5. 3. m. Sir. ix. 5. xliii. 8. xxxv. (xxxix.) 16 only. h = l. ch. xii. 20 (from Isa. xlii. 8). xxvii. 29, &c. Xea. Anab. i. 5. 1. i ch. xxiv. 29 al. Ps. xlvii. 7. k = here (b) and l. L. (1 Cor. vi. 19) only. Prov. xxv. 15. xxi. 22 only. σκολάε μαλακόντι διαφρόνι. Mad. Sic. v. 46. ch. vi. 30 ref. m John xix. 5. Rom. xiii. 4. 1 Cor. xv. 46 bis. James ii. 3 only. Prov. xvi. 33, 27. Sir. xi. 5. xl. 4 only.

8. om εν D¹ latt Hil. rec aft μαλακοις ins ιματιοις (from || Luke), with CP rel gat lat-b f h syrr syr-cu copt goth æth arm : om BDZ vulg lat-a c ff, g, i, k Tert Hil Jer Aug Op. ημφιασμενον D. βασιλειων (or -ιων) EFGKSVX. om ειςιν B.

were symbolical. The words are mostly cited from Isa. xxxv. 5, where the same spiritual meaning is conveyed by them. They are quoted here, as the words of Isa. liii. are by the Evangelist in ch. viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion.

εὐαγγελίζονται is passive,—see ref. and 2 Kings xviii. 31 in the LXX. In ref. Luke it is also passive, but with the thing preached as its subject. Stier remarks the coupling of these miracles together, and observes that with νε. ιγ. is united πτωχοι εὐαγγελίζονται, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. lxi. 1.

6.] See note on ver. 2. 7–30.] The discourse divides itself into TWO PARTS: (1) vv. 7–19, the respective characters and mutual relations of John and Christ: (2) vv. 20–30, the condemnation of the unbelief of the time—ending with the gracious invitation to all the weary and heavy laden to come to Him, as truly ερχόμενος.

7.] The following verses set forth to the people the real character and position of John; identifying him who cried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. ο πολλός δχλος ιε τῆς ἐρωτήσεως τῶν Ἰωάννου μαθητῶν πολλά ἀν ἄτοπα ὑπενόησιν οὐκ εἰδώς τὴν γνώμην μεθ' ἧς ἐπεψφισεν μαθητάς. καὶ εἰκός ἦν διαλογιζέσθαι

πρὸς αὐτοὺς καὶ λέγειν Ὁ τοσαῦτα μαρτυρήσας μετεπίσθη νῦν, καὶ ἀμφιβάλλει εἰτε οὗτος εἰτε ἕτερος εἴη ὁ ἐρχόμενος; ἀρα μὴ στασιάζων πρὸς τὸν Ἰησοῦν ταῦτα λέγει; ἀρα μὴ δειλότερος ὑπὸ τοῦ δεσποτηρίου γενόμενος; ἀρα μὴ μάτην καὶ εἰκὴ τὰ πρότερα εἶρηκεν; ἐπεὶ οὖν πολλὰ τριαῦτα εἰκός ἦν αὐτοὺς ὑποκρίνειν, ἔρα πῶς αὐτῶν διορθοῦνται τὴν ἀσθηνειαν, καὶ ταύτας ἀναιρεῖ τὰς ὑποψίας. Chrysostom, Hom. xxxvii. p. 414. And our Lord, as usual, takes occasion, from reminding them of the impression made on them by John's preaching of repentance, to set forth to them deep truths regarding His own Kingdom and Office.

8. ἀλλά] If it was not that, . . . ; so in Demosth. Coron. p. 233, τί γὰρ καὶ βουλόμενοι μετεπίμνεσθ' αὐ τοὺς; ἐπεὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἄπασιν. ἀλλ' ἐπὶ τὸν πόλεμον: see Klotz, Devar. p. 6. τί ἐξήλθετε]

The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their 'desert pilgrimage—the banks of Jordan with its reeds (as Dr. Burton quotes from Lucian Hermotim, κάλαμος ἐπ' ὄχθῃ παραποταμῷ περικλῶς καὶ πρὸς πᾶν τὸ πνίον σαλευόμενος);—but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a μακ—but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds.

ἐν μαλακοῖς] Contrast this with the garb of John as described ch. iii. 4. Such an one, in

τί ἐξήλθατε προφήτην ἰδεῖν; ναὶ λέγω ὑμῖν, καὶ ὁ περι-
 σότερον προφήτου. ¹⁰ οὗτος [γάρ] ἐστὶν περὶ οὗ γέ-
 γραπται ὁ Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
 προσώπου σου, ὃς ᾠ κατασκευάσει τὴν ὁδόν σου ἔμπροσθεν
 σου. ¹¹ ἀμὴν λέγω ὑμῖν, οὐκ ἔγίγερται ἐν γεννητοῖς
 γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρό-

αμαρ
 CDEP
 IKLM
 JVXX
 1. 32.

John vii. 52. Judg. ii. 16, 18.
 ix. 48 only. Judg. vi. 16 val.

1 only. Job xiv. 1. xv. 14.
 1 Kings ix. 21 P.

ch. v. 47 al.
 compar. i.
 Mark vii. 36.
 xii. 40 | L.
 1 Cor. xii. 28.
 31 al.
 Deut. iv. 28
 (36) Theod.
 only.
 o Mal. iii. 1.
 p Mark i. 9 xxi.
 Num. xxi. 27.
 q = ch. xxiv.
 11, 34 |.
 Luke vi. 16.
 s | ch. xiii. 28 | Mk. Luke

9. ἰδεῖν bef προφήτην (|| Luke) CDP rel latt Orig Hil: txt BZ.

10. om γαρ (|| Luke) BDZN lat-δ g₁, k syr-cu seth Orig Ambr Op Quæst: ins CP
 rel vulg lat-c f ff₁ g₂, h syr copt goth arm. om εγω Z lat-c ff₁ g₂, copt Chr Ambr.
 for ες, και P lat-a δ c syr copt Chr, Ambr, Jer.

11. ins τοις bef γεννητοῖς and των bef γυναικων D¹.

soft raiment, might be the forerunner of a
 proud earthly prince, but not the preacher
 of repentance before a humble and suffer-
 ing Saviour; might be found as the courtly
 flatterer in the palaces of kings, but not
 as the stern rebuker of tyrants, languish-
 ing in their fortress dungeons.

9. προφήτην] We read, ch. xxi. 26, that
 'all accounted John as a prophet.'
 περισσότερον is neuter, not masculine (as
 always in N. T.); as πλεῖον, ch. xii. 41,
 42. E. V. rightly, more than a prophet.
 —John was more than a prophet, because
 he did not write of, but saw and pointed
 out, the object of his prophecy;—and be-
 cause of his proximity to the kingdom of
 God. He was moreover more than a pro-
 phet, because he himself was the subject
 as well as the vehicle of prophecy. But
 with deep humility, he applies to himself
 only that one, of two such prophetic pas-
 sages, which describes him as φωνὴ βοῶν-
 τος, and omits the one which gives him
 the title of ὁ ἀγγέλος μου, here cited by
 our Lord.

10. σὺν] Our Lord here
 changes the person of the original pro-
 phesy, which is μου. And that He does
 so, making that which is said by Jehovah
 of Himself, to be addressed to the Mes-
 siah, is, if such were needed (compare also
 Luke i. 16, 17, and 76), no mean indica-
 tion of His own eternal and co-equal God-
 head. It is worthy of remark that all
 three Evangelists quote this prophecy
 similarly changed, although St. Mark has
 it in an entirely different place. The stu-
 dent should compare the passage in the
 LXX with the three citations,—h. L,
 Mark i. 2, and Luke vii. 27. Also, that the
 high dignity and honour which our Lord
 here predicates of the Baptist, has a fur-
 ther reference: He was thus great above
 all others, because he was the forerunner of
 Christ. How great then above all others

and him, must HE be.

11. ἐγίγερ-
 ται] Not merely a word of course, but
 especially used of prophets and judges, see
 reff., and once of our Saviour Himself,
 Acts v. 30. γεννητοῖς is most
 likely masculine. See reff. ὁ δὲ μικ-
 ρότερος; ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων
 αὐτοῦ ἐστίν. μικρότερος, κατὰ τὴν ἡλι-
 κίαν καὶ κατὰ τὴν τῶν πολλῶν δόξαν,
 καὶ γὰρ ἔλεγον αὐτὸν φάγον καὶ οἰνοπό-
 την· καὶ οὐχ οὗτός ἐστιν ὁ τοῦ ἱερέως
 υἱός; καὶ πανταχοῦ αὐτὸν ἐξηστειλόν.
 Hom. xxvii. p. 416. And a little after-
 wards:—περὶ ἑαυτοῦ λίγων ἐκώτερος
 κρύπτει τὸ πρόσωπον διὰ τὴν ἐτι κρα-
 τοῦσαν ὑπόνοιαν καὶ τὸ μὴ δοῦναι περὶ
 ἑαυτοῦ μίγα τι λέγειν· καὶ γὰρ πολλαχοῦ
 φαίνεται τοῦτο ποιῶν. τί δὲ ἐστὶν "ἐν τῇ
 βασιλείᾳ τῶν οὐρανῶν;" ἐν τοῖς πνευμα-
 τικοῖς καὶ τοῖς κατὰ τὸν οὐρανὸν ἡπασ-
 ται καὶ τὸ εἰπεῖν δὲ "οὐκ ἐγίγερται ἐν γεν-
 νητοῖς γυναικῶν μείζων Ἰωάννου" ἀντι-
 διαστέλλοντος ἑν ἑαυτῷ τὸν Ἰωάννην,
 καὶ οὕτως ἑαυτὸν ὑπεκαίρουντος. εἰ γὰρ
 καὶ γεννητὸς γυναικὸς ἦν αὐτός, ἀλλ'
 οὐχ οὕτως ὡς Ἰωάννης· οὐ γὰρ ψιλὸς ἄν-
 θρωπος ἦν, οὐδὲ ὁμοίως ἀνθρώπῳ ἐνείχου,
 ἀλλὰ ἔτινον τινὰ τρόπον καὶ παράδοξον.
 p. 417. So also Euthymius and Theophy-
 lact: but such an interpretation is surely
 adverse to the spirit of the whole dis-
 course. We may certainly say that our
 Lord in such a passage as this would not
 designate Himself as ὁ μικρότερος com-
 pared with John, in any sense: nor again
 is it our Lord's practice to speak of Him-
 self as one ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,
 or of His own attributes as belonging to
 or dependent on that new order of things
 which this expression implies, and which
 was in Him rather than He in it. Be-

† pass., here only. Sir. xxxiv. (xxxv.) 21. mid. Luke xvi. 16 only. Gen. xxiii. 11. u here only †. v 1 Pet. i. 10. Ezra v. 1. 3 Kings xxi. 12.

τερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων ἐστὶν αὐτοῦ. BCDI
 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι GKl
 ἡ βασιλεία τῶν οὐρανῶν ¹βιάζεται, καὶ ²βιασταὶ ἀρπά-
 ζουσιν αὐτήν. 13 πάντες γὰρ οἱ ³προφῆται καὶ ὁ νόμος Δ 1.

rec αυτου bef εστιν (|| Luke), with BD Z(sappy) rel lat-δ: txt C vulg lat-a c f ff, g, h.
 12. om δε D¹ copt Ambr. ins ο: bef βιασταὶ D Clem.

sides, the bare use of the comparative ὁ μικρότερος, with its reference left to be inferred, is, unless I am mistaken, unprecedented. If this had been the meaning, we should surely have had αὐτοῦ after μικρότερος. Again, the analogy of such passages as Matt. v. 19; xviii. 1, would lead us to connect the preceding adjective μικρότερος with ἐν τῇ β. r. οὐ., and not the following. The other, the usual interpretation, I am convinced, is the right one: but he that is least in the kingdom of heaven, is greater than he. The comparative with the article is not put for the superlative, although in English we are obliged to render it so, but signifies 'he that is less than all the rest' (Winer, § 36. 3); and here is generic, of all the inferior ones. There is very likely an allusion to Zech. xii. 8: "He that is feeble among them at that day shall be as David."

Thus the parallelism is complete: John, not inferior to any born of women—but these, even the least of them, are born of another birth (John i. 12, 13; iii. 5). John, the nearest to the King and the Kingdom—standing on the threshold—but never having himself entered; these, ἐν τῇ βασιλείᾳ, subjects and citizens and indwellers of the realm, ὡν τὸ πολίτευμα ἐν οὐρανοῖς. He, the friend of the Bridegroom: they, however weak and unworthy members, His Body, and His Spouse.

Meyer, giving in substance the above interpretation, believes that αὐτοῦ, i. e. Ἰωάν. τοῦ β., is to be supplied after μικρότερος. This would be unobjectionable in sense, but is it, in usage? See ref., and remember that ἐν τ. βασ. . . . is equivalent in meaning to τῶν ἐν τ. βασιλείᾳ. Maldonatus (cited by Meyer) quotes the logical axiom, 'minimum maximi est majus maximo minimi.' 12.] The sense of this verse has been much disputed. (1) βιάζεται has been taken in a middle sense; 'forcibly introduces itself,' 'breaks in with violence,' as in the similar passage Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται. Certainly such a sense agrees better with εὐαγγελίζεσθαι, which we find in Luke, than the passive explanation of βιάζεσθαι: but it seems inconsistent with the latter

half of the verse to say that it breaks in by force, and then that others break by force into it. (2) βιάζεται is taken passively; so πόλις . . . τὰς βεβαιομένης, Xen. Hell. v. 2. 15 (Meyer;—which is however, like many of his citations, incorrect): 'suffereth violence,' E. V. And thus the construction of the verse is consistent: 'and the violent take it by force.' Believing this latter interpretation to be right, we now come to the question, in what sense are these words spoken? Is βιάζεται in a good or a bad sense? Does it mean, 'is taken by force,' and the following, 'and men violently press in for their share of it, as for plunder;'—or does it mean, 'is violently resisted, and violent men tear it to pieces?' (viz. its opponents, the Scribes and Pharisees?) This latter meaning bears no sense as connected with the discourse before us. The subject is not the resistance made to the kingdom of heaven, but the difference between a prophesied and a present kingdom of heaven. The fifteenth verse closes this subject, and the complaints of the arbitrary prejudices of 'this generation' begin with ver. 16. We conclude then that these words imply From the days of John the Baptist until now (i. e. inclusively, from the beginning of his preaching), the kingdom of heaven is pressed into, and violent persons—eager, ardent multitudes—seize on it. Of the truth of this, notwithstanding our Lord's subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent Him, and thronged the doors where He was, and would (John vi. 15) take Him by force (the very word ἀρπάζω being used) to make Him a king. But our Lord does not mention this so much to commend the βιασταί, as to shew the undoubted fact that ὁ ἐρχόμενος was come:—that the kingdom of heaven, which before had been the subject of distant prophecy, a closed fortress, a treasure hid, was now undoubtedly upon earth (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 23, εἰθὲς πρὸς με πάντες, and with Luke

ἦεν Ἰωάννου ἱερόφητευσαν· ¹⁴ καὶ εἰ θέλετε δεῖξασθαι, ^{ch. i. 17.}
 αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ¹⁵ ὃ ἔχων ὦτα ^{Dan. ix. 25}
 ἀκουέτω. ¹⁶ τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὅμοια ^{Theod.}
 ἐστὶν παιδίοις καθήμενοις ἐν [ταῖς] ἀγοραῖς, ἃ ^{x Acta viii. 14.} ^{Theo. i. 6.} ^{Deut. xxx. 1.} ^{ch. vii. 34.} ^{red.} ^{ch. xiii. 7 al.} ^{Cant. iii. 2.} ^{a f. Luke vi. 12. xiii. 12. xxi. 30. Acts xxi. 40. xxi. 37. Eccl. ii. 21 (16). vi. 22. 3 Mac. xv. 16.} προσφω-

¹⁵ rec aft *ωτα* ins *ακουειν* (from *Mark* iv. 9, *Luke* viii. 8), with CZ rel latt & Justin Hippol Clem Orig: om BD lat-k.

¹⁶ rec (for *παιδίοις*) *παιδαριοις*, with *ev-y*: txt BCDZ rel Clem Chr Thl. rec om *ταῖς*, with C rel: ins BZ *ev-y* copt.—rec *ev αγοραις* bef *καθήμενοις* (|| *Luke*), with X rel Clem: aft *καθ.* BCDLMZAN 33 latt syr copt Chr Thl.—*τη αγορα* (|| *Luke*) D latt Syr syr-cu sēth arm Hil, *αγορα* Scr's a l s: *ev αγορα καθ. ev τ. αγοραις* 1. rec *και προσφωνουσι* (|| *Luke*), with L rel lat-a b c f g, h syrr syr-cu Hil: a

xvi. 16, *πᾶς εἰς αὐτὴν βιάζεται*. Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 18—24.

[13, 14.] The whole body of testimony as yet has been *prophetic*,—the Law and Prophets, from the first till Zacharias the priest and Simeon and Anna prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the forerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John's own denial that he was Elias, John i. 21. For (1) that question was evidently asked as implying a *re-appearance of the actual Elias upon earth*: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5 received its *full completion* in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1.

ὁ μέλλων ἔρχεσθαι here may not be = *ὁς ἐμὲλλον ἔρχεσθαι* (as Bengel, 'sermo est tanquam e prospectu testamenti veteris in novum'), but is perhaps *strictly future, who shall come*. Compare ch. xvii. 11, where the future is used. The *ὁ θέλων δεῖξασθαι* must be taken as referring to the partial sense of the fulfilment implied: for it was (and is to this day) the belief of the Jews that Elias in person should come before the end.

[15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the

coming of the Lord, then know surely that the Lord is come.'

¹⁶ [16.] Im-
 plying 'the men of this generation have ears, and hear not; will not receive this saying; are arbitrary, childish, and pre-
 judiced, not knowing their own mind.'

τίνι ὁμοιώσω;] See similar ques-
 tions in *Mark* iv. 30: *Luke* xiii. 18, 20;
 and note on ch. vii. 24.

ὅμοια ἐστὶν
 παιδίοις: as children in their games imi-
 tate the business and realities of life, so
 these in the great realities now before
 them shew all the waywardness of children.
 The similitude is to two bodies of children,
 the one inviting the other to play, first at
 the imitation of a wedding, secondly at
 that of a funeral;—to neither of which
 will the others respond. Stier remarks
 that the great condescension of the preach-
 ing of the Gospel is shewn forth in this
 parable, where the man sent from God,
 and the eternal Word Himself, are repre-
 sented as children among children, speak-
 ing the language of their sports. Com-
 pare Heb. ii. 14. It must not be sup-
 posed that the two bodies of children are
 two divisions of the Jews, as some (e. g.
 Olsh.) have done: the children who *call*
 are the *Jews*,—those *called to*, the *two*
Preachers; both belonging, according to
 the flesh, to ἡ γενεὰ αὐτῆς,—but neither
 of them corresponding to the kind of
mourning (in John's case) with which the
 Jews would have them mourn, or the
 kind of *joy* (in the Lord's case) with which
 the Jews would have them rejoice. The
 converse application, which is commonly
 made, is against the *ὅμοια ἐστὶν παι-
 δίοις*, by which the first *παιδία* must be the
children of this generation: and nothing
 can be more perplexed than to render *ὅμοια
 ἐστὶν* 'may be illustrated by,' and invert
 the persons in the parable. Besides which,
 this interpretation would lay the way-

b ch. xx. 12. νοῦντα τοῖς ἑταίροις [αὐτῶν] 17 λέγουσιν ὁ ἠγάπησεν
 xxii. 12. ὑμῖν, καὶ οὐκ ὠρχήσασθε. ἔθρηνησαμεν, καὶ οὐκ
 xxvi. 50. ἐξόμωσθε. 18 ἦλθεν γὰρ Ἰωάννης μήτε ἑσθίων μήτε
 only. Mt. ἠλθον, καὶ λέγουσιν ὁ δαίμονιον ἔχει. 19 ἦλθεν ὁ υἱὸς
 o [L. 1. Cor. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 (-ἀνθρωπος) ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 d [L. ch. xiv. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 9 Mk. only. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 9 Kings vi. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 16. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 o Eccl. iii. 4. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 f [L. Luke xxiii. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 27. John ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 xvi. 20 only. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 Joel i. 5. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 g = ch. xxiv. ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 20. Luke ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἀν-
 vii. 36. xxiii. 27. Rev. i. 7. xviii. 9 (ch. xxi. 9) Mk. only. Gen. xxiii. 2. i. 10. h ch. xxiv. 49. Mark
 ii. 16 al. 3 Kings i. 26. 11. Luke vii. 27. John vii. 20. viii. 43, 49, 52. x. 20. k ch. xiii. 35.
 45, 50. xviii. 23. xx. 1. xxi. 2. Luke ii. 15 al. Gen. ix. 20. l only t. m [only. Prov. xxiii. 26.
 30 only. (-viii, Prov. xxiii. [see xxiv. 3.] a Luke vii. 29, 35. Rom. iii. 4, from Pa. l. 4(6). Sir. i. 21.
 o = Mark viii. 31. 1 Cor. i. 30. 9 Cor. vii. 13. James i. 13. Rev. xii. 6. ch. xvi. 21. Isa. xiv. 26. p ver. 7.
 q = (but w. acc. of thing) Mark xvi. 14. Wisd. ii. 13. (ch. v. 11 al. Pa. lxviii. 9.)

προσφωνοῦσιν C: txt BDZ 1 vulg lat-ff, g, l syr-marg copt. εἰρησὶς BCDZ rel,
 obis lat-d g, k goth; invicem or ad invicem lat-a b c g, copt; ad alterutrum lat-f: txt
 GU(SV, e al) syrr syr-cu æth arm, æqualibus or cæqualibus vulg lat-ff, g, s.—om αυτων
 BD Z(appy) latt copt goth: ins C rel syrr syr-cu æth arm. (The question of the
 reading here is confused by the constant habit of writing ai for e, and vice versa.
 Thus A, in Luke viii. 3, has εἰραι for εἰραι: D, in Matt xxv. 50, εἰραι for εἰραι,
 &c. I believe εἰραις αυτων to have been the original, then εἰρησὶς to have been
 written by mistake, αυτων being retained at first, but afterwards expunged. Lachm
 has edited τοῖς εἰραις, Tischbf τοῖς εἰρησὶς, both omg αυτων.)

17. rec ins kai bef λεγουσιν (necessitated by προσφωνοῦσιν above), with CL rel syrr
 syr-cu: om BD Z(appy) 1 vulg lat-d ff, l copt. rec aft εθρηνησαμεν ins υμιν
 (|| Luke), with C[sic] rel lat-a b h syrr syr-cu æth arm: om BDZ 1 vulg lat-c f ff,
 g, l, 2 l copt goth Clem Aug.

19. ἔργων (= τεινων ?) B¹ M 124 mss-mentd-by-Jer syrr copt arm: τεινων B² CD
 rel vulg lat-a c f ff, g, l, 2 h l syr-cu syr-marg.

20. aft ηρξατο ins o ιησους CKL 1 al lat-g, h syrr syr-cu æth Chr Jer (beginning of

wardness to the charge of the Preachers, not to that of the Jews. 18. μῆτ. ἔσθ. μῆτ. πίν.] Luke vii. 33 fills up this expression by inserting ἄρτον and οἶνον. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23—27: John v. 35, πρὸς ὕμνον); but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20; x. 20.

19. ἐσθίων καὶ πίνων] Alluding to our Lord's practice of frequenting entertainments and feasts, e. g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. καὶ = and yet; see John xvi. 32. ἡ σοφία, the divine wisdom which hath ordered these things.

ἔσθ. was justified—the same tense as ἦλθεν both times—refers to the present, q. d., 'they were events in which wisdom was justified, &c.' The force of the aorist is not to be lost by giving a present meaning to either of the verbs. The meaning seems to be, that the way-

wardness above described was not universal, but that the τέκνα σοφίας (in allusion probably to the Book of Proverbs, which constantly uses similar expressions: see ch. ii. 1; iii. 1, 11, 21; iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. Cf. Luke vii. 29, where in this same narrative it is said, οἱ τελῶναι ἐδικαίωσαν τὸν θίον, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. The τέκνα σοφίας are opposed to the wayward παιδία above, the childlike to the childish; and thus this verse serves as an introduction to the saying in ver. 25. Chrysostom understands the verse differently: *ρευσίστιν, ἡ καὶ ὑμεῖς οὐκ ἐπεισθητε, ἀλλ' ἑμοὶ λαοὶν ἐγκαλεῖν οὐκ ἔχετε*. Thus ὑμεῖς = τὰ τέκνα τῆς σοφ., as being the people of the Lord; and ἡ σοφία is our Lord Himself. This seems far-fetched, and not so consistent with the context as the other interpretation. ἀπὸ (ref.), not exactly equivalent to ἐπὶ, but implying 'at the hands of' the person whence the justification comes. 20—30.] SECOND PART

αἱ πλείους τ' δυνάμεις αὐτοῦ, ὅτι οὐ ἔμετενόησαν. ¹ ch. vi. 22.
 21 Οὐαὶ σοὶ Χοραζαῖν· οὐαὶ σοὶ Βηθσαιδάν· ὅτι εἰ ἐν ² xii. 54, 65.
 Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γεόμεναι ³ ch. iii. 2 ref.
 ἐν ὑμῖν, ἡ πόλις αὐτῶν ἐν ὑμῖν σάκεψ καὶ σποδῶν ἔμετενόησαν. ⁴ Mark xv. 44.
 22 ἡ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσ- ⁵ Luke x. 13.
 ται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. ⁶ 2 Cor. xii. 19.
 καὶ σὺ Καφαρναούμ, ⁷ Heb. i. 1.
 μὴ ἕως οὐρανοῦ ὑψώθῃς, ⁸ 2 Pet. i. 4.
 ἕως ἔδου καταβῇ· ὅτι ⁹ Jude 4 only.
¹⁰ 1m. xlvii. 2.
¹¹ 25 only.
¹² Luke x. 13.
¹³ 1m. lvi. 6.
¹⁴ Josiah iii. 6.
¹⁵ Luke 8c. as
 above. Rev. vi. 12. xi. 3 only. 8 Kings xxi. (xx.) 31, 32. 1m. xx. 2. w Lake, &c. as above. Heb.
 ix. 13 only. Sir. xl. 3. x = ch. xviii. 7. xxvi. 50, 64. Sir. xxix. 8. y ch. x. 15 ref.
 s Luke x. 15. 2 Cor. xii. 2. Deut. iv. 11. a ch. xiii. 12 al. fr. Gen. xxiv. 35. b Luke x.
 16. 1m. lvi. 2. c ch. xvi. 18. Luke x. 15. xvi. 23. Acts ii. 27 (from Ps. xv. 10), 31. (1 Cor.
 xv. 55 v. r.) Rev. i. 18 ap. d Rev. xii. 13. Ezek. xxxi. 15, 17.

an ecclesiastical lection).

γεγονισαν D: facta sunt latt.

for αἱ, a D¹.

om αὐτοῦ D lat-g₁ syr-cu.

21. for οὐαὶ σοὶ, καὶ D lat-a b c ff₁ g₁ & Hil.

γεγονισαν D: γενηθησαν 33.

157 ev-36. aft σποδῶ ins καθημενοι (from Luke x. 13) CU(Δ 1) 33 syr Orig Bas Gaud.

23. rec (for μῆ) η, with B² (but without aspirate) D rel ms-in-Jer rel lat-f₁ g₁ & syrr Chr: txt BCD² 1² latt syr-cu copt aeth arm Iren-lat. rec ins του βεφ ουρανου, with C rel: om BDA Scr's k ev-y. rec υψωθισα, with E' KMΧΔ 33 syr-marg-gr: υψωθης Scr's a: υψωθης E-corr¹ rel lat-f₁ & syrr Chr: txt BCDL 1 latt syr-cu copt aeth arm Iren-lat. ins η βεφ 2nd εως D¹L (η L, quē lat-a b d). rec καταβασθησθ (cf Luke x. 15), with C rel syrr syr-cu copt arm: txt BD latt goth

OF THE DISCOURSE. See on ver. 7.

20. τότε ἤρξατο] This expression betokens a change of subject, but not of locality or time. The whole chapter stands in such close connexion, one part arising out of another (e. g. this out of ver. 16—19), and all pervaded by the same great undertone, which sounds forth in vv. 28—30, that it is quite impossible that this should be a collection of our Lord's sayings uttered at different times. I would rather regard the τότε ἤρξατο as a token of the report of an ear-witness, and as pointing to a pause or change of manner on the part of our Lord. See note on Luke x. 13. ὅτι οὐ μετ.]

Connect this with the first subject of our Lord's preaching, ch. iv. 17. The reference is to some unrecorded miracles, of which we know (Luke iv. 23: John xxi. 25) that there were many. 21. Χοραζαῖν] According to Jerome (cited by Winer, Realwörterbuch) a town of Galilee, two (according to Eusebius twelve, but most likely an error in the transcriber) miles from Capernaum. It is no where mentioned except here and in the similar place of Luke. The etymology is uncertain. Some would read χώρα ζιν.

Βηθσαιδάν] Called πόλις John i. 45,—κόμη Mark viii. 23,—in Galilee John xii. 21;—on the western bank of the lake of Genesaret, near the middle, not far from Capernaum; the birth-place of Simon Peter, Andrew, and Philip. Both this

and Chorazin appear to be put as examples of the lesser towns in which our Lord had wrought His miracles (the κομποπόλεις of Mark i. 38), as distinguished from Capernaum, the chief town (ver. 23) of the neighbourhood.

Τύρῳ κ. Σιδῶνι] These wealthy cities, so often the subject of prophecy, had been chastised by God's judgment under Nebuchadnezzar and Alexander, but still existed (Acts xii. 20; xxi. 3, 7; xxvii. 3). ἐν σάκ. κ. σποδῶ. μετ. is probably an allusion to Jonah iii. 6, or to general Eastern custom. 23.]

The sense has been variously interpreted. Some suppose it to allude to the distinguished honour conferred on Capernaum by our Lord's residence there. So Euthymius: ἡ Καπριναούμ ἐνδοξος γίγνεται διὰ τὸ κατοικεῖν ἐν αὐτῇ τὸν χριστὸν καὶ τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελείων. Others (as Grotius) to the rich fisheries carried on at Capernaum, by means of which the town was proud and prosperous. Jerome says, 'Ideo ad inferna descendes, quia contra prædicationem meam superbissime restitisti.' He also mentions the first interpretation. Others, as Stier (Reden Jesu, i. 491), refer the expression to the lofty situation of Capernaum, which however is very uncertain. The first interpretation appears to me the most probable, seeing that our Lord chose that place to be the principal scene of His ministry and residence, ἡ ἰκία πόλις ch. ix. 1. The very sites of these three places

ο γ. 30, 31.
f ch. xxviii. 15.
g ch. vi. 34 al.
h ch. xlii. 4.
i ch. xviii. 8.
k ch. xi. 3 al.
l ch. iv. 14.
m ch. xxi. 24 al.
n ch. x. 16 ref.
o ch. xli. 1.
p ch. i. al. fr.
q ch. iii. 23
al.
1 = ch. xvii. 4; Mk. xxvi. 63. Luke i. 60. Rev. vii. 13 al. Deut. xiv. 9. m = Luke x. 21. Rom. xiv.
11. xv. 9. (ch. iii. 6 al.) 2 Kings xxii. 50. n Luke x. 21. Acts xvii. 34. Gen. xxiv. 7.
X. σου
BCDE
GKL
SUVA
1. 33.

αθη. rec εγενοντο (from ver 21), with L rel: txt BCD 1. 157. rec εμειναν,
with D rel: εμεινον LXA: εμεινον M al: txt BC 1. 33.
24. γης D Scr's c. for η, ην D¹ (so ver 22). for σοι, υμιν D M-marg forj
lat-a b c ff, g, h arm Iren-lat.

are now matter of dispute among travellers. See Robinson, vol. iii. pp. 283—300. Dr. Thompson, "the Land and the Book," p. 359, was sure he found Chorazin in the ruins bearing the name Khorazy, lying in a side valley of the Wady Nashif, which runs down to the lake on the East of Tell Hûm (Capernaum). And this, in spite of Dr. Robinson's rejection of the identification. εν Σοδόμοις] The comparison between sinful Israel and Sodom is common in the O. T. See Deut. xxxii. 32; Isa. i. 10; Lam. iv. 6; Ezek. xvi. 46—57. εμειναν δν] This declaration of the Lord of all events, opens to us an important truth, that the destruction of Sodom was brought about, not by a necessity in the divine purposes—still less by a connexion of natural causes—but by the iniquity of its inhabitants, who, had they turned and repented, might have averted their doom. The same is strikingly set before us in the history of Jonah's preaching at Nineveh.

24, and 23.] These verses are connected with those respectively preceding them thus:—'If these mighty works had been done in Tyre and Sidon—in Sodom—they would have, &c.; but, since no such opportunity was afforded them, and ye, Bethsaida, Chorazin, and Capernaum, have had and rejected such, it shall be more tolerable, &c.' And as to the saying of our Lord, 'If more warnings had been given they would have repented,'—it is not for the infidel to say, 'Why then were not more given?'—because every act of God for the rescue of a sinner from his doom is purely and entirely of free and undeserved grace, and the proportion of such means of escape dealt out to men is ruled by the counsel of His will who is holy, just, and true, and willett not the death of the sinner; but whose ways are past our finding out. We know enough when we know that all are inexcusable, having (see Rom. i. ii.) the witness of God

in their consciences; and *our* only feeling should be overflowing thankfulness, when we find ourselves in possession of the light of the glorious Gospel, of which so many are deprived.

That the reference here is to the *last great day* of judgment is evident, by the whole being spoken of in the future. Had our Lord been speaking of the *outward* judgment on the rebellious cities, the future might have been used of *them*, but could not of Sodom, which was already destroyed.

This ανεκτότερον εσται is one of those mysterious hints at the future dealings of God, into which we can penetrate no further than the actual words of our Lord reveal, nor say to what difference exactly they point in the relative states of those who are compared. See also Luke xii. 47, 48. 25.] This is certainly a continuation of the foregoing discourse; and the αποκριθετε, which seems to have nothing to refer to, does in reality refer to the words which have immediately preceded. The εν εκεινω τ. κ. is not *chronological*, but gives additional solemnity to what follows. There may have been a slight break in the discourse; the older interpreters, and Meyer, insert the return of the Apostles; but I do not see any necessity for it. The whole ascription of praise is an *answer*: an answer to the mysterious dispensations of God's Providence above recounted. With regard to the arrangement in Luke, see note on Luke x. 21.

εξομολογοῦμαι] Not merely, 'I praise Thee,' but I confess to Thee, 'I recognize the justice of Thy doings;' viz. in the words val δ πατηρ εστι κ.τ.λ. Stier remarks that this is the first public mention by our Lord of His Father; the words in ch. x. 32, 33 having been addressed to the twelve (but see John ii. 16). We have two more instances of such a public address to His Father, John xi. 41; xii. 28; and again Luke xxiii. 34. It is to be observed that He does not address the Father as *His*

τοῦ ὀυρανοῦ καὶ τῆς γῆς, ὅτι ἐκρύψας ταῦτα ἀπὸ
 σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.
 26 καὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν
 σου. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
 οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ· οὐδὲ τὸν
 πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται
 ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρὸς με πάντες οἱ

xxvii. 29. Mark x. 47. Luke xviii. 11, 12. John xi. 25. t = Luke x. 21. Eph. i. 5, 9. Phil. ii.
 12. Pa. xviii. 14. u ch. xviii. 14. Luke x. 21. v = 1 Cor. xv. 24. w ch. vii.
 14, 26. 1 Cor. xiii. 12. x school, ch. xxviii. 19. Mark xiii. 32. Luke x. 22. John iii. 35, 36 al.
 y ch. iv. 19 reff. 4 Kings vi. 19. xxii. 13.

25. rec *επιερύψας* (see Luke x. 21), with C rel Marcos Orig : txt BDN hom-Cl.

23. *εὐδοκία* bef *ἐγένετο* (see Luke x. 21) B 1. 33 lat-*k* copt Marcos : txt CD rel latt
 syrr syr-cu eth arm Orig^{pp} Hil.

27. for 1st *ἐπιγιν.*, *γινώσκει* (see Luke x. 22) C Scr's g Justin, Clem, Chr : *ἐγνω*
 hom-Cl Marcos Val Justin, for *εἰν*, an D 33 Justin, Clem, (once *εἰν*) Orig.

Lord, but as Lord of heaven and earth ;
 as ὁ γὰρ πάντα ἐργῶν κατὰ τὴν βούλην
 τοῦ θελήματος αὐτοῦ, Eph. i. 11.
 ἐκρύψας . . . ἀπεκάλυψας] didst hide,
 and didst reveal in the deeper and spiri-
 tual sense of the words ; the time pointed
 at being that in the far past, when the
 divine decrees as to such hiding and re-
 vealing were purposed. See 1 Cor. ii. 9—
 13. ταῦτα, *these mysterious ar-*
rangements, by which the sinner is con-
 demned in his pride and unbelief, the
 humble and childlike saved, and God just-
 ified when He saves and condemns.
 'These are 'revealed' to those who can in
 a simple and teachable spirit, as νήπιοι,
 obey the invitation in vv. 23—30, but
 'hidden' from the wise and clever of this
 world, who attempt their solution by the
 inadequate instrumentality of the mere
 human understanding. See 1 Cor. i. 26
 —31. 27.] In two other places only
 in the three first Gospels (besides the
 similar passage, Luke x. 22) does the ex-
 pression ὁ υἱὸς occur ; see reff. The spirit
 of this verse, and its form of expression,
 are quite those of the Gospel of John ;
 and it serves to form a link of union be-
 tween the three synoptic Gospels and the
 fourth, and to point to the vast and weighty
 mass of discourses of the Lord which are
 not related except by John. We may also
 observe another point of union :—*this very*
truth (John iii. 35) had been part of the
 testimony borne to Jesus by the Baptist
 —and its repetition here, in a discourse of
 which the character and office of the Bap-
 tist is the suggestive groundwork, is a
 coincidence not surely without meaning.
 The verse itself is in the closest connexion
 with the preceding and following, and is

best to be understood in that connexion :
 πάντα μοι παρεδόθη || ἀπεκάλυψας αὐτὰ
 in ver. 25 (on the tenses, see note above,
 ver. 25), only ἀπεκάλυψας could not be
 used of the Eternal Son, but παρεδόθη, for
 He is Himself the Revealer ;—οὐδεὶς ἐγνω.
 τ. υἱὸν . . . , none but the Almighty
 Father has full entire possession of the
 mystery of the Person and Office of the
 Son : it is a depth hidden from all being
 but His, Whose Purposes are evolved in
 and by it :—οὐδεὶς τ. πατέρα . . . nor
 does any fully apprehend, in the depths of
 his being, the love and grace of the Fa-
 ther, except the Son, and he to whom the
 Son, by the Eternal Spirit, proceeding
 from the Father and the Son, will reveal
 Him. (Certainly αὐτόν must be under-
 stood after ἀποκαλύψαι, as in E. V. ; some,
 e. g. Stier, take ἀποκ. absolutely, '*make*
His revelations.' Luther supplies '*it.*')
 See Col. ii. 2. Some (from ver. 25) under-
 stand the Father as the Revealer here
 also ; and undoubtedly He is so, but me-
 diately through the Son. See John vi.
 45, 46. Then in close connexion with the
 ὃ ἐὰν βούληται, which by itself might
 seem to bring in an arbitrariness into the
 divine counsel, follows, by the eternal Son
 Himself, the δεῦτε πρὸς με πάντες, the
 wonderful and merciful generalization of
 the call to wisdom unto salvation. In
 Luke this verse is introduced by καὶ στρα-
 φεῖς πρὸς τοῦς μαθητὰς εἰπεν. The
 words however are of doubtful genuine-
 ness : see there. 28.] This is the
 great and final answer to the question οὐ
 εἰ ὁ ἱσχύμενος, ἢ ἕτερον προσδοκῶμεν ;
 . . . δεῦτε πρὸς με πάντες. As before,
 we may observe the closest connexion
 between this and the preceding. As the

29 = John iv. 6. * κοπιῶντες καὶ * πεφορτισμένοι, καὶ γὰρ ὁ ἀναπαύσω ὑμᾶς.
 Rev. ii. 3. 2 Kings xvii. 2. Jer. xlvii. 16.
 a Luke xi. 46 only. Esck. xvi. 33 only.
 b 1 Cor. xvi. 18. Rev. xiv. 18. 1 Chron. xxiii. 9, 18. Isa. xlv. 8.
 c Job. xvi. 24 al. Lam. iii. 27.
 d = Acts xv. 10. Gal. v. 1. 1 Tim. vi. 1. 1 (Rev. vi. 5) only. Jer. v. 5. 2 Mac. xv. 12 only.)
 v. 5, from Prov. iii. 34) only. Pa. xxxiii. 18.
 14. Sir. vi. 28. Il. 27. b Jer. vi. 16.
 (v. 20) vi. 35. Rom. ii. 4 (1 Cor. xv. 33. Eph. iv. 32). 1 Pet. ii. 8 (from Pa. xxxiii. 6) only.
 4. Luke xi. 46 b. Acts xxvii. 10. Gal. vi. 5 only. 2 Kings xix. 35.
 xviii. 26. (-φία, 2 Cor. i. 17.) a ch. xi. 25 ref.
 al. Mt. Mk. L. only. Jos. Vit. § 64. (-βάνοις, Numb. xxviii. 10 al.)
 b. Lev. xi. 37 only. q ch. iv. 2 ref. r ch. xi. 7 ref.
 xviii. 7 only. t §. Mark iv. 28 bis only. Gen. xii. 5, 6. Deut. xxiv. 1 (xxiii. 26).

XII. 1 Ἐν ἐκείνῃ τῇ καιρῷ ἐπορεύθη ὁ Ἰησοῦς

οἱ τῶν σάββασιν διὰ τῶν σπορίμων οἱ δὲ μαθηταὶ αὐτοῦ

ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν.

...επο-
ρεύθη, F
BCDE
KLMs
UVA 1
33.
Note. F
still ap-
pears in
the diges-
tione of it
were col-
lected by
Vetacis
which as
now
wanting.

e ch. v. 5. xxi. 5, from Eccl. ix. 9. 1 Pet. iii. 4 only. (-or [see v. r.],
 f Luke i. 52. Rom. xii. 16. 2 Cor. vii. 6. x. 1. James i. 9. iv. 6 and 1 Pet.
 g ch. xii. 43 § L. Rev. xiv. 11 only. Isa. xxxiv. 8 = Lake
 i as above (g) and Rev. iv. 8 only. k = Lake
 m 2 Cor. iv. 17 only. Exod. o dat. pl., vv. 5, 10, 11, 12. Mark i. 21
 p only. Gen. i. 21
 s only. Ezra ix. 3. Isa. t §. Mark iv. 28 bis only. Gen. xii. 5, 6. Deut. xxiv. 1 (xxiii. 26).

28. aft πεφορτισμένοι ins εσσι estis D¹ latt Iren-lat Cyp^r, Hil^r.

29. rec παρὰς with C¹D¹L rel Orig, Eus^a; txt BC¹D¹N Clem Orig, Ath^ms Bas.

CHAP. XII. 1. om τοις D¹. for σαββασιν, σαββατοῖς B. ins τους bef στα-
 χας DU. σταχυν bef τίλλειν D.

Son is the great Revealer, and as the *φ*
ιδν βούληται is by His grace extended to
all the weary—all who feel their need—
 so He here *invites them to receive this*
revelation, μάθετε ἀπ' ἐμοῦ. But the way
 to this heavenly wisdom is by quietness
 and confidence, rest unto the soul, the re-
 ception of the divine grace for the pardon
 of sin, and the breaking of the yoke of the
 corruption of our nature. No mere man
 could have spoken these words. They are
 parallel with the command in Isa. xlv.
 22, which is spoken by Jehovah Himself.

κοπιῶντες καὶ πεφορτισμένοι,
 the active and passive sides of human
 misery, the labouring and the burdened,
 are invited. Doubtless, outward and
 bodily misery is not shut out; but the
 promise, ἀνάπαυσις ταῖς ψυχαῖς, is only a
 spiritual promise. Our Lord does not pro-
 mise to those who come to Him freedom
 from toil or burden, but rest in the soul,
 which shall make all yokes easy, and all
 burdens light. The main invitation how-
 ever is to those burdened with the yoke of
 sin, and of the law, which was added be-
 cause of sin. All who feel that burden are
 invited.

29.] μάθετε ἀπ' ἐμοῦ, both
 'from my example,' which however is the
 lower sense of the words, and 'from My
 teaching,' from which alone the ἀνάπαυ-
 σις can flow; the ἀποκάλυψις of vv. 25
 and 27. εὐρήσετε ἀνάπ. τ. ψ. ὑμ.
 quoted from Jer. vi. 16 Heb. Thus we
 have it revealed here, that the rest and joy
 of the Christian soul is, to become like
 Christ; to attain by His teaching this παρ-

της and ταπεινότης of His.

Olshausen makes an excellent distinction between
 ταπεινὸς τῇ καρδίᾳ an attribute of divine
 Love in the Saviour, and ταπεινὸς or
 πτωχὸς τῷ πνεύματι, ch. v. 3: Prov.
 xxix. 23, which can only be said of sinful
 man, knowing his unworthiness and need
 of help.

καρδίας is only here used of
 Christ. (Stier on John xiv. 1.) 30.]
 χρηστές, easy, 'not exacting'; answering
 to 'kind,' spoken of persons, Luke vi. 35.
 See 1 John v. 3. Owing to the conflict
 with evil ever incident to our corrupt na-
 ture even under grace, the ἀνάπαυσις
 which Christ gives is yet to be viewed as a
 yoke and a burden, seen on this its pain-
 ful side, of conflict and sorrow; but it is
 a light yoke; the inner rest in the soul
 giving a peace which passeth understand-
 ing, and bearing it up against all. See
 2 Cor. iv. 16.

XII. 1—8.] THE DISCIPLES PLUCK
 EARS OF CORN ON THE SABBATH. OUR
 LORD'S ANSWER TO THE PHARISES
 THEREON. Mark ii. 23—28: Luke vi.
 1—5. In Mark and Luke this incident
 occurs after the discourse on fasting re-
 lated Matt. ix. 14 sq.; but in the former
 without any definite mark of time: St.
 Mark has ἰγένετο παραπορεύεσθαι αὐτὸν
 ἐν τοῖς σάββασιν κ.τ.λ.: St. Luke ἰγίν.
 δὲ ἐν σαββάτῳ [δευτεροπρωτῶν] κ.τ.λ.,
 on which see note there. The expression
 ἐν ἐκείνῃ τῇ καιρῷ is, I conceive, a more
 definite mark of connexion than we find
 in the other Gospels, but cannot here be
 fixed to the meaning which it clearly has.

2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἐξέστιν ποιεῖν ἐν σαββάτῳ. 3 ὁ δὲ εἶπεν αὐτοῖς Οὐκ ἂν ἐγνώτε τί ἐποίησεν Δαυὶδ ὅτε ἐκείνασεν καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἡ οὐκ ἂν ἐγνώτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἄναίτιοι εἰσιν; 6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζον ἐστὶν ὧδε. 7 εἰ δὲ ἐγνώκετε τί

... 3 ἡγήσει... ἀλλοεῖται. a Rev. ix. 4. xxi. 27. see Gal. ii. 16. b Nch. viii. 9. see ch. xxi. 42. Mark xii. 20. c ver. 1 rev. d Nch. xiii. 17. Ezech. xiii. 8. e Acts xiv. 6 only. Ezech. xiii. 20. (Act, 1 Tim. i. 9.) f here (bis) only. Deut. xxi. 8 al. (in LXX, always w. αἵμα.) g ch. ix. 12. Hosia vi. 7.

2. aft ἰδόντες ins αυτους CDLA 33 lat-a b c ff₁ g₁ h k Syr syr-cu.
3. rec aft ἐκείνασεν ins αυτος (from || Mk Lu), with L Scr's w² i (Scr's a d h l m n q r s, e al) lat-a b c f ff₁ g₁ h syr-marg arm: om BCD rel vulg syrr syr-cu copt with Eus.

4. προσθέσεως D: προσεως C. ἔφαγον BR Scr's o: ἔφαγεν CD rel vss Eus.
rec (for 3) οὐς (|| Mk Lu), with C rel vulg lat-a c &c Orig: txt BD 13. 124 harl¹ lat-b k. ην ἐξον D: ἐξην Orig¹: ἐξεστιν (|| Mk Lu) C 33: txt B rel Eus.

5. ins εν βελ τοις σαββασιν CD ev-z Cyr.
6. for δε, γαρ D lat-k syr-cu. rec μεῖζον (from misunderstanding, see note), with CLA latt: txt BD rel lat-ff₁ copt Chr Thl, plus Iren-lat.

in ch. xi. 25, where the context determines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season. The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. (Lightfoot in loc.) It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before. 3.] It appears from 1 Sam. xxi. 6, that hot bread had been put in on the day of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of σάβ. δευτερόπρωτον Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shewn to have existed in the form

which we now have, in the time of the Gospel history. 4.] εἰ μὴ, in the construction, is not for ἀλλὰ, but belongs to οὐκ ἐξὸν ἦν, and retains its proper meaning of except. 5.] The priests were ordered to offer double offerings on the Sabbath (Num. xxviii. 9, 10), and to place fresh (hot, and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath. So that, as Stier (ii. 4), not only does the sacred history furnish examples of exception to the law of the Sabbath from necessity, but the Law itself ordains work to be done on the Sabbath as a duty. 6.] μεῖζον seems the better supported reading, and sustains the parallel better: a greater thing than the temple is here. See John ii. 19. The inference is, 'If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the true Temple of God on earth, the Son of Man!' I cannot agree with Stier that the neuter would represent only "some-

ἐὰν ἔμπροσθεν τοῦτο ὁ τοῖς σάββασιν εἰς ἃ βόθυνον, οὐχὶ ὁ κρατήσῃ αὐτὸ καὶ ἔγειρε; 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. 13 τότε λέγει τῷ ἀνθρώπῳ Ἐκτείνον σου τὴν χεῖρα καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. 14 οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15 οἱ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ θεράπευσεν αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. 17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος Ἰδοὺ ὁ παῖς μου ὃν ᾔρετισα, ὁ ἀγαπητός

ref. a f. ch. xvii. 11 f. Mark viii. 26. Acts i. 6. Heb. xiii. 19 only. Lev. xiii. 16. Job v. 18. constr. Phil. iii. 21. 1 Thess. iii. 12. Winer, § 66. 3 g. b ch. xv. 31. Mark v. 34. John v. [4 v. 1.] a. 36. vii. 28. Acts iv. 10. Tit. ii. 8 only. Isa. xxxviii. 21. c only in Matt. ch. xiii. 16. xviii. 1, 7. xxviii. 12. — σ. διὰ τοῦ, Mark iii. 6. — σ. ποιεῖν, Mark xv. 1. (c). Acts xxv. 12 only. Prov. xv. 22 Theod. c ch. ii. 18 al. Gen. xx. 4. f ch. ii. 14 ref. 1 Kings xix. 10. g ch. xvi. 30, 32 al. Mt. Mk. L. only, exc. 3 Tim. iv. 2. Jude v. Gen. xxviii. 10. h f Mk. only. 2 Macc. xii. 41 only. φ. — Mark vi. 14 ref. i ch. i. 22 ref. k Isa. xlii. 1. l here only. Numb. xiv. 8. 1 Chron. xxix. 1. 1 Macc. ix. 30.

οὐκ ἐστὶν ἡ ἐπιπλήρησις τοῦ ἐκτείνοντος (the supplementary character of the insertion.) for ἐξ ὑμῶν, ἐν ὑμῖν D. for ἐκεῖ, ἐκεῖ D Scr's c lat-b c f g. om ἐαν D lat-b. om τοῦτο D lat-a c f f, g, h Syr syr-cu. for κρατήσῃ, κρατεῖ D. for γείρει, γειρεῖ (error) CDGL syr-cu.

12. ins τον bef προβάτου D¹. for σαββασιν, σαββατισ B.

13. rec την χεῖρα bef σου (see || Luke), with CD rel: txt BL 1. 33 Scr's c evn-y-150. rec ἀπεκατεστάθη (grammā emendation), with DK: ἀπεκατεστή U: ἀποκατεστή 1: txt BC² rel. (C¹ illegible.)

14. ἐξελθόντες δε bef οι φαρισαῖοι BC 1. 33 vulg lat-c copt sēth Eus Chr: οι δε φ. εἰ. L 13. 124. 157 arm: και ἐξελθ. οι φ. D lat-a b g, Syr (syr-cu): om ἐξελθ. Δ 77. 123. 226. 245 ev-y (and other evn): txt X rel syr. (Assimilations to || Mk, BC retaining the δε, D altering to και, verbatim as in ||. The rec would be perfectly unaccountable on the hyp of εἰ. δε being genuine.)

15. om οχλοι B latt sēth Eus: πολλοι bef οχλοι X al. παντας δε ους θεραπεισαν D 1 lat-a b c f, h k.

16. for ἐπιτιμ., ἐπεπλήξεν D Eus;: ἐπεπλήσεν 1.

17. rec (for ινα) οπως, with L rel: txt BCDN 1. 33 Orig Eus.

18. ins εις bef 1st ον D.

construction of this verse is involved: there is a double question, as in ch. vii. 9.

Our Lord evidently asks this as being a thing allowed and done at the time when He spoke: but subsequently (perhaps, suggests Stier, on account of those words of Christ), it was forbidden in the Gemara; and it was only permitted to lay planks for the beast to come out.

13.] Our Lord does no outward act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the divine power wrought in the act of stretching it forth. Thus his enemies were disappointed, having no legal ground against Him. 14.] This is the first mention of counsel being taken by the Pharisees (and Herodians, Mark,

as above) to put our Lord to death.

15—21.] Peculiar in this form to Matthew. See Mark iii. 7—12: Luke vi. 17—19.

15.] αὐτοὺς πάντας: see similar expressions, ch. xix. 2: Luke vi. 19;—i. e. 'all who wanted healing.'

16. ἐπετίμησεν] see ch. viii. 4, and note. 17.]

On ινα πληρωθῇ, see note on ch. i. 22. Neither it, nor οπως πλ. must be understood 'and thus was fulfilled,' as Webster and Wilkinson: both are used only of the purpose, not of the result, here or any where. It is strange that any should be found, at this period of the progress of exegesis, to go back to a view which is both superficial and ungrammatical. The prophecy is partly from the LXX, partly an original translation. The LXX have Ἰακώβ ὁ παῖς μου . . . Ἰσραὴλ ὁ ἐκλεκτός

μου ^m ὃν ^m ἐυδόκησεν ἡ ψυχὴ μου. θήσω τὸ πνεῦμά μου ^{Γ 400-BCDEG} ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ^{KLMS} ἀπαγγελεῖ. ^{UVXCT} 19 οὐκ ὀρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς ^{1. 33.} πλατείαις τὴν φωνὴν αὐτοῦ. 20 ^{καλάμιον} ^{συντετριμμένον} οὐ κατεάξει, καὶ ^{λίον} ^{τυφόμενον} οὐ σβέσει, ἕως ἂν ^{ἐκβάλῃ} ^{εἰς} ^{νίκος} τὴν ^{κρίσιν}. 21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ^{ἐλπιουσιν}.

22 Τότε προσηνέχθη αὐτῷ ^{δαμονιζόμενος} τυφλὸς καὶ ^{κωφός} καὶ ^{θεράπευσεν} αὐτόν, ὥστε τὸν ^{κωφὸν} λαλεῖν καὶ ^{βλέπειν}. 23 καὶ ^{ἐξίσταντο} πάντες οἱ ὄχλοι καὶ ἔλεγον ^{Μητι} οὗτός ἐστιν ὁ ^{υἱὸς} Δαυεὶδ; 24 οἱ δὲ ^{Φαρισαῖοι} ἀκούσαντες εἶπον Οὗτος οὐκ ^{ἐκβάλλει} τὰ ^{δαίμονια} εἰ μὴ ἐν τῷ ^{Βεελζεβούλ} ἄρχοντι τῶν ^{δαίμο-}

rec ins eis bef 2nd on (see 2 Pet i. 17), with C¹L rel Eus.; εν ω (see ch. iii. 17) C¹(appy) D 1. 33 latt copt Iren-lat [Dial from Isa] Eus, Hil: txt BN 115. 244 lat-ff, Eus., απαγγελλει D-gr Eus.

19. for ακουσαι, ακουει D-gr.

20. om καλαμιον συντετριμμενον D¹. καταξες D¹. ληνον B²(Mai).

21. roc ins εν bef τω ονοματι, with D latt arm Eus, Iren-lat Hil: om BC rel Scr's mas Bas Chr Thl. (om ver, 38.) ελπιουσιν D¹-gr.

22. προσηνεγκαν αυτ. δαμονιζομενον τυφλον και κωφον B syrr syr-cu copt aeth. rec aft ωςτε τον ins τυφλον και (from above), with C rel arm(Treg): aft τον κωφον ins και τυφλον LXA 1 evn-y-150 Syr syr_{appy} (Treg): om BD lat-ff, g, k syr-cu copt. rec ins και bef λαλειν (for precision), with C rel syr arm(Treg): om BD 1. 33 Scr's 1 m n evn-y-z-36-150 al latt Syr copt aeth.

23. aft μητι ins οτι D¹-gr.

μου . . . , but the Rabbis generally understood it of the Messiah. 18. κρίσιν τ. 89v. &c.] He shall announce judgment to the Gentiles, viz. in his office as Messiah and Judge. In these words the majesty of his future glory is contrasted with the meekness about to be spoken of:

q. d. 'And yet He shall not,' &c. 20. καλάμι. συντ. κ.τ.λ.] A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the sinner.' The form καταξω for the future seems to have crept in from the aor., as a convenient distinction from καταξω from κερδω. See Winer, § 12. 2. In ref. Hab. the regular future καταξω is used.

ἕως & ἐκβ.] Until He shall have brought out the conflict, the cause, the judgment, unto victory,—caused it, i. e. to issue in victory: ἐκβάλῃ, cause jussive, see ref. i.—i. e. such shall be his behaviour

and such his gracious tenderness, during the day of grace: while the conflict is yet going on,—the judgment not yet decided.

23—25.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND OUR LORD'S DISCOURSE THEREON. DEMAND OF A SIGN FROM HIM: HIS FURTHER DISCOURSE. Mark iii. 20—30: Luke xi. 14—36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. St. Mark (iii. 23—29) gives part of the discourse which follows, but without any determinate sequence, and omitting the miracle which led to it. 23.]

Μήτι] This form of question is properly a doubtful denial, involving in fact a surmise in the affirmative. 'Surely this is not . . . ?' δ υἱὸς Δ.] see ch. ix. 27.

νίων. ²⁵ εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς ^{i ch. ix. 4. Acts xvii. 29. Heb. iv. 12 only t. Job xxi. 27 87mm.} Πᾶσα βασιλεία ^k μερισθεῖσα καθ' ἑαυτῆς ^{i ch. ix. 4. Acts xvii. 29. Heb. iv. 12 only t. Job xxi. 27 87mm.} ἱερμουῖται· καὶ ^{k = j Mk. i Cor. i. 13 (Mark vi. 41 al.) only. 3 Kings xvi. 21. 11 L. Rev. xvii. 16. xviii. 16, 19 only. Jer. xxxiii. (xxvii.) 9. m ch. iv. 10. n j L. Mark xvi. 17 al.} πᾶσα πόλις ἢ οἰκία ^k μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. ²⁶ καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ^k ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; ²⁷ καὶ εἰ ἰγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ and passim. Sir. xxi. 27 only. (see 3 Kings xi. 14.)

^{25.} for εἰδως, ιδων D 13. 33. 86 lat-ff. h k syr-cu copt. rec aft εἰδως δε ins o ιησους, with C rel latt syrr æth arm Hil: om BD lat-k syr-cu copt. εφ' εαυτην in ss (twice) D d: καθ' εαυτην (1st) LX 1, (twice) 33 Scr's i ev-150. for σταθη-σεται, στησεται D¹ 13. 124.

^{26.} for και ει, ει δε και D.

^{27.} for και ει, ει δε D 1. 33 evn-y-150. rec (for κρ. εσ. υμ.) υμων επονται κριται, with C rel arm: κρ. υμ. εσ. 1 vulg lat-c g₂: υμ. κρ. εσ. L: txt BD am(with forj) lat-a b f ff. 1. 2 g₁ h l Op Ambrst Chr Cyr. (Cf Luke xi. 19.)

and note. ^{24.} οἱ δὲ φ. ἀκούσ.] St. Mark states (iii. 22) that this accusation was brought by the γραμματεῖς of ἀπὸ Ἰερουσαλὴμων καταβάντες. Luke (xi. 15), by τινὲς ἐξ αὐτῶν, i. e. τῶν ὀχλῶν. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N. T. the adversaries of our Lord continually did say, namely, that these works were works of hell.'

^{26.]} The Pharisees said this covertly to some among the multitude; see Luke, vv. 15, 17. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan: viz. that it seems the very idea of this kingdom, that it should be *this anarchy*; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that in respect of itself that kingdom is infinite contradiction and division: only He asserts that in relation to the kingdom of goodness it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heart-burnings: yet, if it is to subsist as a nation at all, it must not, as regards other nations, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, Miracles, p. 58. We may observe (1) that

our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The βασιλείαι are so set parallel with one another, that the denial of the reality of the one with its ἀρχῶν, or the supposing it founded merely in assent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both *real*, and so is the conflict between them. (2) That our Lord here appeals not to an insulated case of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the general and uniform tenor of all such acts on his part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to shew that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does not state the same of an individual man, 'Every man divided against himself, falleth,' rests upon deeper grounds, which will be entered on in the notes on vv. 30, 31. ^{27.]} The interpretation of this verse has been much disputed; viz. as to whether the casting out by the υἱοὶ Φαρισαίων (scholars,—disciples; see 2 Kings ii. 3 and passim) were real or pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, πιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δ., which hardly could have been the case with those here referred to. Nor again can the περιερχόμενοι Ἰουδαίους ἐξορκισαί of Acts xix. 13

οἱ L. Rom. ἔσονται ὑμῶν. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω BCDI
 1. 31. 2 Cor. x. 14. Phil. iii. 16. 1 Thess. ii. 16. iv. 18 only. Eccl. viii. 14
 καὶ τὰ ὁσκέυη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῶσῃ
 τὸν ῥῖσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσαι.
 29 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων
 οἱ L. Rev. xix. 18. Josh. x. 2. 1 Kings xiii. 20, 21. 7 Mk. (bis) only. Eccl. iii. 13. 1 L. Rev.
 q = 1. 2 Tim. ii. 20, 21. Heb. ix. 21. Rev. xviii. 19
 bis. Gen. xxvii. 8. Deut. i. 41. 1 Kings xiii. 20, 21. 7 Mk. (bis) only. Eccl. iii. 13. 1 L. Rev.
 xvii. 14. xix. 20. Josh. iii. 7. viii. 8. 1 ch. iii. 12. xiii. 20, 47 al. Gen. xli. 36.

28. rec *ego* *hēf* *en* *pnēumatī* *theou* (from ver 27, not perceiving the emphasis), with (Scr's a g l m n q r, e sil) vulg lat-*f* Syr-ms syr-cu spec: om *ego* M al, lat-*b* c g₁ syr Did Ambr, Op₁: txt BCD rel lat-a d ff₁, 1 Syr copt Ath Thl Victorin Hil.

29. rec (for *arpassai*) *diarpassai* (|| Mk), with C²D rel latt Eus Iren-lat Hil: txt BC²X 1 Val-in-Thdot. for *diarpassai*, *diarpassai* Δ: *diarpassē* DGK 13. 33. 124 al am(with forj) arm Chr Euthym: txt BC rel latt Eus Iren-lat.

be the same as these, inasmuch as they also named over the possessed *the name of the Lord Jesus*: or at all events it can be no such invocation which is *here* referred to. In Josephus (Antt. viii. 2. 5) we read that Solomon τρώπους ἱερεῶν κατέλειπεν, οἷς ἐνδόμεινα τὰ δαιμόνια ὡς μηκέτ' ἐκνελεθῆναι ἐκδιώκουσι. καὶ αὕτη μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλείστον ἰσχύει. It is highly necessary to institute this enquiry as to the reality of their exorcisms: for it would leave an unworthy impression on the reader, and one very open to the cavils of unbelief, were we to sanction the idea that our Lord would have solemnly compared with his own miracles, and drawn inferences from, a system of imposture, which on that supposition, these Pharisees *must have known* to be such. I infer then that the *vloī* Φαρ. *did* really cast out devils; and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed οὐδέποτε ἰδάνη οὕτως ἐν τῷ Ἰσραὴλ: meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, *as such*, are *no test of truth*, but have been permitted to, and prophesied of, false religions and teachers. See Exodus vii. 22; viii. 7: ch. xxiv. 24, &c.; Deut. xiii. 1—5. There is an important passage in Justin Martyr, Dial. with Trypho, § 85, p. 182, as follows:—κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τούτου τοῦ τοῦ τοῦ θεοῦ . . . πᾶν δαιμόνιον ἐξορκιζόμενον νικάται καὶ ὑποτάσσεται. ἐὰν δὲ κατὰ παντὸς ὀνόματος τῶν παρ' ὑμῖν γεγεννημένων ἡ βασιλείων, ἡ δικαίων, ἡ προφητῶν, ἡ πατριαρχῶν ἐξορκίζηται ἑμῖς, οὐχ ὑποταγέσθαι οὐδὲν τῶν δαι-

μονίων. ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ θεοῦ Ἀβραάμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ Ἰακώβ, ἴσως ὑποταγέσθαι. Irenæus (cited by Grotius) says that "hujus invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis, et a demoniis universis," and adds, "Judæi usque nunc hanc ipsa invocatione demonas fugant." Jer., Chrys., Hil., understand *vloī* ἡμῶν to mean the Apostles: ὅρα κἀνταῦθα τὴν ἐκκλήσιαν· οὐ γὰρ ἔλεγον οἱ μαθηταὶ μου, οὐδὲ οἱ ἀπόστολοι, ἀλλ' οἱ *vloī* ὑμῶν . . . ὃ δὲ λέγει τοιοῦτόν ἐστιν· οἱ ἀπόστολοι ἐν τίνι ἐκβάλλουσι; . . . θίλων δείξει ὅτι φθόνου ἦν τοῦ πρὸς αὐτὸν τὰ ἐρημύνα μόνον . . . Εἰ γὰρ ἐγὼ οὕτως ἐκβάλλω, πολλῶ μᾶλλον ἐκείνοι οἱ παρ' ἐμοῦ τὴν ἐξουσίαν λαβόντες. ἀλλ' ὁμως οὐδὲν τοιοῦτον εἰρηκατε αὐτοῖς. Chrys. Hom. xli. p. 446. κριταὶ ὑμῶν] *your judges*, in the sense of *convicting you of partiality*. 23. ἐν πνεύματι θ.] = ἐν δακρύῳ θ., Luke; see Exod. viii. 19. ἐφθασεν] *emphatic in position*: but merely, *has come upon you*; not in the more proper sense of *φθάνω*, 'is already upon you,' i. e. 'before you looked for it,'—as Stier and Wesley. It does not seem to occur in this latter sense in the N. T. But Fritzsche's dictum, "Alexandrinis scriptoribus φθάνει nihil nisi *venire, pervenire, pertinere* valet," ad Rom. ii. 356, certainly is not right; for we have it indisputably in the sense of *to anticipate, prevent*, 1 Thess. iv. 15.

29.] Luke has the word *ἐξουρτέρος* applied to the spoiler in this verse; a title given to our Lord by the Baptist, ch. iii. 11 ||, and also in prophecy, Isa. xl. 10 (μετὰ ἰσχύος, LXX). See also Isa. liii. 12 (LXX); xlix. 24, 25. See note on Luke xi. 21 f., which is the fuller report of

μετ' ἐμοῦ ³¹σκορπίζε. διὰ τοῦτο λέγω ὑμῖν Πᾶσα ἁμαρτία καὶ βλασφημία ἠφεθήσεται [ὑμῖν] τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἠφεθήσεται [τοῖς ἀνθρώποις]. ³²καὶ ὅς ἐάν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἠφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἠφεθήσεται αὐτῷ οὔτε ἐν

³¹ L. John x. 12. xvi. 32. 2 Cor. ix. 9 only. 2 Kings xxi. 16. ch. ix. 2 al. Isa. xxi. 14. w—ch. vi. 12 recd. x ch. xv. 19. xxi. 63 al. Ezech. xxxv. 12. w. gen. obj., here only.

³¹ rec om ὑμῖν, with CD rel Orig Hil: ins B 1 Ath. om 2nd τοῖς ἀνθρώποις B 1. 22. 59. 142. 209 vulg lat-g, k copt æth arm Cyr-jer Hil Op.

³² rec (for εἰπῇ) εἰπ, with D f (S 1. 33, Scr's h o s, e al): txt BC rel Orig. ins ουκ εἰπῇ 1st εἰπῇ. B' (erased by same hand: probably a mistake owing to ου of ἀνθρώπων). om του εἰπῇ D'. for ουκ εἰπῇσεται, ου μὴ εἰπῇ B. for τούτω τω, τω νυν (see 1 Tim vi. 17; 2 Tim iv. 10; Tit ii. 12) L rel Ath Bas Epiph Cyr Phot Thl: τω αἰ. τούτω KXΔ Orig, Cyr-jer Did: txt BCD 1. 13. 33 Orig.

this parabolic saying. ³⁰] These words have been variously understood. Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the ἐμοῦ to mean 'any one,' and here to apply to Satan, the sense being, 'If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.' But this is on all accounts improbable: see below on συνάγων and σκορπίζε. I believe Stier is right in regarding it as a saying setting forth to us generally the entire and complete disjunction of the two kingdoms, of Satan and God. There is and can be in the world no middle party: they who are not with Christ, who do not gather with Him,—are against Him and his work, and as far as in them lies are undoing it. See Rom. viii. 7. And thus the saying connects itself with the following verse:—this being the case, διὰ τοῦτο λέγω ὑμῖν,—the sin of an open belying of the present power of the Holy Spirit of God working in and for his Kingdom, assumes a character surpassingly awful. This saying is no way inconsistent with that in Mark ix. 40; Luke ix. 50. That is not a conversion of this, for the terms of the respective propositions are not the same. See note on Mark ix. 40. As usual, this saying of our Lord reached further than the mere occasion to which it referred, and spoke forcibly to those many half-persuaded hesitating persons who flattered themselves that they could strike out a line avoiding equally the persecution of men and the rejection of Christ. He informed them (and informs us also) of the impossibility of such an endeavour. In

the συνάγων there is an allusion to the idea of gathering the harvest: see ch. xiii. 30: John xi. 52, and for σκορπίζε, John x. 12, in all which places the words exactly bear out their sense here. ³¹, ³².] διὰ τοῦτο, because this is the case: see last note. Notice again the λέγω ὑμῖν, used by our Lord when He makes some revelation of things hidden from the sons of men: see ch. vi. 29, and xviii. 10, 19: and ver. 36 below. The distinction in these much-controverted verses seems to be, between (1) the sin and blasphemy which arises from culpable ignorance and sensual blindness, as that of the fool who said in his heart 'There is no God,'—of those who, e. g. Saul of Tarsus, opposed Jesus as not being the Christ; which persons, to whatever degree their sin may unhappily advance, are capable of enlightenment, repentance, and pardon:—and (2) the blasphemy of those who, acknowledging God, and seeing his present power working by his Holy Spirit, openly oppose themselves to it, as did, or as were very near doing (for our Lord does not actually imply that they had incurred this dreadful charge), these Pharisees. They may as yet have been under the veil of ignorance; but this their last proceeding, in the sight of Him who knows the hearts, approximated very near to, or perhaps reached, this awful degree of guilt. The principal misunderstanding of this passage has arisen from the prejudice which possesses men's minds owing to the use of the words, 'the sin against the Holy Ghost.' It is not a particular species of sin which is here condemned, but a definite act shewing a state of sin, and that state a wilful determined opposition to the present power of the Holy Spirit; and this as shewn by its fruit, βλασφημία.

^y Eph. i. 21. ^z Luke xvi. 8
^a al. fr. ^b ch. iii. 7
^c ref. ^d ch. iii. 2
^e v. 34 al.
^f ch. vii. 17,
^g 18 (ref.).
^h 1 John iii. 24.
ⁱ v. 6.
^j ch. iii. 7
^k (ref.).
^l 1 John iii. 31.
^m viii. 44. xii.
ⁿ 49.
^o 1 L. Mark
^p viii. 8. 2 Cor viii. 14 bis only. Eccl. ii. 15 (only?).

¹² τούτῳ τῷ ¹³ αἰῶνι οὕτε ἐν τῷ ²² μέλλοντι. ³³ ἡ ^b ποι- BCD
^c ἦσατε τὸ δένδρον ^c καλὸν καὶ τὸν ^c καρπὸν αὐτοῦ ^c καλόν, VLM
^d ἡ ποιήσατε τὸ δένδρον ^c σακρὸν καὶ τὸν ^c καρπὸν αὐτοῦ
^e ^c σακρὸν. ^d ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον ^d γινώσκεται.
^f 34 ^e γεννήματα ^e ἐχιδνῶν, πῶς δύνασθαι ἀγαθὰ λαλεῖν
^f πονηροὶ ὄντες; ^g ἐκ γὰρ τοῦ ^h περισσεύματος τῆς καρδίας
ⁱ τὸ στόμα ⁱ λαλεῖ. ³⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ

34. aft λαλεῖ ins αγαθα D¹ (and lat).

The declaration, in substance, often occurs in the N. T. See 1 John v. 16, and note on *ἀμαρτία* there: 2 Tim. iii. 8: Jude 4, 12, 13: Heb. x. 26—31; vi. 4—8. Euthymius expands the sense well and clearly: *ὅς μὲν ἂν ἀμάρτυρ κατὰ τῆς ἀνθρωπότητός μου, φησί, τοῦτίστιν, ὅστις ἂν εἶπῃ βλάσφημον λόγον κατ' αὐτῆς, ὁ τοιοῦτος συγγνωσθήσεται πάντως ὡς οὐκ ἰδιολοκῆσας, ἀλλ' ἐν ἀγνοίᾳ τῆς ἀληθείας βλασφημήσας· ὁ δὲ βλέπων τὰς θεοπερεῖας μου ἐνεργείας, ὅς μόνος δύναται ποιεῖν ὁ θεός, καὶ τῷ Βελζεβοῦλ ταύτας ἐπιγραφόμενος, ὡς καὶ ὑμεῖς νῦν, καὶ οὕτως βλασφημῶν κατὰ τοῦ πνεύματος τοῦ ἀγίου, ἦτοι κατὰ τῆς θεότητος (ταύτην γὰρ νῦν καλεῖ πνεῦμα ἅγιον [?]) οὗτος ὡς ἰδιολοκῆσας προδήλως καὶ ἐν γνῶσει καθυβρίσας τὸν θεὸν καὶ ἀναπολόγητα πλημμελήσας οὐ συγχωρηθήσεται.*

No *sure* inference can be drawn from the words *οὕτε ἐν τῷ μέλλοντι*—with regard to forgiveness of sins in a future state. Olshausen remarks that a parallel on the other side is found in ch. x. 41, 42, where the *recognition* of divine power in those sent from God is accompanied with promise of eternal reward. He himself however understands the passage (as many others have done) to imply forgiveness on repentance *in the imperfect state of the dead* before the judgment, and considers it to be cognate with 1 Pet. iii. 18 ff. Augustine speaks very strongly, de Civ. Dei xxi. 24: 'Neque enim de quibusdam veraciter diceretur, quod non eis remittatur neque in hoc sæculo neque in futuro, nisi essent quibus, alii non in isto, tamen remittatur in futuro.' See, on the whole subject, note on 1 Pet. iii. 18 ff. In the almost entire silence of Scripture on any such doctrine, every principle of sound interpretation requires that we should hesitate to support it by two difficult passages, in neither of which does the plain construction of the words absolutely require it. The expressions *αἰὼν οὗτος* (= *ὁ νῦν αἰὼν*, Tit. ii. 12: 2 Tim. iv. 10;

καιρὸς οὗτος, Mark x. 30; *αἰὼν τοῦ κόσμου τούτου*, Eph. ii. 2; *αἰὼν ἰεριστῶς πονηρός*, Gal. i. 4) and *αἰὼν μέλλον* (= *αἰὼν ὁ ἐρχόμενος*, Mark x. 30; *αἰὼν ἐκείνος*, Luke xx. 35; *αἰῶνες ἐπερχόμενοι*, Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N. T. these significations are replaced by—the *present life*, and *that to come*: the present mixed state of wheat and tares, and the future completion of Messiah's Kingdom after the great harvest. The expression *κόσμος μέλλων* is not found. *αἰὼν μέλλον*, &c., seem to differ from βασιλ. τ. οὐρανῶν or τ. θεοῦ, in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church. 33, 34.]

ποιήσατε, not, as generally understood, = 'ponite,'—'*represent as:*' for then the clause *ἐκ γὰρ κ.τ.λ.* loses its meaning:—but literally, *make*. The verse is a parable, not merely a similitude. 'There are but two ways open: either *make the tree and its fruit both good*, or both *bad*: for by the fruit the tree is known.' How *make*, the parable does not say: but let us remember, the Creator speaks, and sets forth a law of his own creation, with which our judgments must be in accord. This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference: to our Lord Himself, who could not be evil, seeing that His works were good; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil.

35—37.] The treasure spoken of is that inner storehouse of good and evil only seen by God and (partially) by ourselves. And on that account—because words, so lightly thought of by the world and the careless, spring from the inner fountains

¹ ἠθσαυροῦ ἑκβάλλει τὰ ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρω- ^{h ch. ii. 11 ref.}
 ποὺ ἐκ τοῦ πονηροῦ ἠθσαυροῦ ἑκβάλλει πονηρά. ³⁶ λέγω ^{Im. xxiii. 6.}
 δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ λαλήσουσιν οἱ ἄνθρωποι, ^{1 = ver. 31.}
¹ ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ^{ch. xiii. 52.}
³⁷ ἐκ γὰρ τῶν λόγων σου ² δικαιοθῆσῃ, καὶ ἐκ τῶν λόγων ^{Luke x. 35}
 σου ³ καταδικασθῆσῃ. ³⁸ Τότε ⁴ ἀπεκρίθησαν αὐτῷ τινες ^{ref.}
 τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε ^{Luke xvi. 2.}
 θέλομεν ἀπὸ σοῦ ⁵ σημεῖον ἰδεῖν. ³⁹ ὁ δὲ ἀποκριθεὶς ^{Acts xix. 40.}
 εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ ⁶ μοιχαλὶς ⁷ σημεῖον ⁸ ἐπι- ^{1 Pet. iv. 5.}
 ζητεῖ, καὶ ⁹ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ ¹⁰ σημεῖον ^{Dan. vi. 27.}
 ζῆτος, καὶ ¹¹ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ ¹² σημεῖον ^{Theod.}

q = ch. xvi. 1, 4. John iv. 48. vi. 30 al. Im. vii. 11, 14. Jer. x. 2. r ch. xvi. 41 Mk. Rom. vii.
 8 bla. James iv. 4. 2 Pet. ii. 14 only. Prov. xxx. (see xxi. v.) 20. Ezek. xvi. 58. xxiii. 45 bla. Hosea
 iii. 1. Mal. iii. 5 only. ch. vi. 32 ref.

^{35.} om o D¹. rec aft 1st ἠθσαυρον ins της καρδιας (gloss), with (some cur-
 sives?) lat-f, ff; Clem Orig., της καρδιας αυτου L 1. 33 al gat(with mm) syr-cu aeth
 arm Gaud Fulg Clem Orig-lat, Ath Bas Chr-s-a-x: om BCD rel Scr's mss latt syr
 copt Orig Dial Naz Nyssen Chr(most mss) Thl Cyr Lucif Hil Ambrost. om ra
 [bef αγαθα] BD rel Did Chr-β Thl: ins CLUA Scr's i 33 (1 Scr's c d f k s, e sil) Orig.
 aft 2nd ἠθσαυρον ins της καρδιας αυτου L 33. 115. 157 syr-cu arm Chr-1-3-8-
 α-β-λ-η Tich Fulg. ins ra bef πονηρα LUA 13. 33. 157. 209 Scr's c d k s
 Chr-1-3-8-α-β.

^{36.} rec aft o ins εαν, with C rel; an L Orig: om BDM, quod latt Iren Cypr.
 rec λαλῶσιν, with LXA rel latt Orig Iren-lat Cypr: λαλουνιν D: txt BCD.

^{37.} for και, η D-gr lat-a c g, Hil Paulin.

^{38.} rec om αυτω (possibly because an ecclesiastical lection began at απεκρ.), with
 X rel: ins BCDLM 13. 33 latt syr-cu syr copt aeth arm Chr. om και φαρισαων
 (homototel?) B 59. 235: φ. κ. γρ. K.

^{39.} for αυτη, σοι D¹-gr.

of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2—12.

^{36.]} ῥῆμα ἄργον is nom. pendens, as ch. x. 14, 32. αἰρετώτερόν σοι ἴστω λίθον εἰς ἃ βάλλειν, ἢ λόγον ἄργόν, Pythag. in Stobæus, xxxiv. 11. Wetst.

ἄργος = ἀεργός, and is perhaps best taken here in its milder and negative sense, as not yet determined on till the judgment: so that our Lord's saying is a deduction "a minori," and if of every ῥῆμα ἄργόν, then how much more of every ῥῆμα πονηρόν! ^{37.]} The λόγος being the περισσυσμα της καρδιας, is a specimen of what is within; is the outward utterance of the man, and on this ground will form a subject of strict enquiry in the great day, being a considerable and weighty part of our works.

^{38.]} St. Luke (xi. 15, 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse follows. It seems that the first part of the discourse gave rise, as here related, to the request for a sign (from Heaven); but, as we might naturally expect, and as we learn

from St. Luke, on the part of *different persons from those who made the accusation*. In consequence of our Lord declaring that his miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Himself, but from Heaven.

The account in ch. xvi. 1—4 manifestly relates to a different occurrence: see notes there. Cf. John vi. 30, 31; xii. 28.

^{39.]} μοιχαλὶς (see ref.), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of marriage, according to the similitude so common in the prophets.

The expression σημεῖον οὐ δοθ. αὐτῇ does not, as De Wette maintains, exclude our Lord's miracles from being σημεῖα: but is the direct answer to their request in the sense in which we know they used σημεῖον, 'a sign, not wrought by Him, and so able to be suspected of magic art, but one from Heaven.' Besides, even if this were not so, how can the refusing to work a miracle to satisfy them, affect the nature or signification of those wrought on different occasions, and with a totally different view? And yet on ground like

1 ch. xlii. 40. 2 Iωνᾶ τοῦ προφήτου. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ BCDEK
 xiv. 27, 28 αἰ. Eccl. v. 2 κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, KLMRSI
 16. 3 οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς VXTG
 4 here only. 41 ἀνδρες 2 Νινευεῖται 1. 32.
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40. ὡςπερ D¹. om ην D-gr Scr's c. aft εσται ins ka DEFL lat-a δ ff,
 g, h syr-cu copt arm Ign Iren-lat Orig-lat Eus, Chr Cyr Thl Ambr.

this it is (De Wette, vol. i. p. 147) that rationalistic systems are built. τὶ οὖν; οὐκ ἐποίησιν ἱστορε σημεῖον; ἐποίησιν, ἀλλ' οὐ δι' αὐτοῦς, πιπρωμένοι γὰρ ἦσαν, ἀλλὰ διὰ τὴν τῶν ἄλλων ὠφέλειαν. Euthym. in loc. Notice ἐπιζητεῖ; not merely querit, but requirit; misses, and demands as a sine qua non. See Palm and Rost's Lex. sub voce. The sign of Jonas is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as his birth was by births (Isaac, Samson, Samuel, Mahershalhashbaz), and His death by deaths (Abel; the substitute for Isaac; Zechariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of his resurrection (Joseph's history; Isaac's sacrifice; Daniel's and Jonah's deliverance), representing it in a figure (Heb. xi. 19, ἐν παραβολῇ). In the case before us the figure was very remarkable, and easily to be recognized in the O. T. narrative. For Jonah himself calls the belly of the sea monster ἡ κοιλία τῆς γῆς here. And observe, that the type is not of our Lord's body being deposited in the tomb of Joseph of Arimathea, for neither could that be called 'the heart of the earth,' nor could it be said that 'the Son of Man' was there during the time; but of our Lord's personal descent into the place of departed souls:—see Eph. iv. 9: 1 Pet. iii. 19, and note on Luke xlii. 43. 40.] If it be necessary to make good the three days and nights during which our Lord was in the heart of the earth, it must be done by

having recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a *ἡμέρα* (a *nycthemeron*), and that any part of such a period is counted as the whole." See Gen. xi. 13, 20: 1 Sam. xxx. 12, 13: 2 Chron. x. 5, 12: Hos. vi. 2. 41.] In this verse there is no reference to the sign of Jonas spoken of above, but to a different matter, another way in which he should be a sign to this generation. See Luke xi. 29 f., and note. (But the preaching of Jonas to the Ninevites was a sign after his resurrection: so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)

42. βασιλίσσα νότον Josephus, Antt. viii. 6. 5, calls her τῆς Αἰθιοπίας ὀνόματι βασίλισσαν γυναικα, i. e. of Meroe (whose queens were usually called Candace. Plin. Hist. vi. 29). Abyssinian tradition agrees with this account, calls her Maqueda, and supposes her to have embraced the Jewish religion in Jerusalem. The Arabians on the other hand also claim her, calling her Balkis (Koran, c. xxvii., cited by Winer), which latter view is probably nearer the truth, Sheba being a tract in Arabia Felix, near the shores of the

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μῶνος ὤδε. 43 Ὅταν δὲ τὸ ἁκάθαρτον ἡ πνεῦμα ἐξέλθῃ ἡ ch. x. 1 ref.
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἡνὺδρων τόπων ἡ 17. Jude
ἀνάπαυσιν, καὶ οὐχ ἑυρίσκει. 44 τότε λέγει Εἰς τὸν ἡ 12 only. Pa.
οἶκόν μου ἡ ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὑρίσκει ἡ 13. Jer.
ἡ σχολάζοντα, ὡς σεσαρωμένον καὶ ὡς κεκοσμημένον. 45 τότε ἡ 11. G.
πορεύεται καὶ ἡ παραλαμβάνει μεθ' ἑαυτοῦ ἐπὶ ἑτέρα ἡ Ruth III. 1
πνεύματα ἡ πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἡ 14. Sir.
ἐκεῖ, καὶ γίνεται τὰ ἐσχάτα τοῦ ἀνθρώπου ἐκείνου ἡ 15. Jer.
ῥονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ ἡ 16. Jer.
πονηροῦ. ἡ 17. Jer.

o j. Lake xv. 8 only t.
r compar. i L. only.

p ch. xiii. 30 al. Eeck. xiii. 41.
s 2 Pet. ii. 20. Rev. ii. 19. Pa. lxiii. 17.

q ch. xvii. 1 ref.
t ch. ix. 16 ref.

44. rec ἐπιστρέψω bef εἰς τὴν οἰκίαν μου (from Lu xi. 24), with C rel latt syr
syr-cu arm Orig-lat: txt BDZ 33 scti.—(υποστρέψω Z 1. 13. 124 al Scr's g q r.)
ἐλθων DFGXΓ 13. 33. 157 al syr: ἐξῆλθον U: ἦλθον Δ: txt BC rel. (Z def.)
aft εὐρίσκει ins τον οἶκον D. ins kai bef σεσαρωμενον C' Z(appy) 236
ev-36 al Scr's i m s lat-a o h syr syr-cu Chr-β-3 (and Fd's mss exc s r) Thl: om BD
rel vulg lat-β f g, syr-marg-gr copt scti arm.
45. εἰτερα bef εἰσα Z 240. 244 Scr's i lat-β o Chr. for 2nd εαυτου, αυτου DE¹
Scr's c evn-y-z. aft εσχάτα ins αυτου CD¹. for χειρονα, χειρον D¹.

Red Sea, near the present Aden (see Plin. vi. 23), abounding in spice and gold and precious stones. 43.] ὅταν, not 'whensoever'; the indefinite conj. does not assert universality, but is hypothetical; δὲ connects strictly with what has preceded. This important parable, in the similitude itself, sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places, the abodes and haunts of evil spirits (see Isa. xiii. 21, 22; xxxiv. 14), and at last determining on a return to his former victim, whom he finds so prepared for his purposes, that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. In its interpretation we may trace three distinct references, each full of weighty instruction. (1) The direct application of the parable is to the Jewish people, and the parallel runs thus:—The old demon of idolatry brought down on the Jews the Babylonian captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord. The re-possession by the one, and accession of seven other spirits more malicious (πονηρότερα) than the first, hardly needs explanation. The desperate infatua-

tion of the Jews after our Lord's ascension, their bitter hostility to His Church, their miserable end as a people, are known to all. Chrysostom, who gives in the main this interpretation, notices their continued infatuation in his own day: and instances their joining in the impieties of Julian. (2) Strikingly parallel with this runs the history of the Christian Church. Not long after the apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith. And he must read prophecy but ill, who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven πνεύματα πονηρότερα shall bring the outward frame of so-called Christendom to a fearful end. (3) Another important fulfilment of the prophetic parable may be found in the histories of individuals. By religious education or impressions, the devil has been cast out of a man; but how often do the religious lives of men spend themselves in the

46 Ἐπὶ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω "ζητοῦντες αὐτῷ λαλῆσαι. 47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν "ζητοῦντές σοι λαλῆσαι. 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς ἔστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49 καὶ "ἐκτίνας τὴν "χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν ποιῇ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

XIII. 1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ

46. rec aft εν ins δε, with C rel syr æth: λαλοῦντος δε αὐτου DLZ Syr: txt B 33 vulg lat-c f copt arm. om 2nd αὐτου Z 301: αὐτου bef και οι αδελφοι vulg lat-a b f ff₂ g₁ h Orig Chr. λαλῆσαι bef αὐτω DL 33. 80. 124 ev-36 latt syr syrcu Orig.

47. om ver (homotele) BLG al lat-ff₁ k syr-cu. εστ. bef εξω D 33: om εξω 1. for εστηκασιν, εστηκεισαν D¹ Scr's w: -εασαν D². λαλῆσαι bef σοι D lat-b c f ff₂ g₁ h syr.

48. rec (for λεγοντι) ειποντι, with C rel: txt BD Z(Treg, expr) 33 ev-36.-(om r. λ. X.) for και, η D lat-a ff_{1,2} g₂ k arm.

49. om 1st αὐτου D 235. 300 Scr's k vulg lat-a b f ff₁ g₁ Orig.

50. om αν D 235. rec (for ποιη) ποιηση (from || Mk), with B rel latt; ποιηου KLZl¹ 13 Scr's h i evn-y-z copt: ποιει, facit D: txt CA.

CHAP. XIII. 1. rec aft εν ins δε, with CD rel lat-f h syrr copt: om BZ 33 latt æth arm Orig Hil. ἐξηλθεν, insg και bef εξαθητο, D lat-a b c f ff_{1,2} g₁ h Syr syrcu

sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. i. 4, 6: 2 Pet. ii. 20—22.)

46—50.] HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM. Mark iii. 31—35. Luke viii. 19—21. In Mark the incident is placed as here: in Luke, after the parable of the sower. 46.] In Mark iii. 21 we are told that his relations went out to lay hold on Him, for they said, He is beside Himself: and that the reason of this was his continuous labour in teaching, which had not left time so much as to eat. There is nothing in this care for his bodily health (from whatever source the act may have arisen on the part of his brethren, see John vii. 5) inconsistent with the known state of his mother's mind (see Luke ii. 19, 51). They stood ἔξω, i. e. outside the throng of hearers around our Lord; or, perhaps, outside the house. He meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for all men: and though He was born of a woman, He,

who is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of earthly relations so much as the welfare of those whom He came to teach and to save.

It is to be noticed that our Lord, though He introduces the additional term ἀδελφή into his answer, does not (and indeed could not) introduce πατήρ, inasmuch as He never speaks of an earthly Father. See Luke ii. 49. All these characteristics of the mother of our Lord are deeply interesting, both in themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her divine Son, and hear Him here declaring, that the honour is one which the humblest believer in Him has in common with her.

Stier remarks (Reden Jesu, ii. 57 note), that the juxtaposition of sister and mother in the mouth of our Lord makes it pro-

τῆς οἰκίας ἐκάθητο ^aπαρὰ τὴν θάλασσαν· ²καὶ ^bσυν-
 ἦχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς
^cπλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ^dἐπὶ τὸν
^eαἰγιαλὸν εἰσῆλθε. ³καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν
^fπαραβολαῖς, λέγων Ἰδοὺ ἐξῆλθεν ^gὁ ^hσπείρων ⁱτοῦ

^a ch. iv. 18.
^b Mark v. 21.
^c Acts x. 6.
^d Heb. ix. 12.
^e 8 Kings iv. 20.
^f ch. xviii.
^g 20. xxi. 31.
^h 21. xxi. 35.
ⁱ Acts iv. 5.
^j Ac. Neh.
 vii. 1.

^a ch. vii. 32. ix. 1 al. s.
^b John x. 4. Acts xxi. 8. xxvii. 40, 40 only. Judg. v. 7. Sir. xxi. 14. Gal. only.
^c Ac. ch. xv. 16 al. fr. Mt. Mt. L. only, exc. Heb. ix. 2. xi. 19. 8 Kings iv. 32.
^d iv. s. vii. 32. Eph. iv. 23. 1 Thess. v. 34. iii. 9 al.
^e ch. vii. 32. reff.
^f d constr., John i. 32, 33. Rev. vii. 15.
^g e ver. 48.
^h f ver. 10.
ⁱ g partic. = ch.
 fr. xxii. 7, 10.

Orig-lat Hil. ὁ ἀπο τῆς οικίας D lat-a δ ε ς f j i g i s, Hil.—for ἡ, ἐκ Z 33
Orig, Chr: om ἀπο B 1. 124 ev-36-49-150 Orig₁: txt C rel vulg lat-c f h Orig-lat.
2. rec ins ro bef πλοῦον, with D rel copt arm: om BCLZ 1. 33. ὁ ἐμὲν πάντα
L. ἰστηκός D¹.
3. ἐν παραβολαῖς bef πολλὰ C 157. 241. 252 Scr^s l m n: om πολλὰ L 236. 248
copt. om του D. for σπειρῶν, σπειραὶ (from ||) DLMX 1. 13. 33. 209.
236 al Justin Orig, [Eus] Chr Thl.

bable that the *brethren* also were his actual brothers according to the flesh: see note on ch. xiii. 55.

CHAP. XIII. 1—52.] THE SEVEN PARABLES. (The parallels, see under each.)

1, 2.] Mark iv. 1. 1. & τῷ
[αὐτῷ ἐκείνῳ] These words may mean
literally in the same day. But it is not
absolutely necessary. The words certainly
do bear that meaning in Mark iv. 35,
and important consequences follow (see
note there); but in Acts viii. 1 they are
as evidently indefinite. The instances of
their occurrence in John (xiv. 20; xvi.
23, 26) are not to the point, their use
there being prophetic. ἀπὸ τῆς

else, perhaps implies that the foregoing discourse was delivered in a house, as some have thought: but the article need not (any more than *τὸ* before *πλοῖον*, see notes on ch. ix. 1, 28) imply any particular house.

lar house. 3. ἐν παραβολαῖς] The senses of this word in the N. T. are various, and may be found in the lexicons. My present concern with it is to explain its meaning as applied to the "parables" of our Lord. (1) The *Parable* is not a *Fable*, inasmuch as the *Fable* is concerned only with the maxims of worldly prudence, whereas the *parable* conveys spiritual truth. The *Fable* in its form rejects probability, and teaches through the *fancy*, introducing speaking animals, or even inanimate things; whereas the *Parable* adheres to probability, and teaches through the *imagination*, introducing only things which may possibly happen. ἰστί παραβολῇ λόγος ὡς περὶ γενομένου, μὴ γενομένου μιν κατὰ τὸ ῥητόν, ἐκταμένον δὲ γίνεσθαι. Origen, cited by Trenchon on the Parables, p. 4. (2) Nor is the *Parable* a *Myth*: inasmuch as in Mythology the course of the story is set before us *as the*

truth, and simple minds receive it as the truth, only the reflective mind penetrating to the distinction between the vehicle and the thing conveyed; whereas in the Parable these two stand distinct from one another to all minds, so that none but the very simplest would ever believe in the Parable as fact. (3) Nor is the Parable a *Proverb*: though *παραβολή* is used for *both* in the N. T. (Luke iv. 23; v. 36; Matt. xv. 14, 15), and *παροιμία* in John for a parable (John x. 6; xvi. 25, 29). It is indeed more like a Proverb than either of the former; being an expanded Proverb, and a Proverb a concentrated parable, or fable, or result of human experience expressed without a figure. Hence it will be seen that the Proverb ranges far wider than the parable, which is an expansion of only one particular case of a proverb. Thus '*Physician heal thyself*,' would, if expanded, make a parable; '*ne sus Minervam*,' a fable; '*honesty is the best policy*,' neither of these. (4) Nor is the Parable an *Allegory*: inasmuch as in the Allegory the imaginary persons and actions are placed in the very places and footsteps of the real ones, and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the Allegory is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the Parable the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their relation and succession, typical of higher things. (5) It may well hence be surmised what a Parable is. It is a *serious narration, within the limits of probability, of a course of action pointing to some moral or spiri-*

1 constr., ver. 26. Acts xi. 16 al. fr. Isa. xxxvii. 1. k Mk. see 1 L. (1 Cor. xii. 8.) l ch. vi. 26 al. Dent. xiv. 19, 20 al. m J. Luke xv. 20. John ii. 17, from Ps. lxviii. 10. Rev. x. 9, 10. xii. 4. xx. 9 only. (-ασθῆναι, Luke xx. 47 ref.) o J Mk. only. (trans. in LXX.) Gen. ii. 9. Ps. cxlv. 8 al. p ch. xxi. 12. Lake ix. 7. xix. 11 al. Judg. iii. 12. q ch. iv. 16 ref. r J Mk. Rev. xvi. 8, 9 only t. n J Mk. ver. 20 J Mk. only t. s ch. xxi. 10, 20. James i. 11 al. Ps. cxviii. 6.

σπείρειν. ⁴ καὶ ἐν τῷ σπείρειν αὐτόν, ⁵ ἃ μὲν ἔπρεσεν BCDEI
παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ ⁶ πετεινὰ κατέφαγεν αὐτὰ. GKLM
⁷ ἄλλα δὲ ἔπρεσεν ἐπὶ τὰ ⁸ πετρώδη, ὅπου οὐκ εἶχεν γῆν UVXZ
πολλήν, καὶ εὐθὺς ⁹ ἐξανέτειλεν ¹⁰ διὰ τὸ μὴ ἔχειν βάθος ΓΔ1. 2
γῆς. ¹¹ ἡλίου δὲ ¹² ἀνατείλαντος ¹³ ἐκαυματίσθη καὶ ¹⁴ διὰ τὸ
μὴ ἔχειν ρίζαν ¹⁵ ἐξηράνθη. ¹⁶ ἄλλα δὲ ἔπρεσεν ἐπὶ τὰς

4. om κ. εν τω σπειρειν (σπ. to σπ.) C. rec (for ελθοντα) ηλθεν, insg kai bef
κατεφαγεν (from || Mk), with C rgj Orig: ηλθον και DLZ 33: txt B 13. 124 ενν-γ-
150. aft πετεινα ins του ουρανου (from || Luke) E'KM 13. 124 al Scr's d p r w
ενν-γ-150 vulg lat-b ff, h syr-cu syr-eth arm Orig.
5. for αλλα, α (so vv. 7, 8) D Chr; quædam lat-b c d. for ευθως, ευθως
D 40. (transferred in L to next ver bef εκαυμ.) εξανειτλαν B. ins της
bef γης (prob error) B.
6. του δε ηλιου D. εκαυματωθη B: -τισθησαν (and εξηρανθησαν) D: εκαυ-
ματισεν Δ1: txt CZ rel.
7. for επι, εις (|| Mk) D 13. 124. 346 lat-a Justin Orig; in spinis lat-b c d.

Real Truth ('Collatio per narratiunculam fictam, sed veri similem, serio illustrans rem sublimiorem.' Unger, de Parabolis Jesu [Meyer]); and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by Parables therefore is He who needed not that any should testify of man; for He knew what was in man, John ii. 25: moreover, He made man, and orders the course and character of human events. And this is the reason why none can, or dare, teach by parables, except Christ. We do not, as He did, see the inner springs out of which flow those laws of eternal truth and justice, which the Parable is framed to elucidate. Our parables would be in danger of perverting, instead of guiding aright. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. See note on ver. 12. The seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development; they are clearly indicated by ver. 63 to have been all spoken on one and the same occasion, and form indeed a complete and glorious whole in their inner and deeper sense. The first four of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three, to the disciples in the house. From the expression ἠρξάτο here compared with the question of the disciples

in ver. 10,—and with ver. 34,—it appears that this was the first beginning of our Lord's teaching by parables, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew's arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke without parables, or mainly so; and continued to do so till the rejection and misunderstanding of his teaching led to His judicially adopting the course here indicated, χωρὶς παρ. οὐδὲν ἰσχύει αὐτοῖς. The other order would be inconceivable: that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted his parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount. 3—9.] THE SOWER. Mark iv. 2—9: Luke viii. 4—8. See note on the locality in vv. 51, 52. 3.] For the explanation of the parable see on vv. 19—23. δ σπ., generic, singular of οἱ σπείροντες—a sower; he that soweth. 4.] παρὰ τ. ὁδ., by (by the side of, along the line of) the path through the field. Luke inserts καὶ κατεπαρήθη, and after τὰ πετ., —τοῦ ὄβρανοῦ. 5.] τὰ πετρώδη (= τὴν πετράν Luke), stony places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause the seed to spring up quickly, the shallow earth being heated by the sun of the day before.

¹ βλέπουνσιν, καὶ τὰ ὧτα [ὕμῳ] ὅτι ἄκούουσιν. ¹⁷ ἄμην γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ¹⁸ ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. ¹⁹ παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ.

20. αἰχμὴν παρὰ τινος ἀρπάσας, Xen. Cyr. iv. 6. 4.

18. om οι [aft μακαριοι] DM¹. om τα D ev-z. om 2nd υμων B 6. 75.
252 lat-a b c ff₂ g₁ Hil Chr-p. rec ακουει (gramm^l corr^u), with L rel: txt
BCDMX 1. 33 Orig Eus Chr-η-p-2-9 (and Field) Cyr Damasc Constt.
17. om και δικαιοι B¹, inad in marg by B¹? ηδυνηθησαν ειδειν D. (ειδαν B 33.)
18. rec σπειροντος (from ver 3, the parable having acquired that name, as with us,
“the parable of the sower:” see below, on ver 39), with CD rel: txt BX 33 evn-4-150
syx Chr-β-η.

βλέποντες & βλέπετε: and for δικαιοι we have βασιλεις. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5: Job xix. 23—27: also Exod. iv. 13, and Luke ii. 29—32.

18—23.] INTERPRETATION OF THE PARABLE OF THE SOWER. Mark iv. 10—20. Luke viii. 9—18, who incorporate with the answer of our Lord to the request of the disciples, much of our last section.

18.] ἀκούσαντε, in the sense of the verse before—hear the true meaning of, ‘hear in your hearts.’ With regard to the Parable itself, we may remark that its great leading idea is that *μυστηριον τῆς βασιλείας*, according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The seed is one and the same every where and to all: but seed does not spring up without earth, nor does earth bring forth without seed; and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the enquiry, ‘Why is this ground rich, and that barren?’ leads us up into the creative arrangements of God,—so a similar enquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who ‘preventeth us that we may have a good will, and worketh with us when we have that will’ (Art. X. of the Church of England). See, on the whole, my Sermons before the University of Cambridge, February, 1858.

19.] In Luke we have an important preliminary declaration, implied indeed here also: ὁ σπόρος ἐστίν ὁ λόγος τοῦ θεοῦ. This word is in this parable especially meant of the word *preached*, though the

word *written* is not excluded: nor the word *unwritten*—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23: James i. 21.

The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, (Reden Jesu, ii. 76, ed. 2), have objected to the parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but, as he rightly answers,—the simple idea of the parable must be borne in mind, and its limits not transgressed—‘a sower went out to sow’—his sowing—sowing over all places, is the idea of the parable. We see him only as a sower, not as an economist. The parable is not about Him, but about the seed and what happens to it. He is the fit representative τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, James i. 5.

παντὸς κ.τ.λ.] an anacoluthon, to throw the emphasis on παντὸς κ.τ.λ., for ὁ πονηρὸς . . . κ. ἀρπάζει τὸ ἐσπ. ἐν τῇ καρδ. παντὸς κ.τ.λ. καὶ μὴ συνιέντος is peculiar to Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The reason of μὴ συνιέντος is clearly set forth by the parable: the heart is hardened, trodden down; the seed cannot penetrate.

ὁ πονηρὸς = ὁ σατανᾶς (Mark, who also inserts ἐθῆς), = ὁ διάβολος (Luke). The parable itself is here most satisfactory as to the manner in which the Evil One pro-

ver. 6. οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. ²⁰ ὁ δὲ ἐπὶ τὰ BCDE
 1. ch. xxviii. 8. Luke GKLB
 xiv. 22. UNXT
 Phil. i. 3 al. 1. 33
 1 Chron.
 xxi. 23.
 Job xix. 23.
 1 Mk. 2 Cor.
 iv. 12. Heb.
 xi. 29 only t.
 1 Mk. Mark
 x. 30. Acts
 viii. 1. xiii.
 50. Paul.
 Rom. viii. 35
 al. Prov. xi.
 16. Lam. iii.
 19. 2 Macc.
 xii. 23 only.
 w = ch. xi. 6 rec.
 only. Sir. xxiv. (xxx.) 1.
 Eph. iv. 22. Col. ii. 8. 2 Thess. ii. 10. Heb. iii. 13. 2 Pet. ii. 18 only t. Judith ix. 10, 12. xvi. 8 only. (-τῆς,
 Eph. v. 6.) b (Mk. bis). Luke viii. 43 only t. c) Mk. i Cor. xiv. 14. Eph. v. 11. Tit.
 iii. 14. 2 Pet. i. 8. Jude 12 only. Jer. ii. 6. Wisd. xv. 4 only.

19. συνιωντος DF ev-z: συνηντωνος L. for εσπαρμενον, σπειρομενον D.
 for αυτου, αυτων D(not lat).

21. om εν D¹-gr. for ευθως, ευθιως D 33.

22. for σπαρείς, σπειρομενος D lat-a c ff₂ g₁. rec aft του αιωνος ins τουτου
 (explanatory), with C rel vulg lat-b c f ff₂ syrr syr-cu copt æth Orig: om BD Scr's
 f o' lat-a ff₂ g₁ h k arm. πλουτους D¹.

ceeds. By fowls of the air—passing thoughts and desires, which seem insignificant and even innocent—does Satan do his work, and rob the heart of the precious seed. Luke adds the purpose of Satan in taking away the word: *ἵνα μὴ πιστεύσαντες σωθῶσιν*. δ . . . σπαρείς: not 'he that received seed by the way side,' but he that was sown by the way side. This is not a confusion of similitudes,—no 'primary and secondary interpretation' of σπόρος,—but the deep truth, both of nature and of grace. The seed sown springing up in the earth, *becomes the plant*, and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is. And though in this first case it does not spring up, yet the same form of speech is kept up: throughout they are οὐ σπείνντες, as, when the question of bearing fruit comes, they must be. We are said to be ἀναγεγεννημένοι διὰ λόγου ζῶντος θεοῦ, 1 Pet. i. 23. It takes us up into itself, as the seed the earth, and we become a new plant, a καινὴ κτίσις: cf. also below, ver. 38, τὸ δι' καλὸν σπέρμα, οὗτοι εἰσιν κ.τ.λ. 20, 21.] In this second case, the surface of the mind and disposition is easily stirred, soon excited: but beneath lies a heart even harder than the trodden way. So the plant, springing up under the false heat of excitement, having no root struck down into the depths of the being, is, when the real heat from without arises which is intended to strengthen and forward the healthy-rooted plant, withered and destroyed. πρὸς-

καρπὸς ἐστιν, not only 'endureth for a while,' but also 'is the creature of circumstances,' changing as they change. Both ideas are included. γενομ. . . . σκανδ. = ἐν καιρῷ πειρασμοῦ ἀφίστανται Luke, thus accommodating themselves to that καιρὸς. 22.] In this third sort, all as regards the soil is well; the seed goes deep, the plant springs up; all is as in the next case, with but one exception, and that, the bearing of fruit—ἄκαρπος γίνεταί = οὐ τελειοφοροῦσι Luke. And this because the seeds or roots of thorns are in, and are suffered to spring up in, the heart, and to overwhelm the plant. There is a divided will, a half-service (μέριμνα from μερίζω, see on ch. vi. 25) which ever ends in the prevalence of evil over good. This class is not confined to the rich: πλοῦτος in Scripture is not riches absolutely, as possessed, but riches relatively, as estimated by the desire and value for them. Mark adds καὶ αὶ περὶ τὰ λοιπὰ ἐπιθυμῖαι, viz. the τὰ λοιπὰ which shall be added to us if we seek first the Kingdom of God and His righteousness. The identity of the seeds sown with the individuals of these classes, as maintained above, is strikingly shewn in Luke here: τὸ δι' εἰς τὰς ἀκάνθας πισόν, οὗτοι εἰσιν οἱ ἀκούσαντες κ.τ.λ. (viii. 14.) We may notice: (1) That there is in these three classes a PROGRESS, and that a threefold one:—(1) in TIME:—the first receives a hindrance at the very outset: the seed never springs up:—the second after it has sprung up, but soon after:—the third when it has entered, sprung up,

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὅς δὴ ^d καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα ὁ δὲ τριάκοντα. 24 Ἀλλὴν παραβολὴν¹ παρέθηκεν αὐτοῖς λέγων· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῇ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῇ καθυέδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν² ζιζάνια

^d 1. Mark iv. 28. Rom. vii. 4. 5. Col. i. 6. 10 only. Hab. iii. 17. Wied. x. 7 only. c ch. iii. 10 ref. f ver. 31. Exod. xix. 7. g ch. xi. 16. xvi. 22. 1. — Cnat. vii. 7. Isa. i. 9. Ezech. xxxi. 2.

^h constr., ver. 4 al. fr. ⁱ here only t. ^k here, &c. (8 times) only t.

23. rec (for τὴν καλὴν γῆν) τὴν γῆν τὴν καλὴν (see || Mk), with D rel: txt BCLΔ 1. 33 Orig. ακουὼν bef τον λογον D latt Syr syr-cu. συνιείς BD Orig: συνιών C rel. (συνιών C, συνιών EMUXΓ, συνιών GL, συνιών K.) For ος δε, τοτε D lat-a b c h: ος δε Δ ev-y: et vulg lat-f ff¹ g¹ 1 (and spec) Syr syr-cu with arm.

24. rec σπείροντι, with CD rel lat-ā syr-marg-ms Eus., txt BMX Δ-gr 13. 33 latt syrr syr-cu copt sct schol-Orig Ambr. (It is possible that -αντι might be an emendation to the sense: but far more probable that -οντι came from the foregoing parable: see on ver 39.) αγρω αυτου B: ιδιω αγρω D Eus.,

25. rec (for επισπ.) ἐσπειρε (mistake?), with C D-gr rel lat-e Iren-gr: txt B 1. 13. 157 al latt arm Iren Clem Orig Nyssen Naz Ambr Fulg Zeno Chrysol.

and come to maturity: or while it is so coming.—(2) in APPARENT DEGREE. The climax is apparently from bad to better;—the first *understand not*: the second *understand and feel*: the third *understand, feel, and practise*. But also (3) in REAL DEGREE, from bad to worse. Less awful is the state of those who *understand not* the word and *lose it immediately*, than that of those who *feel it, receive it with joy*, and in time of trial *fall away*: less awful again this last, than that of those who *understand, feel, and practise*, but are *fruitless and impure*. It has been noticed also that the first is more the fault of careless inattentive CHILDHOOD; the second of ardent shallow YOUTH; the third of worldly self-seeking AGE. (11) That these classes do not EXCLUDE one another. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different combinations.

23.] Here also the fourth class must not be understood as a decided well-marked company, excluding all the rest. For the soil is *not good by nature*: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that divine grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those

prepared by divine grace—receptive, by granted receptive power. The sowing is not necessarily the first that has ever taken place: the field has been and is continually resown, so that the care of the husbandman is presupposed. Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely upon, but with man, is, as we said above, the μυστήριον τῆς βασιλείας here declared,—see Jer. iv. 3: Hosea x. 12: Gal. vi. 7. See note on Luke viii. 15.

ἑκατὸν, ἐξήκοντα, τριάκοντα, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the talents: for he who had five talents yielded the same increase as he who had two.

συνιών.] So συνιούσιν ver. 13, and 2 Cor. x. 12 (rec.), and this word itself Rom. iii. 11, from συνίω, i. q. συνιῆμι,—of which the inf. συνιέν is found in Theognis, 565. It should be accented συνιών, or συνίων (from συνίω), not συνιών, which would be from σύνιμι. See Winer, § 14. 3.

24—30.] SECOND PARABLE. THE TARES OF THE FIELD. Peculiar to Matthew. For the explanation of this parable see below, vv. 36—43. 24.] Ὁμοιώθη . . ἀνθρώπῳ, 'is like the whole circumstances about to be detailed; like the case of a man,' &c. A similar form of construction is found in ch. xviii. 23, and in other parables in Matthew. 25.] τοὺς ἀνθ.

1 = Mark vii. 21. (1 Cor. vi. 5.) Rev. vii. 17 only. I.a. lvi. 5. m Intr. Mark iv. 27. Heb. ix. 4. Ia. xxvii. 6. trans., James v. 18 only. Gen. i. 11. n = Mark iv. 28. Jer. ix. 22. o ch. x. 25 reff. p ch. xi. 19 reff. q here, etc. (6 times). ch. vii. 16. Luke vi. 44 only. Lev. xix. 9. r ch. xv. 32 al. Exod. xxxii. 12. s ch. xv. 18. Luke xvii. 6. Jude 12 only. Jtr. i. 10. Zeph. ii. 4. t Gesspp., ch. xx. 1 only. Acts xxiv. 26. xxvii. 40. Paul, Rom. iii. 12 (from Ps. xiii. 8) al. only. only 1. 2 Mac. iv. 4 only. v ch. ix. 47, 48 bis. Mark iv. 29. John iv. 26 bis al. Gen. vii. 22. w here and ver. 20 only 1. Bel and Dr. ver. 28 only. x here only. Exod. xii. 32 only. constr., Mark vi. 46. y ch. iii. 12 reff.

1 ἀνὰ ¹ μέσον τοῦ αἵτου καὶ ἀπῆλθεν. 26 ὅτε δὲ ^m ἐβλάστη- BCDEI
 σεν ὁ ⁿ χόρτος καὶ καρπὸν ^o ἐποίησεν, τότε ἐφάνη καὶ τὰ GKLM
^k ζιζάνια. 27 προσελθόντες δὲ οἱ δούλοι τοῦ ^o οἰκοδεσπό- UVXT;
 του εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας ἐν τῷ 1. 33.
 σῷ ἀγρῷ; πόθεν οὖν ἔχει ^k ζιζάνια; 28 ὁ δὲ ἔφη αὐτοῖς
 Ἐχθρὸς ^p ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ λέγου-
 σιν Θέλεις οὖν ἀπελθόντες ^q συλλέξωμεν αὐτά; 29 ὁ δὲ
 φησιν Οὐ, ^r μήποτε ^s συλλέγοντες τὰ ^k ζιζάνια ^t ἐκριζώσῃτε
 ἅμα αὐτοῖς τὸν σῖτον. 30 ἄφετε ^u συναυξάνεσθαι ἀμφοτέρα
 ἕως τοῦ ^v θερισμοῦ, καὶ ἐν καιρῷ τοῦ ^w θερισμοῦ ἐρῶ τοῖς
^x θερισταῖς ^y Συλλέξατε πρῶτον τὰ ^k ζιζάνια καὶ δῆσατε
 αὐτά ^z δέμας πρὸς τὸ ^z κατακαῦσαι αὐτά, τὸν δὲ σῖτον

26. om 2nd καὶ D 13. 124. 264 lat-a b c ff₂ g₁ k syr-cu Chr-6-9-η-ρ (and Fd's mss exc H).

27. aft οικοδεσποτου ins εκεινου D. εσπειρας CD rel: εσπειραμεν M: txt BKLSUA 33 (1, e sil). rec ins τα bef ζιζανια, with LX syr-marg copt arm-mss: om BCD rel arm-zoh Chr. (33 def.)

28. rec aft οι δε ins δουλοι, with C rel vulg lat-f ff₁ syr (æth arm): om B 157 lat-g₂ copt.—οι δουλοι θελεις D lat-a b c e ff₂ g₁ k (Syr syr-cu). rec (for αυτω λεγουσιν) ειπον αυτω, with L rel vulg lat-f ff₁ æth syr arm: txt BCD copt. om ουν D 252¹ latt(exc f) Syr arm Eulog Aug.

29. rec (for φησιν) εφη, with L rel lat-a syr-ed: λιγει αυτοις D 33 lat-k k Syr syr-cu æth arm: txt BCN vulg lat-b c f ff₁ g₁ g₁ syr-marg-mss. τον σιτον bef αμα αυτοις Scr's i: for αμα, ουν Γ: και τον σιτον ουν αυτοις D 61. 99. 240-3-4 am syr-cu arm.

30. rec (for εως) μεχρι, with C rel Chr-H-K: αχρη L Chr-6-η-ρ (and Field): txt BD Chr-2 Eulog. rec aft εν ins τω (not required after a preposition), with CEL syr-cu copt: om BD rel Epiph. om 1st αυτα D 24¹. 125 lat-e f k k Epiph Aug.

rec ins εις bef δεμας, with BC rel vulg lat-f ff₁ syr copt æth arm-mss: txt DLXA 1. 33 am(with em forj gat mm) lat-a b c ff₂ g₁ g₁ Syr syr-cu arm-zoh Orig Chr-mss (in Matthæi, but see Field). om 2nd αυτα D 86 latt (not f k) arm Aug.

not, 'the men' belonging to the owner of the field, but men generally: and the expression is used only to designate 'in the night time,' not to charge the servants with any want of watchfulness.

ἐσπέρω.] 'superseminavit,' sowed over the first seed.

ζιζάνια, apparently the darnel, or bastard wheat (lolium album), so often seen in our fields and by our hedgerows; if so, what follows will be explained, that the tares appeared when the wheat came into ear, having been previously not noticeable. It appears to be an Eastern word, expressed in the Talmud by תריח. Our Lord was speaking of an act of malice practised in the East:—persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (Roberts's Oriental Illustrations,

p. 541, cited by Trench on the Parables, p. 68.) (The practice is not unknown even in England at present. Since the publication of the first edition of this commentary, a field belonging to the Editor, at Gaddesby in Leicestershire, was maliciously sown with charlock [sinapis arvensis] over the wheat. An action at law was brought by the tenant, and heavy damages obtained against the offender.) 29.] Jerome in loc. says: 'Inter tritum et zizania quod nos appellamus lolium, quamdiu herba est, et nondum culmus venit ad spicam, grandis similitudo est, et in discernendo nulla aut perdifficilis distantia.' Jerome, it must be remembered, resided in Palestine. As regards the construction, ἅμα is not a prep. governing αὐτοῖς, but merely an adv. used for elucidation; see Klotz,

ἵ συναγάγετε εἰς τὴν ἵ αποθήκην μου. 31 ἵ Ἀλλην παρα-
βολὴν ἵ παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία
τῶν οὐρανῶν ἵ κόκκῳ ἵ σινάπεως, ὃν ἵ λαβὼν ἄνθρωπος
ἵ σπειρεῖν ἐν τῷ ἁγρῷ αὐτοῦ. 32 ὁ ἵ μικρότερον μὲν ἐστὶν
πάντων τῶν σπερμάτων ἵ ὅταν δὲ ἵ αὐξηθῇ, μείζον τῶν
ἵ λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ
ἵ πετεινὰ τοῦ ἵ οὐρανοῦ καὶ ἵ κατασκηνοῖν ἐν τοῖς ἵ κλάδοις

11. 2 for mid., Mark iv. 8. 2 Cor. x. 5. Col. i. 6, 10 only. Exod. i. 7. trans. 1 Cor. iii. 6, 7. 2 Cor. ix. 10 only. intr., ch. vi. 23. Luke i. 80 al. fr., but never in LXX. - g | Mk. Luke xi. 42. Rom. xiv. 2 only. Gen. ix. 3. 2 Kings xx. (xxi.) 2. Ps. xxvii. 2. Prov. xv. 17 only. b ch. vi. 26 roff. 11. Acts ii. 26 only. Ps. ciii. 12. k | ch. xxi. 8. xxiv. 32. Mark xiii. 28. Rom. xi. 16, 26a only. Ezech. xxxi. 7. Dan. iv. 9 (12) 26a.

for συναγαγετε, συναγετε BG 1: συλλεγεται (= το) D.

31. for παρεθηκεν, ελαλησεν D 1. 13. 124 lat-a b off, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

32. aft παντων om των D¹ 124. for αυξηθη, αυξηση D 13. 124. 346.
μειζων D-gr Scr's fs w εν-ζ, 150. ins παντων bef των λαχανων (from || Mk)
K 157 al., (in Scholz) Scr's a d l m n o p q r s² w εν-ζ, latt syrr syr-cu sath Euthym
Hil Ambr. rec κατασκηνοσιν (for -νοιν), with B² (sic) C rel: txt B¹ (sic in cod) D.

Devar. p. 97. Still the construction here would hardly bear its omission.

31, 32.] THIRD PARABLE. THE GRAIN OF MUSTARD SEED. Mark iv. 30—34: Luke xiii. 18, 19. On the connexion of this parable with the two last, Chrysostom observes (Hom. in Matt. xvi. p. 483), *ἐκινή γὰρ εἶπεν ὅτι ἀπὸ τοῦ σπόρου τρία μέρη ἀνέλλονται, καὶ σώζεται ἓν, καὶ ἐν αὐτῷ πάλιν τῷ σωζομένῳ τοσαύτη γίνεται βλάστη, ἥνα μὴ λέγῃσι 'καὶ τινες καὶ πόσαι ἔσονται αἱ πιστοί'; καὶ τοῦτον ἔλαιον τὸν φόβον, διὰ τῆς παραβολῆς τοῦ σινάπεως ἐνάγων εἰς πίστιν αὐτοῦ; καὶ διεκνῶς ὅτι πάντως ἐκταθήσεται τὸ πρᾶγμα.* The comparison of kingdoms to trees was familiar to the Jews: see Daniel iv. 10—12, 20—22: Ezek. xxxi. 3—9; xvii. 22—24: Ps. lxxx. 8—11. 31.] ἐν τ. ἁγρῷ = εἰς τ. κῆρ. Luke.

32. μικρότερον κ.τ.λ.] less than all, not for the superlative. The words are not to be pressed to their literal sense, as the mustard seed was a well-known Jewish type for any thing exceedingly small.

The mustard tree attains to a large size in Judæa. Lightfoot quotes (Hor. Hebr. in L) Hieros. Peah. fol. 20. 2, 'Caulis erat sinapis in Sichin, e quo enati sunt rami tres; e quibus unus decerptus co-operuit tentoriolum figuli, produxitque tres cabos sinapis. Rabbi Simeon ben Chalsapha dixit, Caulis sinapis erat mihi in agro meo, in quam ego scandere solitus sum, ita ut scandere soleant in ficum.'

This parable, like most others respecting the kingdom of God, has a double reference—general and individual. (1) In the general sense, the insignificant beginnings

of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Forerunner. We must beware however of imagining that the outward Church-form is this Kingdom. It has rather reversed the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant: but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The individual application of the parable points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it. Jerome has a comment on this parable (in loc.) too important to be passed over: 'Prædicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam, fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis prædicans. Confer hujusmodi doctrinam dogmatibus Philosophorum et libris eorum, et splendori eloquentiæ, et

11. ch. xvi. 61. αὐτοῦ. 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία BCDE
 11, 12. Luke αὐτοῦ. 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία GKLM
 xii. 1. 1 Cor. αὐτοῦ. 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία UVYX.
 v. 6. &c. Gal. αὐτοῦ. 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία 1. 34.
 v. 9 only. αὐτοῦ. 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία
 Exod. xii. 15 ἰν ἐνέκρυσεν εἰς ὁ ἀλεύρου ὁ σάτα τρία, ἕως οὗ ῥ ἐξυμῶθη
 al. fr.
 m here (& 1 L.
 v. r.) only. Exek. iv. 12 vat. (φία, ἔ. Gen. xviii. 6.) n | only. 8 Kings iv. 22. o | only t.
 Gen. xviii. 6 Aq. and Sym. (there also w. τρία.) p 1. 1 Cor. v. 6. Gal. v. 9 only. Hosca vii. 4.

33. for ἐλάλησεν αυτοῖς, παρέθηκεν αυτοῖς C 243: om D 76 lat-k syr-cu: txt B rel
 syrr.—add λεγων CLMUX al am lat-g₂ & l arm.

compositioni sermonum, et videbis quanto minor sit cæteris seminibus sementis Evangelii. Sed illa cum creverit, nihil mordax, nihil viduum, nihil vitale demonstrat, sed totum flaccidum, marcidumque et mollium ebullit in olera et in herbas quæ cito arescunt et corrumpunt. Hæc autem prædicatio quæ parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arborem.

33.] FOURTH PARABLE. THE LEAVEN. Luke xiii. 20, 21. Difficulties have been raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether ζύμη must not be taken in the sense in which it so often occurs in Scripture, as symbolic of *pollution* and *corruption*. See Exod. xii. 15, and other enactments of the kind, passim in the law; and ch. xvi. 6: 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the *progress of corruption and deterioration* in the outward visible Church. But then, how is it said that the *Kingdom of Heaven is like this leaven*? For the construction is not the same as in ver. 24, where the similitude is to the *whole course of things related*, but answers to κόκκῳ σινάπιδος, ὃν λαβὼν ἄνθ.: so ζύμη, ἣν λαβοῦσα γυνή. Again, if the progress of the Kingdom of Heaven be *towards corruption, till the whole is corrupted*, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable preceding. The two are intimately related. *That was of the inherent self-developing power* of the Kingdom of Heaven as a seed containing in itself the principle of expansion; *this, of the power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it. And the comparison is not only to the *power* but to the *effect* of leaven also, which has its *good* as well as its *bad* side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insubstantial. Another striking point

of comparison is in the fact that leaven, as used ordinarily, is a *piece of the leavened loaf* put amongst the new dough—(ὃ ζυμῶν ἐν ἁπασὶ ζύμῃ γίνεται τῷ λοιπῷ πάλιν. Chrys. Hom. xli. p. 484)—just as the Kingdom of Heaven is the renewal of humanity by the righteous Man Christ Jesus. The Parable, like the last, has its *general* and its *individual* application:

(1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God, so strikingly witnessed in the earlier ages by the dropping of heathen customs and worship;—in modern times more gradually and secretly advancing, but still to be plainly seen in the various abandonments of criminal and unholy practices (as e. g. in our own time of slavery and duelling, and the increasing abhorrence of war among Christian men), and without doubt in the end to be signally and universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the 'new leaven' on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, rightly.

As to whether the γυνή has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to enquire, seeing that γυναῖκες αἰροποιοὶ would be every where a matter of course. ἐγκρῦσθαι has given rise to a technical word ἐγκρυσία, signifying a *leavened cake* (which however, Passow, Lex. explains to be a cake baked under hot ashes, thus applying the

ὅλον. ³⁴ Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβο- ^{q ch. v. 2 ref.}
λαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει ^{Pa. ixviii.}
αὐτοῖς, ³⁵ ὅπως πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου ^{h here only.}
λέγοντος ¹ Ἀνοῖξω ἐν παραβολαῖς τὸ ^{Pa. xvi. 2.}
στόμα μου, ² ἵνα ἐρέ- ^{(+ep., Pa.}
ξομαι κεκρυμμένα ἀπὸ ^{cxviii. 171.)}
καταβολῆς. ^{only. — Lek.}

³⁶ Τότε ³ ἀφίεν τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ ^{xl. 50 al.}
προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες ^{N. T. w.}
ἡμῖν τὴν παραβολὴν τῶν ^{κέρμας,}
ζιζανίων τοῦ ἀγροῦ. ^{cx. Heb. xl.}
³⁷ ὁ δὲ ^{11 f.}
ἀποκριθεὶς εἶπεν ^{2 Maec. ii. 29}
Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ υἱὸς ^{only.}
τοῦ ἀνθρώπου, ^{— Mark iv.}
³⁸ ὁ δὲ ἀγρός ἔστιν ὁ ^{36 al. f.}
κόσμος, τὸ δὲ ^{Pa. civ. 30.}
v vcr. 26, &c. only f. w = N. T. pasim f. Wied. xl. 17 al.

³⁴ rec (for οὐδὲν) ουκ (from || Mk), with D rel latt Syr syr-cu copt(appy) aeth Orig₁(and lat.) Eus, Tert: txt BCMΔ lat-f syr arm Clem Orig₁ Chr₂.

³⁵ ins ησαιου bef προφητον (*false gloss*) l. 13. 33. 124. 253 hom-C1; also mss mentd by Eus, Jer, and Porph, and in catena on Psalms: Jer conjectures ασαφ. rec aft καταβολης ins κοσμου (*explanatory gloss: see also ch xxv. 34*), with CD rel latt hom-C1: om B N-corr f lat-e k syr-cu aeth [Orig].

³⁶ rec aft οικιαν ins ο ιησους (*beginning of an ecclesiastical lection*), with C rel lat-f k syrr: aft ηλθ. Γ; αυτου l. 118 evn-13-14-18-150-y Orig₁ Chr: om BDN latt syr-cu copt aeth Orig₂. προσηλθαν B 33. διασαφηνσον (*the verb occurs only here and in ch xviii. 31*) BN Orig₁, enarra lat-a b g₁ k: φρασον CD rel Orig₂. (*disserere* vulg lat-c f g₂, f₂).

³⁷ rec aft ειπεν ins αυτους, with C rel gat lat-c f g₂ k syrr syr-cu arm: om BDN am (with em forj fuld) lat-a b ff_{1,2} g₁ k l copt aeth Orig(appy).

ιγκρέπτω differently: cf. ref. Ezek.). See ref.

σέτον, ¹ ² ³ (Aram. ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

is worth recording.

^{34, 35.} CONCLUSION OF THE PARABLES SPOKEN TO THE MULTITUDES. Mark iv. 33, 34. ³⁴ καὶ χωρὶς π. οὐκ ἐλ.] κατὰ τὸν καιρὸν ἐκείνον ὁηλαδὴ πολλά γὰρ πολλάκις ἐλάλησεν αὐτοῖς διχα παραβολῆς. Euthym. ³⁵ ὅπως πλ.] in order that &c., not 'so that thus,' or 'and in this way' (?) as Webst. and Wilk.,—here, or any where else. See note on ch. i. 22. The prophet, according to the superscription of Psalm lxxviii., is Asaph, so called 2 Chron. xxix. 30, LXX. The former clause of the citation is identical with the LXX; the latter = φθιζομαι προβλήματα ἀπ' ἀρχῆς, LXX. When we find De Wette, &c. maintaining that the

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Psalms contains no parable, and that consequently these words can only be cited out of their context, we must remember that such a view is wholly inconsistent with any deep insight into the meaning of the Scripture record: for the whole Psalm consists of a recounting of events which St. Paul assures us τυκοὶ ἡμῶν ἐγενήθησαν τυκιῶς συνίσβαινον ἐκείνοις, ἡγράφη δὲ πρὸς νοουθεσίαν ἡμῶν. 1 Cor. x. 6, 11.

^{36—43.} INTERPRETATION OF THE PARABLE OF THE TARES OF THE FIELD. Peculiar to Matthew. ^{38.} This verse has been variously interpreted, notwithstanding that its statements are so plain. The consideration of it will lead us into that of the general nature and place of the parable itself. The field is the world; if understood of the Church, then the Church only as commensurate with the world, κοινυθίντες εἰς τὸν κόσμον ἀπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει (Mark xvi. 15); THE CHURCH standing for THE WORLD, not, the world for the Church. (This latter view, Stier says, Augustine upholds against the Donatists: but I cannot find it in his Ep. contra Donatistas, where he several times plainly asserts the field to be commensurate with the world, and the Church to be the

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^x = ch. ix. 18. ^{καλὸν σπέρμα, οὗτοί εἰσιν οἱ} ¹⁷ υἱοὶ τῆς ¹⁸ βασιλείας, τὰ δὲ ^{BCD}
¹⁹ ζιζάνια εἰσὶν οἱ ²⁰ υἱοὶ τοῦ ²¹ πονηροῦ, ²² ὁ δὲ ἐχθρὸς ὁ ^{GKI}
²³ σπείρας αὐτὰ ἔστιν ὁ ²⁴ διάβολος, ὁ δὲ ²⁵ θερισμὸς ²⁶ συντέ- ^{UVJ}
²⁷ ^{only.}
²⁸ see Acts xlii. 10. ^a macc. ver. 19 ref. ^b ch. iv. 1 ref. ^c Job. iii. 1. ^d (in N. T. always w. ^{1.1}
²⁹ ai.) ver. 49. ch. xiv. 3. xxviii. 20. Heb. ix. 26 only. Dent. xi. 12. Dan. xii. 4, 13.

39. om *αὐτα* D lat-ff₁.

εστιν bef *ο* *σπειρας αυτα* B. [B does not om *ο* bef

'triticum inter zizania.') And the parable has, like the former ones, its various references to various counterworkings of the Evil One against the grace of God. Its two principal references are, (1) to *the whole history of the world* from beginning to end; the coming of sin into the world by the malice of the devil,—the mixed state of mankind, notwithstanding the development of God's purposes by the dispensations of grace,—and the final separation of the good and evil at the end. The very declaration 'the harvest is the end of the world' suggests the original sowing as the *beginning* of it. Yet this sowing is not in the fact, as in the parable, *one only*, but repeated again and again. In the parable the Lord gathers as it were the whole human race into *one lifetime*, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the *βαρ. r. οὐρ.* which lay in the future and began with the Lord's incarnation, the parable sets forth to us *the universal sowing of GOOD SEED by the Gospel*: it sows no bad seed: all this is done by the enemy, and further we may not enquire. Soon, even as soon as Acts v. in the History of the Church, did the tares begin to appear; and in remarkable coincidence with the wheat bringing forth fruit (see Acts iv. 32—37). Again, see Acts xiii. 10, where Paul calls Elymas by the very name *υἱὸς διαβόλου*. And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And it is not the office, however much it may be the desire, of the servants of the householder, the labourers in His field, to *collect or root up* these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); *this is reserved for another time and for other hands*,—for the harvest, the end; for the reapers, the angels. (3) It is also most important to notice that, as the Lord here gathers up ages into one season of seed time and harvest, so He also gathers up the various changes of human character and shiftings of human will into

two distinct classes. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command *ἄφετε συναυξάνεσθαι ἀμφοτέρα*—let time be given (as above) for the *leaven to work*. As in the parable of the sower, the various classes were the *concentrations of various dispositions*, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable at last, is *during the probation time*, the time of *συναύξησις*, not yet determined by Him who will have all to be saved, and to come to the knowledge of the truth. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The parable is delivered by the Lord as *knowing all things*, and describing by the final result; and gives no countenance whatever to predestinarian error. (4) The parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church but of the world: missing the deeper truth which would have led them to see that, after all, the world is the Church, only overrun by these very tares. τὸ δὲ καλὸν σπ., οὗτοί εἰσιν strikingly sets forth again the identity of the seed, in its growth, with those who are the plants: see above on ver. 19. οἱ υἱοὶ τ. βαρ.] not in the same sense as in ch. viii. 12,—sons there, by covenant and external privilege: here,—by the effectual grace of adoption: the KINGDOM, there, in mere paradigm, on this imperfect earth: here, in its true accomplishment, in the new heavens and earth wherein

λαα αἰῶνός ἐστιν, οἱ δὲ ὁ θεισταὶ ἄγγελοί εἰσιν. ⁴⁰ ὥς περ
 οὖν συλλέγεται τὰ ῥιζάνια καὶ πυρὶ καίεται, οὕτως
 ἔσται ἐν τῇ ⁴¹ συντελείᾳ τοῦ αἰῶνος [τούτου]. ἀποστε-
 λει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ συλ-
 λέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ ἑκάνδαλα καὶ
 τοὺς ⁴² ποιούντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς
 εἰς τὴν ⁴³ κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς
 καὶ ὁ βρυγμὸς τῶν ὀδόντων. τότε οἱ δίκαιοι ⁴⁴ ἐκ-
 λάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς
 αὐτῶν. ὁ ἔχων ὦτα ἀκούετω.

Esak. xliii. 2. Dan. xii. 8 Theod. F.

o see Luke xii. 28.

διαβ. as Btly.] rec ins του bef αιωνος, with C rel copt (Orig.): του αι. τουτου
 G: η συντ. του αι. al Scr's g i s ev-y Chr (corras: the articles are omd before the verb):
 txt BD 13. 33. 124 Orig.

^{40.} συλλεγονται D. rec κατακαιραι (from ver 30), with B 1, κατακαινται D:
 txt C rel Chr Damasc. om τουτου (to conform to ver 39) BDΓ 1 latt syr-cu sct
 arm Iron-lat Orig-lat Cyr Hil Lucif Aug: ins CP rel lat-f h syrr copt.

^{42.} βαλλουσιν DX fuld lat-e.

^{43.} for ελαμ., λαμψουσιν D 124. 238 Orig Cyr. rec aft ωτα ins ακουειν, with
 CDP rel vulg lat-e ffl, g, l, 2 Orig Hil: om B am (with for) lat-a b e k Hil-mss. (cf
 ver 9 ver read.)

dwelleth righteousness: but in their state
 among the tares, waiting for the manifes-
 tation of the sons of God.

^{41.} τὰ σπύρα.] generally understood of those
 men who give cause of offence, tempters
 and hinderers of others: Stier would
 rather understand it of things, as well as
 men, who are afterwards designated. On
 ὁ ελ. κ. ὁ βρ., see note at ch. viii. 12.

^{43.} ἐκλάμψουσιν] shall shine
 out (their light here being enfeebled and
 obscured), as the sun from a cloud.

τοῦ πατρὸς, answering to οἱ υἱοί, ver. 38.
 This sublime announcement is over and
 above the interpretation of the parable.

^{44.} FIFTH PARABLE. THE HIDDEN
 TREASURE. Peculiar to Matthew. This
 and the following parable are closely con-
 nected, and refer to two distinct classes
 of persons who become possessed of the
 treasure of the Gospel. Notice that these,
 as also the seventh and last, are spoken
 not to the multitude but to the disciples.

In this parable, a man, labouring per-
 chance for another, or by accident in pass-
 ing, finds a treasure which has been hidden
 in a field; from joy at having found it he
 goes, and selling all he has, buys the field,
 thus (by the Jewish law) becoming the
 possessor also of the treasure. Such hiding
 of treasure is common even now, and was
 much more common in the East (see Jer.
 xli. 8 [cf. Hitzig in loc.]: Job iii. 21:

Prov. ii. 4). This sets before us the

case of a man who unexpectedly, without
 earnest seeking, finds, in some part of the
 outward Church, the treasure of true
 faith and hope and communion with God;
 and having found this, for joy of it he
 becomes possessor, not of the treasure
 without the field (for that the case sup-
 poses impossible) but of the field at all
 hazards, to secure the treasure which is in
 it: i. e. he possesses himself of the means
 of grace provided in that branch of the
 Church, where, to use a common expres-
 sion, he has "gotten his good:" he makes
 that field his own.

^{45, 46.} SIXTH
 PARABLE. THE PEARL OF GREAT PRICE.
 In this parable our Lord sets before us,
 that although in ordinary cases of finding
 'the truth as it is in Jesus,' the buying of
 the field is the necessary prelude to be-
 coming duly and properly possessed of it;
 yet there are cases, and those of a nobler
 kind, where such condition is not neces-
 sary. We have here a merchantman,—
 one whose business it is,—on the search
 for goodly pearls; i. e. a man who intel-
 lectually and spiritually is a seeker of
 truth of the highest kind. "He whom
 this pursuit occupies, is a merchantman;
 i. e. one trained, as well as devoted, to
 business. The search is therefore deter-
 minate, discriminate, unremittent. This
 case then corresponds to such Christians

p ch. ii. 11 reff. 44 Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ὁ θησαυρῷ
 Prov. ii. 4. q — ch. xiv. 26. κεκρυμμένῃ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἐκρυψεν.
 xviii. 7. Lake xxiv. καὶ ἁπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα
 41. John xxi. 6. Acts ἔχει, καὶ ἁγοράζει τὸν ἀγρὸν ἐκείνον. 45 Πάλιν ὁμοία
 xii. 14 al. 3 Chron. v. 6. ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἁνθρώπῳ ἑμπορίῃ ζη-
 Pa. cvl. 54. τούντι καλοὺς ἁμαρταρίτας. 46 εὐρὼν δὲ ἓνα ἁ πολὺ-
 rch. xiv. 15 al. Gen. xli. τιμον ἁμαρταρίτην, ἀπελθὼν ἁπέπρακεν πάντα ὅσα εἶχεν,
 57. Deut. ii. καὶ ἁγόρασεν αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία
 6. Isa. lv. i. τῶν οὐρανῶν ἁσαγήνη βληθείσῃ εἰς τὴν θάλασσαν καὶ
 v. 23. 52. ἓκ παντὸς ἁγένους ἁ συναγαγούσῃ, 48 ἥν ὅτε ἐπληρώθη
 ch. xx. i. ἁναβιβάσαντες [αὐτήν] ἐπὶ τὸν ἁγιαλὸν [καὶ] ἁ καθί-
 John ix. 16 b al. Gen. ix. 20 al. 12.
 t Rev. xviii. 2, 11, 10, 23 only. Gen. xxiii. 15.
 u — Luke xxi. b 6. Gen. ii. 12.
 v ch. vii. 6 reff. t w John xii. 8 (1 v. r.). 1 Pt. i. 7 only t. x ch. xviii. 25. xxvi. 91. Acts ii.
 45. lv. 34. v. 4. Rom. vii. 14 only. Deut. xxi. 14 al. y here only. Isa. xix. 8 al. s = ch.
 xvii. 21 t Mk. 1 Cor. xii. 10, 28. xiv. 10 only. (Mark vii. 26 al.) Gen. i. 11, &c. a ch. tit. 12. xxv. d intr., ch. v. 1
 24 al. Hab. i. 15. b here only. Gen. xxviii. 28. c ver. 2 reff. d intr., ch. v. 1
 al. 2 Kings vii. 1.

44. rec ins *παλιν* bef *ομοία* (from vv 45, 47). with CP rel lat-*f* *syrr* arm Orig Hil : om BD latt *syrr-cu* copt *aeth*. om τω D al Scr's d h i l m n u evn-z-150 Chr. for *ανθρωπος*, τις D. rec *παντα οσα εχει* bef *πωλει* (see Mk x. 21), with CP rel lat-*b* *syrr* *aeth* arm Orig₁ : txt BD 1 latt *Syr* *syrr-cu* copt Orig₁,—om *παντα* B 38. 61. 113. 248 arm-mss Orig₁ (see Mk x. 21).

45. om *ανθρωπω* (*passed over as superfluous*) B 50. 59 Chr Ambr.

46. rec (for *ευρων δε*) *ος ευρων* (*simplification*), with CP rel lat-*f* *syrr* copt : txt BDL 1. 33 latt *Syr* *syrr-cu* *aeth* arm *Cyr* *Cypr*. om *ενα* (*as superfluous*) D 32 lat-*a* *b* *d* *e* *g*₁ *h* *syrr-cu* copt *Cypr*. for *πεπρακεν*, *επωλησεν* D. for *παντα οσα*, *a* D lat-*a* *c* *ff*₂ *h*.

48. for *ην οτε*, *οτε δε* D lat-*a* *b* *f* *ff*₂ *g*₁ *h* Ambr Aug. *ανιβιβασαν* (for *-σαντες*) D lat-*a* *b* *f* *ff*₂ *g*₁ *h*. rec om *αυτην*, with BC rel vulg lat-*c* *ff*₁ *aeth* arm : ins DPSSA Scr's s lat-*a* *b* *e* *f* *ff*₂ *g*₁ *h* *Syr* *syrr-cu* Ambr Aug. (*The Hellenistic constr has been altered*, (1) *by ore δε &c* : (2) *by omg αυτην.*) rec ins *και*, with BDP rel lat-*b* *e* *f* *ff*₂ *g*₁ *h* *syrr* *syrr-cu* copt *aeth* arm ; bef *επι* C 1 vulg lat-*c* *ff*₁ *g*₂ Orig-lat *Cyr* :

only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration." (Knox's Remains, i. 460.) But as the same writer goes on to observe, even here there is a discovery, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds one pearl of great price—the efficacious principle of inward and spiritual life. We hear of no emotion, no great joy of heart, as before; but the same decision of conduct: he sells all and buys it. He chooses vital Christianity, at whatever cost, for his portion. But here is no *field*. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances,—with which therefore it would become to the finder inseparably bound up,—but by diligent search, spiritual and immediate, in its highest and purest form.

Trench instances (Parables, p. 100) Nathanael and the Samaritan woman as examples of the finders without seeking;—Augustine, as related in his Confessions (we might add St. Paul, see Phil. iii. 7), of the diligent seeker and finder. Compare with this parable Prov. ii. 3—9, and to see what kind of buying is *not* meant, Isa. lv. 1 : ch. xxv. 9, 10. Also see Rev. iii. 18.

47—52.] SEVENTH PARABLE. THE DRAW-NET. Peculiar to Matthew.

47.] *σαγήνη* is a drag, or draw-net, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the *fishermen* are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of *fish*: not of *things*, as mud, weeds, &c., as Stier supposes); when this is full, it is drawn to shore, and the good collected

σαντες * συνέλεξαν τὰ κυλὰ εἰς ἄγην, τὰ δὲ * σαπρὰ ἔξω * ^{vv. 28, 30, &c.}
 ἔβαλον. ^{here only.} 49 οὕτως ἔσται ἐν τῇ ^{D. vii. xxiv, 2 (xxii. 24)} συντελείᾳ τοῦ αἰῶνος.
 ἐξελεῖσονται οἱ ἄγγελοι καὶ ἄφοριοῦσιν τοὺς πονηροὺς
 ἐκ μέσου τῶν δικαίων, ^{al. (-γειών, ch. xxv. 4. 1 Kings 12. 7.)} 50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν
 κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 βρυγμὸς τῶν ὀδόντων. ^{sch. v. 1. 17, 18 ref. h vv. 29, 40} 51 ^{ref.} Συνήκατε ταῦτα πάντα; ^{ch. xxv. 28}
 λέγουσιν αὐτῷ Ναί. ^{h. Acts} 52 ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πας ^{ch. xxv. 28}

DEF
LMS
XIIA
. 22.

^{h Acts xvii. 22. xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17, from Isa. lli. 11. Col. ii. 14. 2 Thess. ii. 7 only. Jer. m Lake ii. 50. xxiv. 46 al. Neh. viii. 8. Hos. xiv. 10.}
^{xxviii. (ii.) 6. 1 Cor. 42 (ref.).}

om L 13. 124. 346 lat-a. for καλα, καλλιστα D lat-a δ ff₂ g₁ syr-cu arm Ambr
 Aug. rec (for αγγη) αγγελια, with Δ rel Orig₁: τα αγγια D: αγια L: αγγια
 C⁹ P² X: αγγιον 33: txt BC¹ M² 1. 124 Orig, Cysr Isid.

49. for αἰωνος, κοσμου D.

50. βαλλουσιν D¹-gr X.

51. rec (at beg) ins λεγει αυτοις ο ιησους, with C rel lat-f & syrr arm: et dixit
 lat-a: dixit autem eis lat-g₂: Jesus ait illis discipulis suis syr-cu: om BD vulg lat-δ
 c e ff₁, copt æth Orig. rec aft vai ins (for reverence sake!) κυρι, with C rel
 lat-a δ c e ff₁ g₁, & syrr copt arm Orig-lat: om BD 1. 13. 124 vulg lat-f₁, & syr-cu
 syr-jer copt æth-pl Orig Eus Hil.

52. om o δε D vulg lat-f ff₂ Syr syr-cu copt.

aft o δε ins ιησους CU syr-marg.

into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the *Church gathering from the sea* (a common Scripture similitude for nations: see Rev. xvii. 15: Isa. viii. 7: Pa. lrv. 7) of the world, all kinds (see Rev. vii. 9); and when it is full, it is drawn to the *bank* (the limit of the ocean, as the *συνρίλεια* is the limit of the αἰών), and the *angels* (not the same as the fishers, as Olshausen maintains; for in the parable of the tares the *servants* and *reapers* are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shews us that the earthly here gives but a faint outline of the heavenly. Compare the mere ἔξω ἔβαλον of the one, with the fearful anti-type of vv. 49, 50. On δ κλ. κ. δ βρ. see note on ch. viii. 12.

51, 52.] SOLEMN CONCLUSION OF THE PARABLES. When our Lord asks, 'Have ye understood all these things?' and they answer, 'Yea, Lord,' the reply must be taken as spoken from their *then standing-point*, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every γραμματεὺς (they, in their study of the Lord's sayings, answering to the then γραμματεῖς in their study of the Law) who is μαθητευθείς, enrolled as a disciple and

tought as such, is like an householder (the Great Householder being the Lord Himself, compare ch. xxiv. 45) who puts forth from his store new things and old; i. e. 'ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out, not only your present understanding of them, but ever new and deeper meanings.'

And this is true of πᾶς γρ. κ. ρ. λ. Every real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself, but ἐκ τοῦ θησ. αὐτοῦ), to bring forth things new and old.

The διὰ τοῦτο is an expression of *consequence*, but not a strong one: answering nearly to our Well, then.

This is perhaps the fittest place to make a few *general remarks* on this wonderful cycle of Parables. We observe, (1) How naturally they are evolved from the objects and associations surrounding our Lord at the time (see on this the very interesting section of Stanley, Sinai and Palestine, ch. xiii. § 2, p. 420 ff., "On the Parables"). He sat in a boat in the sea, teaching the people who were on the land. His eye wandered over the rich plain of Gennesareth (where πᾶν πεφυτεύσασιν οἱ νερόμεινοι, Jos. B. J. iii. 10. 8, and Robinson, iii. 290):—the field-paths, the stony places, the neglected spots choked with wild vegetation (οὕτε γὰρ αὐτὴ τι φυτόν

αυτου τανος υιός ; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ
 ἄδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας ;

EDBS
 LMSU
 KLA
 L 33.

for μαριαμ, maria C 127 Scr's h evn-y-z, Orig₁(but txt₂) Eus. rec (for
 ιωσηφ) ιωσηφ, with KLA lat-k Syr syr-txt ath arm-zoh : ιωση S-marg 24. 118. 157.
 218 al Scr's s : ιωαννης D rel Scr's b c f h k o evn-150-z Orig₁ : et johannes et joseph
 gat mm : txt BC 1. 33 ev-y latt syr-cu syr-marg copt arm-ms Orig₂, Eus Jer.

day.' The teaching was on the Sabbath (Mark).

55. οἱ ἄδελφοὶ αὐτοῦ] It is an enquiry of much interest and some difficulty, who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all *a priori* considerations, and traditions (which last are very inconsistent and uncertain), and fixing the attention on the *simple testimony of Scripture itself*. I will trace the ἄδελφοὶ αὐτοῦ or ἄδ. κυρίου through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (1) The expression οἱ ἄδ. αὐτοῦ occurs *nine times* in the Gospels, and *once* in the Acts. Of these the *three first* are in the narratives of the coming of His mother and brethren to speak with Him, Matt. xii. 46 : Mark iii. 31 : Luke viii. 19 : the *two next* are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His mother and sisters; the *four others* are in John ii. 12; vii. 3, 5, 10, in the *first* of which He and his mother and brethren and disciples are related to have gone down to Capernaum : and in the *three last* His brethren are introduced as urging Him to shew Himself to the world, and it is stated that they did not believe on Him. The *last* is in Acts i. 14, where we read that the Apostles 'continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren.' In another place, 1 Cor. ix. 5, Paul mentions οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἄδ. τ. κυρίου, κ. κληρῶν. Such are all the places where the meaning is *undoubted*, that persons called, and being in some usual sense, *brethren of the Lord*, are mentioned. (Besides these the Lord Himself uses the words οἱ ἄδελφοί μου Matt. xxviii. 10; John xv. 17, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 49 ||.) Now I would observe (a) that in all the mentions of them in the Gospels, except those in John vii., they are in *connexion with His mother* :

the same being the case in Acts i. 14.

(β) That it is no where asserted or implied that any of them were of the *number of the twelve*; but from John vii. 5, following upon vi. 70 (by μετὰ ταῦτα vii. 1), they are *excluded from that number*. John would certainly not have used the words οὐδὲ γὰρ οἱ ἄδ. αὐτ. πιστ. εἰς αὐτόν, had *any of them* believed on Him at that time (see this substantiated in note ad loc.) :—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been *separate from the twelve*, although *then* certainly believing on Him. (γ) Their *names*, as stated here and in Mark vi. 3, were JACOB, JOSEPH (or JESUS), SIMON, and JUDAS, all of them among the commonest of Jewish names. Of JOSEPH (or JESUS);—certainly not the Joseph Barnabas Justus of Acts i. 23 : see ib. ver. 21) and SIMON (not Simon Cananæus or Zelotes : see above) *we know from Scripture nothing*. Of the *two others* we have the following traces—(δ) JACOB (JAMES) appears in the apostolic narrative as ὁ ἀδελφὸς τοῦ κυρίου, Gal. i. 19 : he is there called an *apostle*. This however determines nothing as to his having been among the *twelve* (which is a very different matter); for *Paul and Barnabas are called apostles*, Acts xiv. (4) 14, and Paul always calls himself such. See also Rom. xvi. 7; 1 Thess. ii. 7 compared with i. 1. That he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit in ch. i. 19, does not appear for certain, but has been pretty generally assumed. (See this whole subject discussed in the prolegg. to the Epistle of James.) (ε) The JUDE who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 (see note there) seems to draw a distinction between himself and the Apostles. Whether this indicate that the James and Jude, the authors of the Epistles, were two of

α. 1. Mark 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι ἑπὶ ἡμᾶς εἰσιν;
 ix. 19. John
 i. 1. 1 John
 i. 2.
 γ. 21. A. ver.
 21. al. B.

Z -ba
 3077
 BCDE
 KLMST
 VXZT
 1. 33.

56. πάντα bef ταυτα D rel latt Orig.: txt BCMUF 1. 33 (S, e sil) Eus.

these ἀδελφοὶ τ. κυρίου, is uncertain; but it may at least be mentioned in the course of our enquiry.

I shall now state the result of that enquiry, which has been based on Scripture testimony only.

(1) That there were *four persons known* as οἱ ἀδ. αὐτοῦ or τ. κυρίου, NOT OF THE NUMBER OF THE TWELVE.

(2) That these persons are found in all places (with the above exception) where their names occur in the Gospels, in *immediate connexion with Mary, the mother of the Lord*.

[It is a strange phenomenon in argument, that it should have been maintained by an orthodox writer, that my inference from this *proves too much*, because Joseph is here introduced as His father: as if a mistake of the Jews with regard to a supernatural fact, which they could not know, invalidated their cognizance of a natural fact which they knew full well.]

(3) That not a word is any where dropped to prevent us from inferring that the ἀδελφοὶ and ἀδελφαὶ αὐτοῦ were His relations in the *same literal sense* as we know ἡ μήτηρ αὐτοῦ to have been; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 ||), seems to *sanction that inference*.

(4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history;—or again, whether these ἀδ. were, according to the flesh, older or younger than our Lord.

(5) That the silence of the Scripture narrative leaves it free for Christians to believe those to have been *real (younger) brethren and sisters of our Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception*.

That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view *has been taken* by impugnors of the great Truth just mentioned, *therefore* it eventually leads, or may fairly be used, towards the denial of it (see Dr. Mill on the Brethren of our Lord, p. 224); for no attempt is made to shew its connexion with such a conclusion.

The fact is, that the two matters, the *miraculous conception of the Lord Jesus* by the Holy Ghost, and the *subsequent virginity of His Mother*, are *ESSENTIALLY AND ENTIRELY DISTINCT*; see

note on Matt. i. 25: see also, respecting a supposed difficulty attending this view, note on John xix. 27. (II) I will now state the principal *traditional* views respecting the brethren of the Lord.

(1) That they were *all sons of Alphæus* (or Clopas) and *Mary the sister of the mother of our Lord*; and so *cousins* of Jesus, and called agreeably to Jewish usage *His brothers*.

This is the view taken in the remarkable fragment of Papias, quoted in Dr. Mill, p. 238, adopted by Jerome (cont. Helvidium), and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable.

One at least of the sons of this Alphæus was an apostle, *of the number of the twelve*, viz. Ἰακώβος ὁ τοῦ Ἀλφαίου (see all the lists, on ch. x. 3); which (see above) would *exclude him from the number of the brethren of the Lord*.

But even if *one* of the four could be thus detached (which, from John vii. 5, I cannot believe), it is generally assumed that Ἰούδας Ἰακώβου (see Luke's two lists as above) is Jude the *brother* of James; and if so, this would be *another son* of Alphæus, and another subtraction from the number who did not believe on Him.

Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was *another son of Alphæus*; which would make a fifth brother, and leave therefore, *out of five, three believing on Him at the time when it was said οὐδὲ γὰρ οἱ ἀδ. . .*

x.r.λ. This view besides labours under the difficulty arising from these brethren accompanying and being found in connexion with Mary the mother of our Lord, whereas throughout that time *their own mother was living*. The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not *there* implied, or that all are not *here* mentioned; both suppositions, it seems to me, very unlikely (compare e. g. John's minute accuracy where an exception was to be made, ch. vi. 23, 24).

(2) That they were *children of Joseph by a former marriage* (or even by a later one with Mary wife of Clopas, to raise up seed to his dead brother,—as Clopas is said to have been: but this needs no refutation). This view was taken by several early Fathers, e. g. Hilary, Epi-

αὐτῶν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφῆτης ^a ἄτιμος εἰ μὴ ἐν τῇ ^b πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵⁸ καὶ οὐκ ἐποίησεν ἐκεῖ ^a δυνάμεις πολλὰς διὰ τὴν ^b ἀπισ-
τίαν αὐτῶν.

XIV. ¹ Ἐν ἐκείνῃ τῇ ^c καιρῷ ἤκουσεν Ἡρώδης ὁ ^d τετράρχης τὴν ^e ἀκοὴν Ἰησοῦ, ² καὶ εἶπεν τοῖς ^f παισὶν

xiii. 1 only f. (-χρῶν, Lake III. 1.)

c ch. iv. 24. xxiv. 6 al. 2 Kings xiii. 30. Isa. liii. 1.

f ch. viii. 6 ref. — παῖδες βασιλέως, Diod. Sic. xvii. 36.

⁵⁷ for εἶπεν, λέγει Z Orig. ins *idia* bef πατρίδι CZ 13. 124 Scr's u lat-ff₁ Orig.,
rec aft τῇ πατρίδι ins *αυτου*, with C rel vulg lat-b c f ff₂ g_{1,2} & syrr syr-cu copt
arm Orig.; om BDZ 33 lat-a k.

⁵⁸ τας ἀπιστίας *incredulitates* D lat-k.

CHAP. XIV. 1. aft εν εκεινω ins δε D 300 Syr syr-cu copt.

phanias, and mentioned by Origen, who (Winer, Realwörterbuch, i. p. 663) says respecting it, οἱ ταῦτα λέγοντες τὸ ἄξιμα τῆς Μαρίας ἐν παρθενίᾳ τηρεῖν μέχρι τῆς τοῦ βουλόμεναι. This however, while by no means impossible, and in some respects agreeing with the *apparent* position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father, which surely in this case would be required. (III) On the *a priori* considerations which have influenced opinions on this matter, see note on Matt. i. 25; and on the *traditional literature*, see the tract of Professor Mill on the Brethren of our Lord. See also Winer, Realwörterbuch, Art. *Jesus*, § 3. Greswell, Dissertations, vol. ii. Diss. iii. Blom, Disputatio Theologica de r. dō. r. c. Lug. Bat. 1839. Wieseler, Stud. und Kritiken, 1842, i. 96 ff. (these two last I have not seen); also, a letter on this my note, referred to above under I. 2, in the Journal of Sacred Literature for July, 1855. This letter is too much based on *a priori* considerations, but contains some valuable suggestions on this confessedly difficult question. Neander, Leben J. p. 48, brings out the importance of the view which I have above, under (I), endeavoured to justify, as shewing that the account of the miraculous conception is *not mythical*, in which case all would have been arranged to suit the views of virginity from which it had arisen,—but *strictly historical*, found as it is with no such arrangements or limitations. ⁵⁸] οὐκ ἐποίησεν = οὐκ ἠδύνατο ποιῆσαι, Mark vi. 5, where see note. On the identity, or not, of this preaching at Nazareth with that related much earlier by Luke iv. 16 sq., see note there.

CHAP. XIV. 1.—12.] HEROD HEARS OF THE FAME OF JESUS. PARENTHERTICAL ACCOUNT OF THE DEATH OF JOHN THE BAPTIST. Mark vi. 14—29. Luke ix. 7—9, who does not relate the death of John.

1.] This Herod was Herod ANTIPAS, son of Herod the Great, ἡ Μαλθακῆς τῆς Σαμαρείδος, and own brother of Archelaus (Jos. B. J. i. 28. 4). The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Peræa (Jos. Antt. xvii. 8. 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father) become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. (See below, on ver. 4.) This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, U.C. 790; Jos. Antt. xviii. 5. 1—3), and in which he was totally defeated and his army destroyed by Aretas; a divine vengeance, according to the Jews, for the death of John the Baptist (Josephus, *ibid.*). He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died; Jos. Antt. xviii. 7. 1, 2. The following events apparently took place at Machærus, a frontier fortress between Peræa and Arabia: see below on ver. 10.

τὴν ἀκοὴν Ἰησοῦ] It was the fame of the

ε. w. ἀπό, ch. xxvii. 64. xxviii. 7. h j Mk. Mark v. 30 f. L. Late vi. 19. 1 Cor. xii. 10, 29, 30. i j Mk. James v. 16. cism. Paul (Rom. vii. 5 al.) only. Isa. li. 4. j ch. xii. 11. Ps. cxxxvi. 9. xv. 34. 2 Chron. xviii. 26. (Acts vii. 58 al.) 1 Cor. v. i. vii. 2, 29. Deut. xxviii. 30. k = ch. v. 25. xviii. 30 al. Gen. xlii. 17. m ch. xii. 2, &c. l = here only. Lev. xxiv. 12. Num. a = j Mk. ch. xxi. 28. BCDE KLMs VXXZ. 1. 33.

αὐτοῦ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ ἑδυναμίαι ἐνεργοῦσιν ἐν αὐτῷ. ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν καὶ ἐν τῇ φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ. ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης Οὐκ ἔξεστίν σοι ἔχειν αὐτήν. καὶ θέλων

2. ins μητι *nemquid* bef οὗτος D gat mm lat-b f g₂ h. aft βαπτιστης ins on
 εγω απεκεφαλαισα (from || Mk) D 5 gat tol lat-a b ff₁ g₂ h. for αυτος, ουτος C 1.
 61 D-lat Orig-ms Chr. om dia τουτο B¹. (ins B³-marg.) ενεργουσιν D¹.
 om εν Z al Scr's s g v-z.

3. aft ηρωδης ins τοτε B 13. 124. om αυτον (as unnecessary) B lat-ff₁ h Orig₁ (ins₁). rec και εθετο εν φυλακη, with C rel vulg lat-b c f ff₂ g₁ syrr syr-cu copt arm : εν τη φυλακη (alone) D lat-a(appy) e k with Orig : "εν τη φυλακη . . . Z (sequ. ut vid. e spatio και εθετο s. fortasse και απεθετο)." Treg : txt B (13. 124?) lat-ff₁ h : ε. απεθ. εν τη φ. 1 Orig₁ : εν φ. και απεθετο 33 Orig₁. (The original stumbling-block seems to have been the unusual word απεθετο, which was changed to εθετο, or as above, and transposed : then by erasures before and after εν τ. φ., disappeared, and was variously reinstated in the text.) rec om τη bef φυλακη (as unnecessary or misunderstood), with B¹C rel Orig₁ : ins B¹(written over by origl scribe) DZ 1 copt Orig₂. rec ins φιλιππου bef του αδελφου (from || Mk, where none omit it), with BCZ rel gat (and mm) lat-f ff₂ g₂ h Orig : aft αυτου b : om D vulg lat-a c e ff₁ g₁ k Aug.

4. ο ιωαννης bef αυτω BZ : txt CD rel 1. 33 latt Orig.—om o D Scr's b f evn-150¹-z.

preaching and miracles of the twelve, on their mission, of which Herod heard,—probably in conjunction with the works of Christ : see || Mark. 2.] *παῖς* = *δοῦλος*. *αὐτός* emphatic; equivalent in English to "it is he, that" . . . In Luke ix. 7 it is said that Herod *διηπόρει* διὰ τὸ λήγεσθαι ὑπὸ τινων ὄντι Ἰωάνν. ἐγγ. κ.τ.λ. There is no inconsistency in these accounts : the report originated with others : but if Herod *διηπόρει* concerning it, he, in the terrors of a guilty conscience, doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See also note on Mark viii. 14. There is no allusion here to metempsychosis, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death. This is an incidental confirmation of John x. 41, where we read that John wrought no miracle while living. 4.] The marriage was unlawful for these three reasons : (1) *The former husband of Herodias, Philip, was still living.* This is expressly asserted by Josephus, Antt. xviii. 5. 4, Ἡρωδιδας, ἐπὶ συγχύσει φρονήσασα τῶν πατρίων, Ἡρώδη γαμεῖται τοῦ ἀνδρὸς τῷ ὁμοπατρὶω ἀδελφῷ, διαστᾶσα νόμος. (A reply to the attempt made by some to interpret

these last words, 'having previously been divorced from him while living,' is hardly needed, in the presence of the two unqualified synchronous participles, *φρονήσασα* and *διαστᾶσα*. Besides, the part. is not *ἀποστᾶσα*, as erroneously quoted by the Bp. of Exeter : see his published speech of Feb. 25, 1851, note.) The same is surely implied by the whole narrative, and the word *μετοικισθαι*, Antt. xviii. 5. 1. (2) *The former wife of Antipas was still living,* and fled to her father Aretas on hearing of his intention to marry Herodias : Jos. ibid. (3) *Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity.* For *θυγάτηρ* ἦν Ἀριστοβούλου, καὶ οὗτος ἀδελφός αὐτῶν (of Antipas and Philip), Jos. ib. See the Bp.'s note, and a reply to it in substance the same as the foregoing, in the Quarterly Journal of Sacred Lit. for Oct. 1852 and Jan. 1853. I may add that the remark of Josephus (Antt. xviii. 5. 4), that Salome's birth had taken place previously to the infidelity of Herodias, is not given, as understood by the Bp. (after Tertullian, adv. Marcion. iv. 34, p. 443 ed. Migne), as the technical reason why her conduct was *ἐπὶ συγχύσει τῶν πατρίων*, but as a moral aggravation of her unnatural crime. It was unlawful by Levit. xviii. 16. 5.] This verse is further

αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν ὕχλον, ὅτι ὡς προφήτην
 αὐτὸν ὁ εἶχον. ⁶ γενεσίαις δὲ γινόμενοις τοῦ Ἡρώδου
 ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ
 ἤρπασεν τῇ Ἡρώδῃ. ⁷ ὅθεν μετ' ὅρκου ὡμολόγησεν
 αὐτῇ δοῦναι ὃ ἂν αἰτήσεται. ⁸ ἡ δὲ προβιβασθεῖσα
 ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησὶν ὧδε ἐπὶ πίνακι τὴν
 κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ⁹ καὶ λυπηθεὶς ὁ
 βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους

Paul (Rom. viii. 8 al.) only. Eth. ii. 4, 9. t Acts xxvi. 19. Heb. ii. 17. III. i. vii. 26. with S. Ix.
 18. xi. 19. 1 John ii. 18. Judith vii. 20. s ch. xxvi. 72 only. Lev. v. 4 al. acc Heb. vii.
 20. 28. ch. v. 28 recf. v = Acts vii. 17. Jer. ii. (xlii.) 25. ἰδοὺτο δὲ . . . ὁ δὲ ἀπολόγῃ.
 Xen. Anab. vii. 4. 18. w Acts xix. 38 only. Exod. xxxv. 84. Deut. vi. 7 only. x (Mk).
 Luke xi. 29 only t. y ch. xvi. 23 al. fr. Dan. vi. 14. s Mk. Josh. ix. 20.
 a ch. ix. 10 recf.

5. for ὅτι, ἐπει B¹.
 6. rec γενεσιων δε αγομενων (the gen was an emendn of the constr, and αγομ. a gloss on γεν.), with X rel syr-marg: -ων δε γινόμενων CK Chr¹: -ιαις δε αγομενις 1: dia natalis latt: txt BDLZN syrr syr-cu copt aeth arm. for της ηρωδιαδος, αυτου ηρωδιας D-gr.
 7. for ωμολ., ωμοσεν Z 13. 124. 346 ev-y Chr. rec (for αν) εαν, with CZ rel: txt BD 38.
 8. for δος μοι φησιν, ειπεν δος μοι D lat-a b c f f₂ h l Syr syr-cu aeth. om ειν πινακι D. om την D¹.
 9. rec ελυπηθη (emendn of constr), with CL rel vulg lat-b c f f₂ g₁ h syrr syr-cu copt aeth arm: txt BD 1. 13. 124 lat-c. (Z 33 defective.) rec aft δια ins δε, with CZ rel vulg lat-f g₂ syrr copt arm: om BDL¹ 1. 13. 124 lat-a b f f₂ g₁ h aeth. ins δεα bef τους συνανακειμενους D lat-a b c f f₂ g₁ h syr-cu aeth.

expanded in Mark: ὁ γὰρ Ἡρ. ἐφοβήτο τὸν Ἰω. εἰδὼς αὐτὸν ἀνδρα δίκαιον καὶ ἄγιον, καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ πολλὰ ἰκοίαι, καὶ ἡδίως αὐτοῦ ἦσαν. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones: ἰδίαςας Ἡρώδης τὸ ἐπὶ τοσούτοις πιθανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τινὶ φέροι . . . πολὺ κρείττον ἡγεῖται, πρὶν τι νιώτερον εἶναι αὐτοῦ γενέσθαι, προλαβὼν ἀναίρῃν . . . Antt. xviii. 5. 2. εἶχον] literally, 'possederunt eum tanquam prophetam'; and thus Meyer maintains it must be rendered: but as our 'hold,' so ἔχω comes to be applied to the estimate formed of a man or thing, which subjectively is our possession of him or it.
 6. γενεσίαις] the birthday. This name was given in classical Greek to an anniversary celebration of the memory of the dead. So Herod., iv. 26, having described such a celebration among the Isedones, adds, καὶς δὲ πατρὶ τοῦτο ποιεῖν κατάπερ οἱ Ἕλληνες τὰ γενέσια. Phrynichus, Hesych., and Ammonius lay it down that γενέσια is not to be used for γενέθλια, a birthday. But the adj. was certainly so used in later Greek: e. g. ἀγοντες τ. γενέσιον ἡμέραν τ. παιδίου,

Jos. Antt. xii. 4. 7 (in Dio Cassius xlvii. 18, lvi. 46, lxvii. 2, usually cited, the γενέσια, though bearing this meaning, are in each case in honour of a dead person). See Suicer, Thes. under γενέθλια, and Lobeck's note, Phryn. p. 103. Heins., Grot., al., hold that the word here means the feast of Herod's accession: but they give no proof that it ever had such a meaning. Among the seasons kept by the Gentiles, enumerated in the rabbinical work Avoda Sara, we have טעמא דמלכות: see Lightfoot in loc. A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome (Jos. Antt. xviii. 5. 4), daughter of Herodias by her former husband Philip. She afterwards married her uncle Philip, tetrarch of Ituraea and Trachonitis: and he dying childless, she became the wife of her cousin Aristobulus son of Herod king of Chalcis, by whom she had three sons, Herod, Agrippa, and Aristobulus. The dance was probably a pantomimic dance.
 9.] ὁ βασιλεὺς was a title which Herod never properly possessed. Subsequently to this event, Herodias prevailed on him to go to Rome to get the title, which had been granted to his nephew Agrippa. He was opposed by the emissaries of Agrippa, and was exiled to Lugdunum. See note on ver.

b Acts xix. 31. ἐκέλευσεν δοθῆναι. 10 καὶ ὁ πέμψας ἄπεκεφάλισεν Ἰω-
 200 Gen. xxviii. 6. ἀννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ
 c) (Mk. bis) only; 1 Kings xxii. 9. ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ καὶ ἤνεγκεν τῇ μητρὶ
 complat. αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ
 Ps. cii. 7. σῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ
 d = ver. 2. Ἰησοῦ. 13 ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν
 e ch. ix. 24, 25. πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες
 ref. Eccl. ii. 9. οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.
 f = Luke xvii. 37. Heb. xlii. 11. 1 Kings xxii. 10, 12. οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.
 g) Mk. L. ver. 23. ch. xvii. 1. 10 al. 11. Mt. L. (Acts xxiii. 19) only, exc. Gal. ii. 2. 2 Mac. iv. 6 only.
 h) Mk. only. 2 Kings xv. 17 vat. (only 1) (σεζύνει, Acts xx. 13.) 1 ch. ix. 36 ref. k Mark vi. 5, 18. xvi. 18. 1 Cor. xi. 30 only. 8 Kings xiv. 5 F. Mal. i. 8. Sir. vii. 35 only.

10. rec ins τον bef ιωαννην, with CD rel: om BZ Frag-tisch 1.
 11. ins τω bef πινாகι D (1. 13).
 12. for προσελθ., ελθ. Z Orig. for σωμα, πτωμα (|| Mk) BCDL 1. 13. 33. 124
 al Syr syr-cu copt: txt X rel syr. (Z def.) add αυτου DL 157 al Scr's di ev-y
 vulg lat-f ff. 1, 2 g, 2 h l Syr syr-cu æth. rec (for αυτου) αυτο (|| Mk), with CD rel
 vulg lat-d c: txt B Frag-tisch lat-a ff. (Z 33 defective.)
 13. rec (for ακουσας δε) και ακ. (as more appropriate copula), with C rel syr æth
 arm: txt BDLZ 1. 13. 33. 124. 209 al lat-f k (Syr syr-cu copt) Orig Chr.
 om o ιησους Frag-tisch Scr's e. for πεζη, πεζοι I_c LZ 157. 225. 245 Scr's s ev-x
 vulg lat-d c & c syr-marg.
 14. rec aft εξελθων ins o ιησους, with C I_c rel lat-f h syrr Orig: aft ειδεν L evn-p-x
 lat-a (beginning of an eccles lection): om BD 1. 33. 124 al vulg lat-d c ff. 1, 2 g, 1, 2 syr-cu.
 οχλον bef πολυν D 33. 435 latt Chr. rec επ αυτους, with 33 (Scr's
 l p q r s, e sil): επ αυτων I_c: εν αυτοις L: περι αυτων D: txt BC rel Orig.
 15. προσηλθαι B 33. rec aft μαθηται ins αυτου, with CD rel lat-a c syrr

1, and Josephus there cited. Herod was grieved because he heard John gladly (Mark vi. 20), and from policy did not wish to put him to death on so slight a cause. This is not inconsistent with his *wishing to put him to death*: his estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable.

10.] It appears from the damsel's expression δός μοι ὕδωρ and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near, τὰ πλησίον Ἱορδάνου βασιλεία κατὰ Βηθσαῖμαθον, B. J. ii. 4. 2; but he was not there on account of the war with Aretas,—see above.

12—21.] FEEDING OF THE FIVE THOUSAND. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes.

13.] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically inserted; and yet the retirement of

our Lord in this verse seems to be the immediate consequence of his hearing of that occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; (2) the expression with which that report is introduced, ἐν τῷ καιρῷ, extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself.

He went across the lake (John vi. 1) into a desert place belonging to the city called Bethsaida (Luke ix. 10). His retirement (Luke, *ibid.*, and Mark vi. 30) was connected also with the return of the twelve from their mission: compare the full and affecting account of the whole transaction in Mark vi. 30—35.

14.] ἐξελθὼν, from his place of retirement. 15.] This ὥψια was the first evening, the decline of the day, about 3 p.m.; the ὥψια, in ver. 23, after the

γοντες Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη ¹ παρῆλθεν· ¹ ἀπόλυσον [οὖν] τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς
 σινο- κώμας ² ἀγοράσωσιν ἑαυτοῖς ὀβρώματα. ¹⁶ ὁ δὲ Ἰησοῦς
 CDEF εἶπεν αὐτοῖς Οὐ ³ χρεῖαν ἔχουσιν ἀπελθεῖν· ⁴ δότε αὐτοῖς
 H, L, XL ἡμεῖς ⁵ φαγεῖν. ¹⁷ οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε
 IFUV ἢ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ¹⁸ ὁ δὲ εἶπεν Φέρετέ
 XXA μοι ὧδε αὐτούς. ¹⁹ καὶ κελεύσας τοὺς ὄχλους ἵνα κλι-
 Pmg- θῇναι ἐπὶ τοὺς ⁶ χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ
 tisch τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν ἡλό-
 L 33. γησεν, καὶ ⁷ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ
 288 δὲ μαθηταὶ τοῖς ὄχλοις. ²⁰ καὶ ἔφαγον πάντες καὶ ⁸ ἔχορ-
 288 τάσθησαν· καὶ ἦσαν τὸ ⁹ περισσεύον τῶν ⁹ κλασμάτων

¹ = Mk. L. Mark vii. 34 al. Gen. xv. 5. ² = ch. xxvi. 26. ³ Cor. x. 16 al. Gen. i. 29.
⁴ = 1 Kings ix. 15. ⁵ = ch. xxvi. 26 al. Jer. xvi. 7. ⁶ = Phil. iv. 12. Jam. ii.
⁷ = Rev. xix. 21 al. Ps. xxxv. 19. [viii. 15. ⁸ = L. J. ch. v. 20. xv. 37 al. Tobit iv. 16.
⁹ (J. 16), ch. xv. 37 al. Mk. Mark viii. 19, 30 only. Lev. ii. 6. Judg. ix. 53. 1 Kings xxx. 12. Eccl.
 xiii. 19.

syr-cu copt sēth Orig: om BZ 33 lat-δ k arm Orig₂ (I₀ def.) παρῆλθεν bef ἡδῆ
 Z(appy) 1 Orig₂ rec om οὖν (as || Mk, or perhaps passed over from the -ον
 preceding), with BD I₀ rel vss Orig: ins CZ 1 syr-marg copt Orig₂ ins ευκαλῶ
 bef κώμας (from || Mk L) C¹ 33. 61. 108 Scr's w² ev-F¹ syr-marg syr-jer arm.
¹⁶ om ἡσους D 61 lat-k Syr syr-cu copt sēth arm. ἡμεῖς φαγεῖν bef αυ-
 τοῖς D.

¹⁸ aft εἶπεν ins αυτοῖς P. rec αὐτοὺς bef ὧδε (to bring αὐτοὺς nearer the
 verb), with CP rel vulg lat-f syr sēth: om ὧδε D 1 lat-a b c ff₂ g₁ h syr-cu copt: txt
 BZ 33. (I₀ def.)

¹⁹ κελύετε B¹ (imperative as in || Lu Jn): κελύετε Z(appy) ev-y, jussō
 lat-ff₁ τον οχλον D-gr latt arm-zoh. του χόρτου BC¹ I₀ 1. 33 al Scr's o
 latt Syr syr-cu syr-marg copt sēth arm Orig₂: τον χορτον L: τον χορτον D 16. 61.
 fannum latt (corrus to escape the unusual plural and accus?): τους χορτους C² P rel
 Scr's mss syr-txt. rec ins και bef λαβων, with C¹ I₀ X(Treg) lat-ff₁ h copt arm:
 om BC²(D) P rel latt syr Orig Thl.—for λαβων, ελαβεν D.

miracle was late in the night. ἡ ὥρα] the time of the day is now late, ἡν τῆς ὥρας μικρὸν πρὸ δύστος ἡλίου, Xen. Hell. vii. 2. 22. ¹⁶, ¹⁷.] δότε αὐτοῖς ἡμεῖς φ., which is common to the three first Evangelists, is considerably expanded in the more detailed account of John, ver. 3—7; it was Andrew who spoke in ver. 17, and the five loaves and two fishes were brought by a lad: John vi. 8, 9. They were barley loaves and (salt) fish; ibid. And we have (perhaps, but see note there) the vast concourse accounted for in John by the fact that the Passover was at hand, and so they were collected on their journey to Jerusalem. See a very similar miracle in 2 Kings iv. 42—44; only then there were twenty barley loaves and an hundred men. See also Numbers xi. 21, 22.

¹⁹ ἡλόγησεν] Luke supplies αὐτοῖς, the loaves and fishes: John has for it εὐχαριστήσας. Both are one. The thanks

to heaven is the blessing on the meat. ὁ Σωτὴρ πρῶτον ἀνίβλεψεν εἰς τὸν οὐρανὸν ταῖς ἀκτίσι τῶν ὀφθαλμῶν αὐτοῦ οἰονεῖ καταβιβάζων δύναμιν ἐκείθεν τὴν ἀνακραθησομένην τοῖς ἄρτοις καὶ τοῖς ἰχθύσι μίλλουσι τρίφειν τοὺς πεντακισχιλίους, καὶ μετὰ τοῦτο ἡλόγησι τ. π. ἄρτους κ. τ. δ. ἰχθ., τῷ λόγῳ κ. τῇ εὐλογίᾳ αὐτῶν κ. πληθύνων αὐτούς. Orig. in loc. This miracle was one of symbolic meaning for the twelve, who had just returned from their mission, as pointing to the δωρεάν ἰλάσσειν, δωρεάν δότε of ch. x. 8 in a higher sense than they then could have understood it:—but see the symbolic import of the miracle treated in the notes to John vi.

Meyer well remarks that the process of the miracle is thus to be conceived:—the Lord blessed, and gave the loaves and fishes to the disciples, as they were; and then, during their distribution of them, the miraculous increase took place, so that

1. ch. xvi. 9 δώδεκα * κοφίνους πλήρεις. 21 οἱ δὲ ἰσθιοντες ἦσαν ἄνδρες
 1 Mk. only. ὥς εἰ πεντακισχίλιοι ὁ χωρὶς γυναικῶν καὶ παιδίων.
 Judg. vi. 19
 vat. Pa. 22 Καὶ εὐθέως ὁ ἠνάγκασεν τοὺς μαθητὰς ὁ ἐμβῆναι
 lxx. 6 only. εἰς τὸ πλοῖον καὶ ὁ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
 a John ix. 14. 23 καὶ ὁ ἀπολύσας τοὺς ὄχλους
 Acts ii. 41. 24 τὸ δὲ πλοῖον ἦδη ὁ μέσον
 al. Judg. iii. 29. τῆς θαλάσσης ἦν ὁ βασανιζόμενον ὑπὸ τῶν ὁ κυμάτων, ἦν
 b = ch. xv. 38. 25 τετάρτη δὲ ὁ φυλακῇ τῆς
 2 Cor. xi. 28. γὰρ ὁ ἐναντίος ὁ ἄνεμος. 26 περιπατῶν ὁ ἐπὶ τὴν θά-
 (Heb. iv. 15.) 27 οὐκ ἔστιν ὁ πλοῖον ἦδη ὁ μέσον
 Gen. xiv. 26. τῆς θαλάσσης ἦν ὁ βασανιζόμενον ὑπὸ τῶν ὁ κυμάτων, ἦν
 c 1. Luke xiv. 23. Acts xxvi. 11 al. 24 τὸ δὲ πλοῖον ἦδη ὁ μέσον
 xxvi. 11 al. Prov. vi. 7. 25 τετάρτη δὲ ὁ φυλακῇ τῆς
 d ch. viii. 26. 27 οὐκ ἔστιν ὁ πλοῖον ἦδη ὁ μέσον
 ref. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

21. for *ωριμ*, *ω* D I_c Δ 1. 33: om Frag-tisch 241. 247 latt(not *f*) Syr syr-cu copt Orig: txt BCP rel. transp *παιδιων* and *γυναικων* D 1 lat-a *b c &c* (not *f*) copt Orig₂ Ambr.

22. om *εὐθέως* C¹ lat-*f* syr-cu. rec aft *ἠνάγκασεν* ins *ο* *ἡσους* (*beginning of an ecclesiastical*), with C¹L rel: bef *ἠνάγκ.* lat-a *b c f*, *g*, *h*: om BC¹D I_c PA Frag-tisch 1. 33 Scr's c¹ k am(with em for fuld tol) lat-*e f* *ff*, syr syr-cu syr-jer copt *æth* arm Orig₂ Chr Arnob. rec aft *μαθητας* ins *αυτου* (|| *Mk*), with BEFKPX lat-a *b c f*, *g*, *h* syr syr-cu copt *æth*: om CD I_c rel vulg lat-*e f* *l* arm Orig₂ Chr Euthym Arnob. om *το* bef *πλοιον* B 1. 33. 124 al Scr's s arm Eus Chr 2-9-g-h: ins CD I_c P rel Orig₂ om *αυτου* (see || *Mk*) D 37. 49 al ev-y, lat-a *b c f*, *g*, *h* arm Arnob: *αυτου* I_c Frag-tisch ev-150¹.

24. om *ἡδη* (see || *Mk*) D 253 ev-36 Scr's o¹ vulg lat-a *f* *ff*, *l* Syr syr-cu copt *æth* arm. *ἡν εἰς μισον της θαλ.* *βασανιζ.* D lat-*e*: *σταδιους πολλους απο της θαλ* *ακτουχεν βασανιζ.* B 13. 124 Syr syr-cu (syr-jer copt) arm: txt CP rel syr *æth* Orig Hil. for *ἡν γαρ*, *ἡ γαρ* D¹.

25. *τετάρτης δε φυλακῆς* D. *ἡλθεν* (*απηλθ.*, not being understood) BC¹ P(Treg) 1. 33 latt syr syr-cu copt *æth* arm Orig Eus Bas Chr: *ερχεται* syr-marg: txt C¹(appy) D P(Tisch) rel syr-txt. rec ins *ο* *ἡσους* bef *προς αυτους*, with C¹L rel lat-a *b c e f*, *g*, *h* Syr syr-cu arm Eus: om BC¹DPSVA Frag-tisch(appy) 1. 33 vulg lat-*f* *ff*, *g*, *h* syr copt *æth* Orig Bas Chr Arnob. *περιπατων* bef *προς αυτους* D. rec *επι της θαλασσης*, with CD rel Eus: txt BPA Frag-tisch 1 Orig₁.

they broke and distributed enough for all.

20. *κοφίνους*] in the construction, is in apposition with *το περισσεύον*.

The *cofinus* was the usual accompaniment of the Jew: see Juv. Sat. iii. 14—'Judæis, quorum cofinus scenumque supellex;' and Sat. vi. 542. Reland, whom Schöttgen (in loc.) follows, supposes that the basket was to carry their own meats on a journey, for fear of pollution by eating those of the Gentiles, and the hay to sleep on for the same reason. 21.] *χωρὶς γυν. κ. παιδ.* is peculiar to Matt., although this might have been inferred from *ἄνδρες* being used in the other three Evangelists. See note on John vi. 10.

22—23.] JESUS WALKS ON THE SEA. Mark vi. 45—52. (Luke omits this incident.) John vi. 16—21. The conviction of the people after the foregoing miracle

was, that Jesus was the Messiah; and their disposition, to take Him by force, and make Him a king. See John vi. 14, 15. For this reason he constrained His disciples to leave Him, because they were but too anxious to second this wish of the multitude; and *their* dismissal was therefore an important step towards the other.

23. *εἰς τὸ πέραν*] Mark adds *πρὸς Βηθσαιδάν*, John *εἰς Καπαρναούμ*: for the Bethsaida, the city of Philip and Andrew and Peter, was distinct from Bethsaida Julias, in whose neighbourhood the miracle took place,—and in the direction of Capernaum.

25.] *The fourth watch* according to the *Roman* calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be, —near the vernal equinox which this

λασαν. ²⁶ καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἑπὶ τῆς θαλάσσης ἑκπαιδευόμενοι ἐταράχθησαν λέγοντες ὅτι φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. ²⁷ εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων Θαρσεῖτε, ἐγὼ ἐμὶ, μὴ φοβέσθε. ²⁸ ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν Κύριε, εἰ σὺ εἰ, κέλευσόν με ἔλθαι πρὸς σε ἐπὶ τὰ ὕδατα. ²⁹ ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου Πέτρος περιπατήσας ἐπὶ τὰ ὕδατα ἔλθιν πρὸς τὸν Ἰησοῦν. ³⁰ βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ᾠρῶν λέγων καταποντίζεσθαι ἔκραξεν λέγων Κύριε σῶσόν με. ³¹ εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἑπέλαβετο αὐτοῦ καὶ λέγει αὐτῷ Ὁλιγόπιστε εἰς τί ἐδίστασας; ³² καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. ³³ οἱ δὲ ἐν τῷ πλοίῳ [ἐλθόντες] ᾠροῦντες ἐκύνησαν αὐτῷ λέγοντες Ἀληθῶς ὁ θεοῦ υἱὸς εἶ.

xv. 30 only. *Jonah* l. 3 val. c w. dat., ch. ii. 3 recf. f ch. iv. 2

d | Mk. Mark iv. 30 only. Gen. viii. 1. *Jonah* i. 11, 12.

²⁶. οἱ δε μαθ. bef ἰδοντες αυτον (from || Mk) BD 13. 61. 124 lat-f: om οἱ δε μ. 1 latt Chr-γ Arnob Aug: txt CP rel syrr-cu copt aeth. rec την θαλασσαν, with P rel: txt BCD 1. 33 Eus, Chr Thl.

²⁷. for ευθεως, ευθως (from || Mk) BD: txt C rel Eus. (P defective.) ο ιησ. bef αυτου B 131: om ο ιησ. D 231 lat-f; syrr-cu copt Eus: ο ιησ. ελ. avr. latt Syr: txt CP rel lat-f syrr aeth arm. θαρσειτε D.

²⁸. om αυτω Δ 157. 209 al Scr's c l m n w evn-y-z-150 vulg lat-a c aeth Euthym: ο πετρος ειπεν bef αυτω B 120. 240-4-5 lat-g, Syr copt: txt CD rel lat-b e f j l 3 g 2 h syrr arm Eus. (P def.)—om ο D. for με, μοι CA Scr's s. rec προς σε bef ελθειν, with L rel vulg-ed: txt BCDA Frag-tisch 1. 33 am lat-a b c &c syrr syrr-cu aeth arm Eus. (P def.)

²⁹. rec ins o bef πετρος, with C Frag-tisch rel: om BD Eus. (P def.) for ελθειν, και ηλθεν (corrā from the less usual infinitive) B (not C', if Tisch has accurately edited it: there is not room) syrr-cu arm Chr: et veniens aeth: txt C' (C'?) D rel latt (ut veniret) Orig. (P def.)

³⁰. om ισχυρον B¹:txt 33 copt: ins B¹-marg rel &c.

³¹. om ο D.

³². rec εμβαπτων, with CP rel: txt BD 13. 33. 124 Orig Cyr-jer.

³³. om ελθοντες BC² 1 al lat-f; copt aeth Orig Did: txt DP rel latt syrr syrr-cu arm. vios θεου ει and add συ D lat-a b.

was,—between three and six in the morning.

ἀπῆλθεν πρὸς αὐτ.] a mixed construction for ἀπῆλθεν ἀπὸ τοῦ ὄρους καὶ ἦλθεν πρὸς αὐτ. The words περιπατ. ἐπὶ τὴν θάλλ. (or τῆς θαλάσσης,—the gen., of the mere appearing on the spot, the accus. of motion,—over the sea. Webst. and Wilk. cite ἐπὶ πολλά ἀλήθην Od. ξ. 120,—ἐπ' ἔνναι κίτρο πέλιθρα Od. λ. 577) are common to the three Evangelists, and can have no other meaning here, than that the Lord walked bodily on the surface of the water. The passages commonly cited to shew that ἐπὶ with a gen. can mean 'on the bank of,' are not applicable

here, being all after verbs of rest, not of motion. 4 Kings ii. 7: Dan. viii. 2 Theod.: John xxi. 1. In Job ix. 8 we read of the Almighty, ὁ τανύσσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ' ἰδάφους ἐπὶ θαλάσσης. Mark adds καὶ ἤθελεν περιλθεῖν αὐτούς: John, καὶ ἔγγυς τοῦ πλοίου γινόμενον. See notes on John. 28.]

This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of his denial afterwards. It contains one of the most pointed and striking revelations which we have of the nature

καὶ ὑμεῖς ³ παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν ⁴ παράδοσιν ὑμῶν; ὁ γὰρ θεὸς ⁵ ἐνετείλατο λέγων
⁶ Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ⁷ ὁ ⁸ κακολογῶν
⁹ πατέρα ἢ μητέρα ¹⁰ θανάτῳ ¹¹ τελευτάτῳ ¹² ὑμεῖς δὲ λέγετε
¹³ Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ ¹⁴ Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
¹⁵ ὠφελῇται ¹⁶ [καὶ] οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ [ἢ
¹⁷ τὴν μητέρα αὐτοῦ] καὶ ¹⁸ ἡκυρώσατε τὸν νόμον τοῦ θεοῦ
¹⁹ διὰ τὴν ²⁰ παράδοσιν ὑμῶν. ²¹ ὑποκριταί, ²² καλῶς ²³ ἐπρο-
²⁴ φήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων ²⁵ ὁ λαὸς οὗτος τοῖς

b — ch. v. 22, 24 al. Lev. xxvii. 9.

d j Mk. Gal. iii. 17 only. Eedr. vi. 22 only.

22 al. Jer. i. 12.

f ch. xi. 13 al. Jer. xx. 1.

och. xvi. 26. Mark v. 26 al. Jer. ii. 11. vii. 8.

e — j Mk. Mark xii. 28.

g Isa. xxix. 13.

4. εἶπεν (from || Mk) BD 1. 124 latt Syr syr-cu syr-marg copt aeth arm Ptol Iren-
 lat Orig Cyr Jer: ενετείλατο λεγων C rel lat-f. rec aft τον πατερα ins σου
 (|| Mk), with C² KLMU 33 am lat-a b c f ff₂ g₁ Syr syr-cu syr-with-ob copt arm
 [Orig]: om BC'D rel vulg-ed (with forj harl¹) lat-e ff₁ g₂ aeth Iren-lat Orig₁ Chr
 Cyr Aug.

6. om και (to simplify the construction) BCD 1. 33 lat-a b e ff₂ g₁ syr-cu copt aeth
 Orig Cyr₂: ins L rel vulg lat-c f syrr arm Jer Quæst. rec τιμηση (to corresp
 with εἰπη above), with L rel Cyr₁: txt BCDE² Δ Frag-tisch 1. 33 Orig Cyr₁ Aug Jer.
 om η τ. μηρ. αυτου BD (possibly from homæolel) lat-a e syr-cu. rec την
 εντολην (from Mk vii. 9), with L Frag-tisch rel vulg lat-c f g₁ syr-txt arm-mss Cyr
 Orig: τὸν λόγον (from Mk vii. 13?) BD lat-a b e ff₁ Syr syr-cu syr-marg copt aeth
 arm Iren-lat Eus Aug: τον νομον C 13. 124. 346 Ptol.

8. rec ins εγγιζει μοι bef ο λαος ουτος and adds τω στοματι αυτων (from LXX), with

πρεσβύτεροι are not the elders, but the
 ancients. See ref. Heb. 3. καὶ ὑμ.]
 The και implies that there was a παράβασις
 also on their part—acknowledging that
 on the part of the disciples. τὴν
 ἐντ. τ. 6.] A remarkable testimony from
 our Lord to the divine origin of the
 Mosaic law: not merely of the Decalogue,
 as such, for the second command quoted
 is not in the Decalogue, and it is to be
 observed that where the text has ὁ θεὸς
 ἐνετείλατο, Mark (vii. 10) has Μουσίης
 εἶπεν. 4.] θανάτῳ τελ. is a Hebraism,
 מות ושל: see ref. LXX. 5.] Light-

foot on this verse shews that the expres-
 sion cited by our Lord did not always
 bind the utterer to consecrate his prop-
 erty to religious uses, but was by its
 mere utterance sufficient to absolve him
 from the duty of caring for his parents:
 see further on the word Corban in Mark
 vii. 11. The construction of this and the
 following ver. is: But ye say, Whosoever
 shall say to his father or mother, That
 from which thou mightest have been
 benefited by me, is an offering (consec-
 rated to God; see above) . . . (under-
 stand, is free). [And] such an one will
 certainly not honour his [father or his
 mother]. So || Mk., οὐκ ἐτι ἀφίερε κ.τ.λ.

The joining of [καὶ] οὐ μὴ κ.τ.λ. to the
 Vol. I.

ὁς ἂν above, and making the aposiopesis
 after μηρ. αὐτοῦ, is inconsistent with the
 usage of οὐ μὴ, which contains in itself an
 apodosis, being an elliptical construction
 for οὐ δεῖς μὴ or the like; see Hartung,
 Partikellehre, ii. p. 155 ff. The future
 ind. after οὐ μὴ makes the certainty more
 apparent: so καὶ τοῦτο γὰρ εὐ εἰδέναι χρὴ
 ὅτι οὐ μὴ δυνήσεται Κύριος εὐρεῖν . . .
 Xen. Cyr. viii. 1. 5. See more examples
 in Hartung, ib. Of course the apodosis is
 our Lord's saying, not that of the Phari-
 sees.

8.] The portion of Isaiah from
 which this citation is made (ch. xxiv.—
 xxxv.) sets forth, in alternate threatenings
 and promises, the punishment of the mere
 nominal Israel, and the salvation of the
 true Israel of God. And, as so often in
 the prophetic word, its threats and prom-
 ises are for all times of the Church;—
 the particular event then foretold being
 but one fulfilment of those deeper and
 more general declarations of God, which
 shall be ever having their successive illus-
 trations in His dealings with men. The
 prophecy is nearly according to the LXX,
 which compare. The citation in Mark is
 (if the spurious words in the rec. here be
 cancelled) verbatim the same with that in
 the text. Stier however maintains (vol.
 ii. p. 142) that the words in question

^h χεῖλσιν με τιμῇ, ἡ δὲ καρδία αὐτῶν ¹ πόρρω ¹ ἀπέχει ἀπ' ἐμοῦ. ⁹ ^k μάτην δὲ ¹ σίβονταί με διδάσκοντες ^m διδασκαλίας ⁿ ἐντάλματα ἀνθρώπων. ¹⁰ καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνίετε. ¹¹ οὐ τὸ ^o εἰσερχόμενον εἰς τὸ στόμα ^p κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ^q ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο ^r κοινοῖ τὸν ἄνθρωπον. ¹² τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ^s ἔσκανδαλίσθησαν; ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα ^t φυτεία ^u ἣν οὐκ ^v ἐφύτευσεν ὁ ^w πατήρ μου ὁ ^x οὐράνιος ^y ἐκρίζωθήσεται. ¹⁴ ^z ἄφετε αὐτούς· ^{aa} ὁδηγοὶ εἰσιν τυφλοὶ τυφλῶν ^{ab} τυφλὸς δὲ τυφλὸν εἰς ^{ac} ὁδηγῇ, ἀμφοτέροι εἰς ^{ad} βόθυνον ^{ae} πεσοῦνται. ¹⁵ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ

^h from l. c. Num. iii. 18. 1 Cor. xiv. 21. Heb. xi. 12. xiii. 15. 1 Pet. iii. 10 only. Priv. vi. 3. Mal. ii. 6. ⁱ Mt. Luke xiv. 33. xxiv. 28 only. 1. c. Job v. 4. ^j = ⁱ from l. c. Luke vii. 6. xv. 20. xxiv. 13. Ezech. xi. 16. ^k only. 3 Kings xx. (xvi.) 30. 1 Conner, i. Acts xvi. 1. xviii. 7, 13. xix. 27 (absol.). Acts xiii. 48, 50. xviii. 4, 17 only. Josh. iv. 34. ^m = ^j claw. Paul only. Eph. iv. 14 al. Prov. ii. 17. ⁿ = Acts xi. 2. Ezech. iv. 14. ^o = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^p = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^q = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^r = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^s = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^t = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^u = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^v = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^w = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^x = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^y = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^z = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^{aa} = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^{ab} = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^{ac} = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^{ad} = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only. ^{ae} = ch. iv. 4. Eph. iv. 29. Num. xxiii. 24. 29. Ezech. xvi. 7. Micah i. 8 only.

C rel lat-^f syr: om BDLN 33. 124 latt Syr syr-cu copt aeth arm Clem-rom Justin Ptol Clem Orig[expr: *παρίθετο ῥητὴν ἀπὸ τοῦ ἑσῆου, ὅπερ αὐταῖς λίξισιν ὄντως ἔχει, καὶ ἵπτι κύριοις Ἑγγίξει μοι ὁ λαὸς ὄντος ἐν τῷ στόματι αὐτῶν καὶ τὰ ἐξῆς καὶ προειρημένον γὰρ ὅτι οὐκ αὐταῖς λίξισιν ἀνίγραψεν ὁ μαρθαῖος τὸ προφητικόν.* Comm in Matt, tom. xi. 11, vol. iii. p. 492] Bas Chr Cyr Tert Cypr Hil Ambr Ambrat Jer Gaud Juv. (ο λαος ουτ. εγγ. μοι (alone) 1.) for απεχει, ιστιν D lat-a b c Clem, est a me Hil lat-ff (exc Tert Cypr).

11. aft ov ins παν D. for εισερχ., ερχομενον B. κοινωνει D¹ (twice), communicat D-lat (and lat-c the 2nd time) Tert Jer(verbum communicat proprie scripturarum est et publico sermone non teritur ["non teritur" is quoted "con-teritur" by Tisch]) Aug (and in vv 18, 20); coinquinat most latt. for ουτω, εκεινο D.

12. rec aft μαθηται ins αυτου (|| Mk), with C rel vss: om BD 13. 61. 124 al. rec (for λεγουσιν) ιπον (change to historic tense), with C rel latt syr aeth: txt BD 1. 13. 33. 61. 124 lat-ff₁ Syr syr-cu arm.

14. for αυτους, τους τυφλους D. for οδ. εισιν τυφλοι τυφλων, τυφλοι εισιν οδηγοι BD: οδ. εισι τυφλων K: τυφλοι εισιν οδ. τυφλων L Z(appy) 1. 33 vulg lat-a c syrr aeth Orig, Bas^{on} Cyr, Cypr Jer Gild (all apparently emendations of the arrangement, or mistakes owing to the recurrence of τυφλοι τυφλων): txt C rel syr-cu. for βοθυνον, βοθρον D 1 Cyr: εις βοθ. is aft the verb in DFLZ 1 aeth.

εμπισουνται DF al Scr's l m n o ev-y Chr Cyr.

ought to be supplied in Mark, because *ἑγγίξει* is wanted to oppose to *πόρρω ἀπέχει*, and *στόματι* to connect with *στόμα* in ver. 11. 9.] LXX, *ἐντάλματα ἀνθ.*

καὶ διδασκαλίας. The two are here in ap-
position, as in E. V. 10.] *ἑκείνους μὲν ἰσχυροὺς καὶ κατασχεύοντας ἀφήκεν ὡς ἀνίστασθαι· τρέπει δὲ τὸν λόγον πρὸς τὸν ὄχλον ὡς ἀξιολογώτερον.* Euthym. 12.] This took place after our Lord had entered the house and was apart from the multitude: see Mark ver. 17. τὸν λόγον] the saying addressed to the multi-

tude in ver. 11. 13.] The plant is the teaching of the Pharisees, altogether of human, and not of divine planting. That this is so, is clear by *ἀφετε αὐτούς* following, and by the analogy of our Lord's parabolic symbolism, in which *seed, plant, &c.*, are compared to *doctrine*, which however in its growth becomes identified with, and impersonated by, its recipients and disseminators. See this illustrated in notes on the parable of the sower, ch. xiii. 'φωτόν, naturā: *φυτεία, curā*.' Bengel. On this verse see John xv. 1, 2. 15.] The

^a Φράσον ἡμῖν τὴν παραβολὴν [ταύτην]. ¹⁶ ὁ δὲ εἶπεν ^a ch. xiii. 36 only. Job vi. 24. xii. 8 only. ^b here only. ^c ὁ χλος ἀμῶν ἀβραῖμα, Xen. Anach. iv. 3. 26. ^d M. Rom. i. 21. 31. x. 19 (from Deut. xxiii. 21) only. Wind. i. 5. ^e here only. ^f see ver. 11. ^g 1 Cor. vi. 12. Rev. x. 9. 10 al. 3 Kings xx. 10. 2 Chron. xxi. 15. 19. ^h & w. eis. ⁱ 2 Pet. iii. 9 only i. (ch. xix. ii. 19 al. 2 Macc. xv. 27) only t. ¹⁷ οὐπω νοεῖτε ὅτι πᾶν τὸ ^a εἰσπορευόμενον εἰς τὸ ^d στόμα εἰς τὴν ^e κοιλίαν ^f χωρεῖ καὶ εἰς ^g ἀφεδρῶνα ἐκβάλλεται; ¹⁸ τὰ δὲ ^h ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, ⁱ κακεῖνα ^j κοινοὶ τὸν ἄνθρωπον. ¹⁹ ἐκ γὰρ τῆς καρδίας ἐξέρχονται ^k διαλογισμοὶ ^l πονηροί, ^m φόνοι, ⁿ μοιχεῖαι, ^o πορνεῖαι, ^p κλοπαί, ^q ψευδομαρτυρίαι, ^r βλασφημίαι. ²⁰ ταῦτα ^s ἐστὶν τὰ ^t ἑκπορευόμενα ^u τὸν ἄνθρωπον· τὸ δὲ ^v ἀνίπτοις ^w χερσὶν φαγεῖν οὐ ^x κοινοὶ ^y τὸν ἄνθρωπον.

²¹ Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ^z ἀνεχώρησεν εἰς τὰ ^{aa} μέρη Τύρου καὶ Σιδῶνος. ²² καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ^{ab} ὀρίων ἐκείνων ἐξεληθούσα ^{ac} ἐκραύγασεν λέγουσα

(-δπον. Lev. xv. 10, 30.) h ver. 11 reff. i Luke ii. 35. 12. 47. 1 Cor. iii. 20. Jam. ii. 4 al. Ps. iv. 5. k 1 Mk. (John viii. 8 and Gal. v. 19 rec.) only. Jer. xiii. 27 Hos. ii. 2. iv. 2. Wind. xiv. 36 only. l 1 Cor. vi. 13, 18, 20. Hos. ii. 2. m only. Gen. xi. 15. n ch. xxvi. 50 only t. (-πειν, ch. xix. 18.) o ch. xii. 31 al. fr. Ezech. xxxv. 12. p art., ch. v. 15 reff. q Mark vii. 3 (5 v. r.) only t. Rom. ii. 7. 306. r = ch. ii. 12, 30. reff. s = ch. ii. 22. xvi. 18. Mark viii. 10 al. Neh. iii. 15. t ch. ii. 16. xix. 1 al. Mt. Mk. only, etc. u ch. xii. 19. John xi. 48 al. Acts xiii. 28 only. Ezra iii. 18. Acts xiii. 50. Josh. xv. 1. v ch. xii. 19. John xi. 48 al. Acts xiii. 28 only. Ezra iii. 18.

15. αυτω bef ειπεν B. om ταυτην (as not in Mk vii. 17) BZ 1 copt Orig : ins CD rel latt, bef r. παραβ. 13. 124.

16. rec ins ιησους bef ιπεν, with CL rel lat-f syr arm : om BDZ 33 latt Syr syr-cu copt aeth.

17. for ουπω, ου (see || Mk) BDZ 33 latt Syr syr-cu aeth : txt C rel syr copt (Treg). for εἰσπορευομεν, εἰσερχομενον B Orig.

18. for κακεῖνα, ἐκεῖνα D lat-c ff, copt. κοινωνει D¹.

19. βλασφημια D¹-gr lat-e syr-cu syr aeth.

20. εἰσιν τα κοινωνουντα, and κοινωνει D¹.

22. ἐκραζεν (more usual word) BD 1 lat-c ff, syr-cu copt arm : ἐκραξεν Z vulg lat-a of g_{1,2} syr Orig Chr Hil : ἐκραυγασεν M : ἐκραυγασεν C rel. rec aft ἐκραυγασεν ins αυτω, with L rel lat-f ff, syr; οπισω αυτου D : aft λεγουσα ins αυτω

saying in ver. 11, which is clearly the subject of the question, was not strictly a παραβολή, but a plain declaration; so that either Peter took it for a parable,—or παραβ. must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.

16.] The saying in ver. 11 was spoken for the multitude, who were exhorted ἀκούετε κ. συνίετε : much more then ought the disciples to have understood it. ἀκμήν = adhuc is a later Greek word : Prynichus (p. 123, ed. Loeb) says that Xenophon uses it once (ref.) : but this is not in the sense of ἐτι, but ἀπρι, 'even now,' 'in articulo'; see Loeb's note, where he gives more examples.

17.] στόματι, ὅς οὐ γίνεται θνητῶν μὲν, ὡς ἐφη Πλάτων, εἰσόδος, ἐξόδος δὲ ἀφάρτων. τιπερίζεται μὲν γὰρ

αὐτῷ σιτία καὶ ποτά, φθορᾶς σώματος φθοραὶ τροφαί. λόγοι δὲ ἐξίσαιιν, ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βίος κυβερνᾶται. Philo de Opif. Mundi, i. 29.

21—22.] THE CANAANITISH WOMAN. Mark vii. 24—30 : omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was on the frontier. The usage of εἰς τὰ μέρη in Matthew favours the former supposition : see ch. ii. 22 ; xvi. 13 ; also for ὅρια, ch. ii. 16 ; iv. 13 ; viii. 34. Exod. xvi. 35, εἰς μέρος τῆς Φοινίκης, 'to the borders of Canaan,' has been quoted as supporting the other view ; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance ; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the present indignation of the Pharisees. Mark's

v = ch. xvii. 15. xxi. 41. (John xviii. 28. Acts xxiii. 5. James iv. 8.) flow. w. *εχεν*, ch. iv. 24 al.
 w ch. viii. 6 refl. x 4 Kings xviii. 26. w ch. viii. 6. xxi. 24.
 y = Phil. iv. 8. 1 Thess. iv. 12. 2 Thess. ii. 1. z = ch. xiv. 15 refl. a w. Gen. Lake xxiii. 26 (ch. ix. 26 l. Rev. iv. 6. v. 1) only. Gen. xviii. 16. xv. 4.) Ps. cxviii. 176. Isa. xxvii. (1.) 6. d ch. ii. 2 refl. Gen. xliii. 26. 24. Acts xvi. 9. xxi. 28. 2 Cor. vi. 2, from Isa. xlii. 8. Heb. ii. 18. Rev. xii. 16 only. Pa. lxiix. 6. cxviii. 117. f ch. xii. 2 al. fr. g = ch. vii. 6. h here (bis) and i only f.

'Ελέησόν με κύριε υἱὸς Δαυίδ· ἡ θυγάτηρ μου ' κακῶς δαιμονίζεται. ²³ ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ ' λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ' ῥώτουν αὐτὸν λέγοντες ... α. Z. μαθ. Z. BCDEKLMS UVX² 1. 33.
 ' Ἀπόλυσον αὐτήν, ὅτι κράζει ' ὕπισθεν ἡμῶν. ²⁴ ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ ^b εἰς τὰ ^c πρόβατα τὰ ^d ἀπολωλότα οἴκου ' Ἰσραὴλ. ²⁵ ἡ δὲ ἐλθοῦσα ^d πρὸς-
 ἐκύνει αὐτῷ λέγουσα Κύριε ' βοήθει μοι. ²⁶ ὁ δὲ ἀποκριθεὶς εἶπεν ' Οὐκ ἔξεστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς ^h κυναρίοις. ²⁷ ἡ δὲ εἶπεν Ναὶ κύριε, καὶ

vulg lat-c g, : om BCZ 1 am lat-a e Syr syr-copt aeth arm Orig. rec (for υἱος) vs, with CZ rel lat-a c d Orig: txt BD Bas.

23. om λογον Z. rec ηρωτων, with E²L rel, -ron E²M: txt BCDXN.

24. aft προβατα ins ταυτα D.

25. for προσεκυνει, προσεκυνησεν (corrtn to historical tense) C rel vulg lat-a f l syr arm orig.

26. rec (for ἐστιν) ἐστι καλον (from || Mk), with BC rel vulg lat-e f g, k Orig₁: txt D (and perhaps no other ms) lat-a b c f_{1,2} g₁ l Orig₂ hom-Cl Bas-sel Hilz Ambr Ambrost Jer.

account certainly implies that the woman was in the same place where our Lord was wishing to be hid, and could not. ^{23.}]

ἐπὶ τ. ὁρ. ἄκ. . . does not belong to ἐξελθ., but means of or from those parts.

ἐξελθ.] coming out (they were going by the way, see ver. 23): i. e. from her house, or town, or village. The inhabitants of these parts are called Canaanites, Num. xiii. 29; Judg. i. 30, 32, 33; and Phoenicians, Exod. vi. 15 (LXX); Josh. v. 1 (LXX). Mark calls her 'Ελληνίς, i. e. a heathen by religion, and Σύρα Φοινικίσσα τῷ γένει: and describes her only as having come to our Lord in the house. But by the account in our text, she had been crying after the Lord and the disciples by the way previously; and Mark's account must be understood to begin at ver. 25. From Mark iii. 8, Luke vi. 17, we learn that the fame of our Lord had been spread in these parts, and multitudes from thence had come to Him for healing. It was not this woman's dwelling-place, but her descent, which placed the bar between her and our Lord's ministrations. The expression υἱὸς Δαυίδ shews her acquaintance with Jewish expressions and expectations; but the whole narrative is against De Wette's supposition, that she may have been a proselyte of the gate.

23.] The reason alleged by the disciples must be coupled with our Lord's unwillingness to be known, stated by Mark (vii. 24), and means, 'she will draw the

attention of all upon us.' The word ἀρώ-
 λυσον does not necessarily imply granting her request, nor the contrary; but simply dismiss her, leaving the method to our Lord Himself.

24.] See ch. x. 5. Such was the purpose of our Lord's personal ministry; yet even this was occasionally broken by such incidents as this. The 'fountain sealed' sometimes broke its banks, in token of the rich flood of grace which should follow. See Rom. xv. 8.

25.] ἐλθοῦσα, i. e. into the house where our Lord was. See Mark vii. 24.

26. κυναρίοις] No further contempt is indicated by the diminutive, still less any allusion to the daughter of the woman: the word is commonly used of tame dogs, as diminutives frequently express familiarity. So in Xen. Cyr. viii. 4. 20, εἰ δὲ μεγάλην γαμψήν, ἣν ποτε βούλησθ' αὐτὴν ὀρθὴν φιλεῖν, προσάλλεσθαι αὐτῇ δέησι ὥς τὰ κυνάρια.

27.] The sense of καὶ γάρ is not given by 'yet' in the E. V. The woman, in her humility, accepts the appellation which our Lord gives her, and grounds her plea upon an inference from it. Her words also have a reference to ὅτις πρῶτον χορτασθῆναι τὰ κύνα, expressed by Mark vii. 27. The Vulgate has rightly, 'Etiam Domine: nam et catelli edunt.' Yea, Lord: for even the dogs eat: or, for the dogs too eat. Our Lord in the use of the familiar diminutive, has expressed not the uncleanness of the dog so much, as his attach-

γὰρ τὰ ὀκνάρια ἰσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόν-
των ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. 28 τότε
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ ὦ γύναι, μεγάλη σου ἡ
πίστις· ἢ γεννηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν
θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος
ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ
ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κλυ-
λους καὶ ἑτέρους πολλούς· καὶ ἔρριψαν αὐτοὺς παρὰ
τοὺς πόδας αὐτοῦ, καὶ ἰθεράπευσεν αὐτούς, 31 ὥστε
τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας,
κλυλοὺς ὑγιεῖς, καὶ χωλοὺς περιπατοῦντας, καὶ τυφ-

27. om γὰρ (as superfluous: see also in || Mk) B lat-e Syr. for ἰσθίει, ἰσθιουσιν
D ev-yi. for ψυχίων, ψυχίων D. for κυρίων, κυναριων D¹ (not lat).

28. om ο ἰησ. D fuld syr-cu. om ω D 259 forj.

30. χωλ. κλυλ. τυφλ. κωφ. B: χωλ. κωφ. τυφλ. κλυλ. CK: χωλ. τυφλ. κλυλ. D 219
al Scr's c lat-g, l: κωφ. χωλ. τυφλ. κλυλ. LMA am(with fuld) syr: κωφ. τυφλ. χωλ.
κλυλ. 33 ev-y vulg-ed sēth Orig₃: al vary: txt P rel Syr syr-cu copt arm.
para, υπο D lat-δ.—om π. τ. C¹. rec (for αὐτῶν) του ἰησοῦ, with CP rel lat-f
syrr sēth: txt BDL 33 latt syr-cu copt arm Chr Aug. aft αὐτοὺς add παντας D
lat-δ c ff₂ g₁: αὐτοὺς C¹.

31. rec (for τον οχλον) τους οχλους (perhaps to conform to οχλοι above and βλε-
ποντας below), with BP rel: txt CDU 1. 33 ev-y Orig₁ Chr-γ-η-κ. βλεποντας
bef θαυμασαι B: βλεποντα 33. 237 ev-150¹ Chr-γ. for λαλουντας, ακουοντας
B 59. 115. 238 syr-marg sēth: add και D 13. 157 syrr. om κλυλους υγιεις
1 ev-y latt syr-cu copt sēth Jer ("ubi Latinus interpres transtulit debiles, in Græco
scriptum est κυλλοὺς, quod non generale debilitatis sed unius infirmitatis est
nomen, ut quomodo claudus dicitur qui uno claudicat pede, sic κυλλός appel-
letur, qui unam manum debilem habet. Nos proprietatem hujus verbi non habemus.
Unde et in consequentibus Evangelista ceterorum debiliū exposuit sanitates, horum
tacuit. Quid enim sequitur? 'Et curavit &c.' De κυλλοῖς tacuit, quia quid e con-
trario diceret non habebat." Comm in loc. Tischdf ed. 2, made Jer state "interpretem
id præteriusse;" in ed. 7 he says "Hier interpretem latinum dicit e κυλλοῖς tacuisse
quia quid" &c: it will be seen from the full quotation given above that for "interp.
lat." Tischdf ought to have written "evangelistam," what Jer says of the interp. lat.
having ref to κυλλοὺς ver. 30). rec om και bef χ., with L rel latt arm: ins

ment to and dependence on the human family: she lays hold on this favourable point and makes it her own, 'if we are dogs, then may we fare as such;—be fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table—close on the confines of Israel's feast. Some say that the ψυχία are the pieces of bread on which the hands were wiped, εἰς δὲ τὰς χεῖρας ἀπυματτόμενοι εἰτα κυσὶν ἐβαλλον (Eustathius, cited by Trench on Mir. p. 342); but the πιπτόντων looks more like accidental falling, and the ψυχία like minute crumbs. 28.] In Mark, διὰ τοῦτον τὸν λόγον, ἔπαυε. The greatness of the woman's faith con-

sisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request. St. Mark gives the additional circumstance, that on returning to her house she found the devil gone out, and her daughter lying on the bed.

29—39.] HEALING BY THE SEA OF GALILEE. Peculiar to Matthew (see Mark vii. 31—37). FEEDING OF THE FOUR THOUSAND. Mark viii. 1—10.

29.] τὸ ὄρος is the high land on the coast of the lake, not any particular mountain. From this account it is uncer-

λυθῶσιν ἐν τῇ ὁδῷ. ³³ καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ ^a ^{Gen. xlii. 28.}
 ὁ Πόθεν ἡμῖν ἐν ἑρμῖα ἄρτοι τοσούτοι ὥστε ^d ^{ch. xlii.}
 ὄχλον τοσούτον; ³⁴ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ^e ^{Num. xi. 18.}
 ἄρτους ἔχετε; οἱ δὲ εἶπον Ἑπτὰ, καὶ ὀλίγα ^f ^{Mk. 2 Cor.}
³⁵ καὶ ἐκέλευσεν τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. ^g ^{xi. 26. 26th.}
³⁶ καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς ἰχθύας ^h ^{xi. 29 only.}
 ριστήσας ἔκλασεν καὶ ἔδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ ⁱ ^{Ezek. xxv.}
 τοῖς ὄχλοις. ³⁷ καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν, ^j ^{1 Cor. xlii. 2.}
 καὶ τὸ ^k ^{Num. vii. 11.}
 περισσεύον τῶν ^l ^g ^{ch. xiv. 20.}
 κλασμάτων ἦσαν ἐπτὰ ^m ^{al. Pa.}
 σπυρί ⁿ ^{cxvii. 15.}
 δας πλήρεις. ³⁸ οἱ δὲ ἰσθιοντες ἦσαν τετρακισχίλιοι ^o ^h ^{only t.}
 ἄν ^p ^{1. Mark vi.}
 ὄρες χωρὶς γυναικῶν καὶ παιδίων. ³⁹ καὶ ^q ^{40. John.}
 ἀπολύσας ^r ^{John xxi. 20.}
 τοὺς ὄχλους ^s ^{Tobit ii. 1.}
 ἀνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ^t ^{Judith xii. 16.}
 ὄρια ^u ^{about.}
 Μαγαδάν. ^v ^{xxvi. 20, 27.}
^{33.} ^w ^{1 Thess. v.}
^{34.} ^{xviii. 2.}
^{35.} ^{18 t. Wlad.}
^{36.} ^{ch. xiv. 19.}
^{37.} ^{ref.}
^{38.} ^m ^{ch. xiv. 20.}
^{39.} ^{ref.}
^{40.} ⁿ ^{1. ch. xvi. 10.}
^{41.} ^{1. ch. ix. 26.}
^{42.} ^{only t.}
^{43.} ^q ^{ver. 22 ref.}

o ch. xiv. 15 ref.

p = ch. xiv. 32; Mk. only. Jonah 1. 8 vat.

q ver. 22 ref.

^{33.} rec aft μαθηται ins αυρου (from || Mk), with CDP rel lat-c f syrr syr-cu sēth :
 om B 1. 237 vulg lat-a b e ff. 1. 3 g₁ l copt arm. aft ποθεν ins ουν D 1 latt(not f)
 sēth arm. for ἡρμια, ἡρμω τοπω (ch. xiv. 13, 15; Lw ix. 12) C copt Orig.

^{34.} aft ειπον ins αυτω D-gr 106 syrr syr-cu.

^{35.} for εκειλευσιν, παραγγιλλας (see || Mk) BD 1. 13. 33. 124 copt Orig(expr, ιθαδε
 οε εκειναι, αλλα παραγγιλλαι), praecepti latt, cum jussisset D-lat: txt CP rel arm
 Hil(hierbis jubetur discumbere). τω οχλω (as || Mk) BD 1. 13. 33. 124 vulg lat-
 b e ff. 1. 3 g₁ l syr sēth arm Orig: τους οχλους CU¹ al Scr's c Chr-2-6-9-η-ρ(and Fd.):
 txt PU-corr¹ rel lat-a e f k Syr syr-cu copt Hil Chr-K-L-M.

^{36.} for και λαβων, ελαβεν (grammatical emendation) BD 1. 13. 33. 124 copt: txt
 CP rel sēth arm. ευχαριστησεν (omg ελασεν) C'(appy) (lat-a P). ins και
 bef ευχ. BD 1 latt Syr syr-cu copt. for εδωκεν, εδιδου (from || Mk) BD 1. 13.

^{37.} 124 Chr Thdor-mops: txt CP rel vss. rec aft μαθηται ins αυρου (from ||
 Mk), with CP rel vulg lat-a b f syrr syr-cu: om BD 1. 13. 33. 124 al em lat-c ff. 1. 3 g₂
 copt arm Chr. rec (for τοις οχλοις) τω οχλω (from || Mk), with CDP rel
 latt(populo) syr arm: txt BKLM 1. 13. 33. 124 al lat-c f ff. 1. 3 Syr syr-cu copt.

^{38.} rec ησαν bef το περ. των κλ. (from || Mk), with CP rel lat-f ff. 1. 3 (syr syr-cu)
 copt arm: txt BD 1. 33 latt sēth.

^{39.} ins ως bef τετρακισχίλιοι (from || Mk &c) B 1. 13. 33. 124 lat-ff. 1. 3 syr sēth arm.
 transp παιδιων and γυναικων D 1. 124 latt(not f) syr-cu copt sēth Aug.

^{39.} rec ενιβη (emendation to more usual word, || Mk also having ιμβας), with B (S
 1. 33, e sil) (ινβαινει D): txt C rel (and 15 of Scr's mss) Chr. rec μαγδαλα, with
 L rel syr sēth arm: μαγδαλαν CM 33 copt: txt BD(της μαγ.) N¹ syr-cu(-don) syr-jer.
 also μαγιδαν N¹ latt Jer Aug, and magado Syr. (Txt appears to have been original,
 and the better known name Magdala to have been substituted: see note.)

times. On ἡμέραι τρεῖς see reff. and
 Winer, § 62. 2, note. ^{37.}] The

σπυρί (commonly derived from σπείρα,
 as being of woven work; or by some from
 πυρός, wheat, as being τὸ τῶν πυρῶν
 ἄγρος. Hesych.) was large enough to con-
 tain a man's body, as Paul was let down
 in one from the wall of Damascus, ref.
 Acts. Gresswell (Diss. viii. pt. 4, vol. ii.
 p. 325) supposes that they may have been
 used to sleep in, during the stay in the
 desert. ^{39.}] Of Magadan nothing
 is known. Lightfoot (Centurio Choro-

graph. Marco praemissa, p. 413) shews
 Magdala to have been only a Sabbath-
 day's journey from Chammath Gadara on
 the Jordan, and on the east side of the
 lake: but probably he is mistaken, for
 most travellers (see Winer, Realwörter-
 buch, in v.) place it about three miles
 from Tiberias, on the west side of the lake,
 where is now a village named Madschel.
 Dalmanutha, mentioned by Mark (viii. 10),
 seems to have been a village in the neigh-
 bourhood.

rch. iv. 1, 8 al.
2 Kings x. 11.
ch. xli. 30
ref.
ch. xlii. 10.
xxiv. 1.
Acts i. 30
al. Sir. i. 21
al.
ch. xiv. 15.
23 al. Judith
xli. 1 only.
v here only t.
Sir. lli. 15
only.
w here (bis)
only t. (-pōs,
Rev. vi. 4.
-ρίζου,
Lev. xlii. 19.)
x = Acts xxvii.
30 (ch. xxi.
20) Mk. John x. 22. 2 Tim. iv. 31) only. Job xxxvii. 6.
10 P. xxii. 10 only. (-γός, Wisd. xlii. 6.) s Luke xii. 66. Jam. i. 11. Pa. cii. 30. a coasir.
see Neb. xii. 24 b = 1 Cor. xi. 29. (ch. xxi. 21 al.) Job xli. 11. f ch. vi. 23 ref.
d = Acts i. 7. 1 Thes. v. 1. e ch. xli. 30 ref.

XVI. ¹ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδ-
δουκαῖοι ¹πειράζοντες ἐπρώτησαν αὐτὸν ¹σημεῖον ἐκ τοῦ
οὐρανοῦ ¹ἐπιδείξαι αὐτοῖς. ²ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
[^uὉφίας ^uγενομένης λέγετε ^uΕὐδία, ^uπυρρᾶζει γὰρ ὁ
οὐρανός· ⁸ καὶ πρῶτ' Σήμερον ^xχειμῶν, ^uπυρρᾶζει γὰρ
^xστυγνάζων ὁ οὐρανός, τὸ μὲν ^xπρόσωπον τοῦ οὐρανοῦ
^xγινώσκετε ^bδιακρίνειν, τὰ δὲ ^cσημεῖα τῶν ^dκαιρῶν οὐ
δύνασθε·] ⁴γενεὰ πονηρὰ καὶ ^uμοιχαλὶς σημεῖον ¹ἐπιζη-
τεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον

BCDI
GHI
MSU
XAI.

- CHAP. XVI. 1. om oi 1. 33. 124 al ev-y Orig. αυτον bef επρωτησαν D.
2. om αυτοις D lat-a c ff, g, om οφιας to end of ver 3 BV X-txt N mas-
mentd-by-Jer syr-cu arm-zoh Orig(appy): with asterisks in E: ins CD rel latt syrr
copt aeth Eus-canon Chr Thl Euthym Hil Juv. (The omnia has prob arisen from the
similar passage, ch xii. 38.)
3. for ουρανος, απρ D-gr. rec ins υποκριται bef το μεν (see Luke xii. 56), with
E rel lat-b e f ff, g, Syr copt; και C² 33: om C'DLA 1. 33 al Scr's b ev-z vulg lat-a c
ff, i syr aeth arm Aug.
4. om και μοιχαλὶς D lat-a e ff, g, Prospr. for επιζητει, αιτει B¹(sic

CHAP. XVI. 1—4. REQUEST FOR A
SIGN FROM HEAVEN. Mark viii. 11—13,
but much abridged. See also Luke xii. 54
and notes. 1. σημεῖον ἐκ τοῦ οὐρανοῦ
see notes at ch. xii. 38. There is no ground
for supposing that this narrative refers to
the same event as that. What can be more
natural than that the adversaries of our
Lord should have met His miracles again
and again with this demand of a sign from
heaven? For in the Jewish superstition
it was held that demons and false gods
could give signs on earth, but only the
true God signs from heaven. In the apoc-
ryphal Epistle of Jeremiah, ver. 67, we
read of the gods of the heathen, σημεῖα τε
ἐν ἰθυσιν ἐν οὐρανῷ οὐ μὴ δεῖξωσιν . . .
And for such a notion they alleged the
bread from heaven given by Moses (see
John vi. 31), the staying of the sun by
Joshua (Josh. x. 12), the thunder and rain
by Samuel (1 Sam. xii. 17, compare Jer.
xiv. 22), and Elijah (James v. 17, 18).
And thus we find that immediately after
the first miraculous feeding the same de-
mand was made, John vi. 30, and answered
by the declaration of our Lord that He
was the true bread from heaven. And
what more natural likewise, than that our
Lord should have uniformly met the de-
mand by the same answer,—the sign of
Jonas, one so calculated to baffle his ene-
mies and hereafter to fix the attention
of His disciples? Here however that an-

swer is accompanied by other rebukes suffi-
ciently distinctive. It was now probably
the evening (see Mark viii. 10, εὐθός) and
our Lord was looking on the glow in the
west which suggested the remark in ver. 2.
On the practice of the Jews to demand a
sign, see 1 Cor. i. 22. 2.] Mark
viii. 12 adds καὶ ἀναστενάξας τῷ πνεύ-
ματι αὐτοῦ . . ., omitting however the
sentences following. The Jews were much
given to prognosticating the rains, &c.
of the coming season in each year. See
Lightf. who cites examples. 3.] Po-
lybius iv. 21. 1, speaks of the ἡθῶν αὐστη-
ριαν (of the Arcadians) ἦτις αὐτοῖς παρ-
έπεται διὰ τὴν τοῦ περιχρόντος (ἀέρος)
ψυχρότητα καὶ στυγνότητα. 'Si circa
occidentem rubescunt nubes, serenitatem
futuræ diei spondent; concavus oriens
pluvias prædicit; idem ventos cum ante
exorientem eum nubes rubescunt: quod
si et nigrae rubentibus intervenerint (πυρ-
ρᾶζει στυγνάζων) et pluvias.' Plin. Hist.
Nat. xviii. 35. 4.] πρόσωπον, because
στυγνός and στυγνάζω are properly used
of sadness and obscurity in the visage of
man. τῶν καιρῶν, of times, gene-
rally. The Jews had been, and were,
most blind to the signs of the times,
at all the great crises of their history;—
and also particularly to the times in
which they were then living. The sceptre
had departed from Judah, the lawgiver
no longer came forth from between his

Ἰωάν. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. ⁵ Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἠεπαλάθοντο ἄρτους λαβεῖν. ⁶ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁷ οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες Ὅτι ἄρτους οὐκ ἐλάβομεν. ⁸ γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ⁹ οὐπω νοεῖτε οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε, ¹⁰ οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε; ¹¹ πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν;

al. Pa. ix. 38 (7). 9 Mac. xii. 43.
il. a. 1 Cor. xvi. 12. Exod. xlii. 8.
lx. 26 only f.

1 ch. xiv. 81 ref.
a ch. xiv. 20 ref.

m constr., 1 Thes. ii. 9. 2 Tim.
o j. ch. xv. 84 j. Acts

from inspection): ζητεῖ (and bef σ.) D¹-gr, *querit* latt: txt B¹C rel. rec aft *ιωνα* ins *του προφητου* (from ch xii. 39), with C rel latt syr syrc copt aeth arm Orig: om BDL am (with em forj fuld harl tol) lat-ff₁ g₁ l Hil.

⁵ εἰς το πέραν ἐπελαθοντο bef οἱ μαθηται D lat-a b c e ff_{1,2} g syrcu Hil.—om οἱ μαθ. Δ 301. rec aft μαθηται adds αυτου, with L rel lat syr syrcu copt aeth Orig: om BCD 209. 346 ev-y lat-e arm Hil. λαβειν bef αρτους (see || Mk) BK Scr's e w lat-e.

⁷ for οἱ δε, *tori* D 4 lat-a b c e ff₂ g₁ Lucif.

⁸ rec aft *ειπεν* ins *αυτοις*, with C X(Treg) rel lat-a ff₁ Syr syrcu copt: om BDKLMS X(Tsch) Δ 1. 33. 124¹ Scr's a e w¹ ev-y vulg lat-c e f g₂ l syr aeth arm Orig Thl. for *ελαβετε, εχετε* (from || Mk) BD 13. 124 latt syr-ms-marg copt aeth arm Lucif: txt C rel lat-f syrt syrcu Orig, Chr.

⁹ aft *μνημονευετε* ins *οτι quando* DΔ. *τοις πεντακισχιλειοις* D (and so *τοις* *τετρα.* below), simly lat-c f ff₂ g₂.

¹¹ rec (for *αρτων*) *αρτων*, with D-gr rel latt Orig Lucif Ambr: txt BCKLMS 1. 33 al_u lat-e f D-lat syr-ms copt Chr. *υμιν bef ειπον* C 209. 237. 259: om *υμιν*

feet, the prophetic weeks of Daniel were just at their end; yet they discerned none of these things. 4.] See note on ch. xii. 39.

8-12.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES. Mark viii. 13-21. 5.] This crossing of the lake was not the voyage to Magadan mentioned in ch. xv. 39, for after the dialogue with the Pharisees, Mark adds (viii. 13), *παλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.* ἐπελάθ.

6.] *ἐπελάθ.*] not for a pluperfect: After they had come to the other side, they forgot to take bread; viz. *on their land journey further.* This is also to be understood in Mark (viii. 14), who states their having only one loaf in the ship, not to shew that they had forgotten to take bread before starting, but as a reason why they should have provided some on landing. 8. τῆς ζύμης] See beginning of note on ch. xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether for good or bad, is derived. In Luke

xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, *hypocrisy*; which is of all evil things the most penetrating and diffusive, and is the charge which our Lord most frequently brings against the Jewish sects. In Mark we read, *καὶ τῆς ζύμης Ἡρώδου.* The Herodians were more a political than a religious sect, the dependants and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16; Mark iii. 6. And their leaven was the same,—*hypocrisy*,—however it might be disguised by external difference of sentiment. They were all unbelievers at heart. 7.] *ἐν ἑαυτοῖς* = *πρὸς ἀλλήλους* Mark viii. 16. This is an important parallelism to which I may have occasion to refer again.

8-12.] not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16-20. The re-

p ver. 6. ^ρ προσέχετε δὲ ἀπὸ τῆς ^ρ ζύμης τῶν Φαρισαίων καὶ Σαδ-
 δουκαίων. ¹² τότε συνῆκαν ὅτι οὐκ εἶπεν ^ρ προσέχειν ἀπὸ
 τῆς ^ρ ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς ^ρ διδαχῆς τῶν
 Φαρισαίων καὶ Σαδδουκαίων.
¹³ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ ἱμέρη Καισαρείας τῆς
 Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγου-
 σιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; ¹⁴ οἱ δὲ

D lat-a b ff₂ Lucif. rec (for προσέχετε δε) προσέχειν, with X rel syr-cu syr arm :
 προσέχετε D¹ 13. 124 latt (Syr) Lucif Ambr : προσέχειν προσέχετε δε C² 33. 346 al
 Scr's a d i² p : προσέχειν ἀλλ' evn-y-z al Thl (all emendations from misunderstanding
 txt) : txt BC¹ L 1. 6. 148. 234² copt aeth Orig.

12. rec (for τῶν ἄρτων) τοῦ ἄρτου, with C rel lat-c f : om D 124¹ lat-a b ff₂ arm
 Lucif : txt BL 1 ev-y vulg lat-g_{1,2} l syr-ms copt aeth. [rec ἀλλ, with EF : om 33 :
 txt B (see table) CD rel.] transp σαδ. and φαρ. B.

13. om αὐτοῦ D. rec ins με bef λεγουσιν (from || Mk Lu. This is more ap-
 parent from the readings in C and D), with L rel syrr syr-cu Iren-lat Orig₁ Hil Aug
 Leo : τίνα λεγουσιν με κ.τ.λ. C : τίνα με οἱ ἀνθ. λ. εἶναι κ.τ.λ. D lat-a b g₂ Iren-
 lat : txt B vulg lat-c syr-jer copt aeth Iren-ms Orig₁ or₂ Ambr₁ om τῶν D.

proof is much fuller in Mark, where see note.

On κοφίνους and στυρίδας, see note, ch. xv. 36. This voyage brought them to Bethsaida : i. e. Bethsaida Julias, on the North-Eastern side of the lake, see Mark viii. 22, and the miracle there related.

• 13—20.] CONFESSION OF PETER. Mark viii. 27—30. Luke ix. 18—21. Here St. Luke rejoins the synoptic narrative, having left it at ch. xiv. 22. We here begin the *second great division* of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. This intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration. 13. Καισαρείας τῆς Φ.] A town in Gaulonitis at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7, 29) and afterwards Dan (ibid.), but in later times Paneas, or Panias, from the mountain Panium, under which it lay (Joseph. Antt. xv. 10. 3. Φιλίππου Καισαρείας, ἦν Πανιάδα Φινίκης προσ-αγορεύουσα, Euseb. H. E. vii. 17). The tetrarch Philip enlarged it and gave it the name of Caesarea (Joseph. Antt. xviii. 2. 1). In after times King Agrippa further enlarged it and called it Neronias in honour of the emperor Nero (Jos. Antt. xx. 9. 4). This must not be confounded with the Caesarea of the Acts, which was Caesarea

Stratonis, on the Mediterranean. See Acts x. 1, and note. The following enquiry took place ἐν τῇ ὁδῷ, Mark viii. 27. St. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. 18.

τίνα λέγουσιν] who do men say that the Son of Man is? τὸν υἱὸν τοῦ ἀνθρ. being equivalent to με in the corresponding sentence below, ver. 15. Of those who read με in the text, some would render as if our Lord had said, 'Who say men that I am? the Son of Man? i. e. the Messiah? (Beza, Le Clerc, and others,) but this is inadmissible, for the answer would not then have been expressed as it is, but affirmatively or negatively. Equally inadmissible is Olshausen's rendering *μὲ τὸν υἱὸν τοῦ ἀνθρ. (ὡς οἶδατε) ὄντα*. 'Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the *Son of God*. But then this would destroy the simplicity of the following question, But who say ye that I am? because it would put into their mouths the answer intended to be given. The E. V. has beyond doubt the right rendering of *this reading* : and τὸν υἱ. τ. ἀνθρ. is a pregnant expression, which we now know to imply the *Messiahship in the root of our human nature*, and which even then was taken by the Jews as = the *Son of God*, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it. οἱ ἄνθρωποι (generic : = οἱ ὄχλοι in Luke), i. e. the *σὰρξ αἵμα* of ver. 17, the *human opinion*.

14.] It is no contradiction to this verdict

ἵππον Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ^{ch. i. 1 ref. (Acts xiv. 15. Rom. ix. 30 (from Hos. i. 10). 2 Cor. iii. 3 al.). Ps. xli. 2. 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14 only. Sir. xiv. 18. — ch. xi. 25, 26 al. fr. Jer. xi. 20.}
 ἑτέροι δὲ Ἰερემίαν ἢ ἓνα τῶν προφητῶν. ¹⁵ λέγει αὐτοῖς
 Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ¹⁶ ἀποκριθεὶς δὲ Σίμων
 Πέτρος εἶπεν Σὺ εἶ ὁ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ
 ζῶντος. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μα-
 κάριος εἶ Σίμων Βαριωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ
 ἀπεκάλυψέν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

14. om oi men (see || Mk Lw) D lat-a δ ε f₁ g₁; allos Δ.—for allosi, oi B Chr.

15. aft αυτοις ins ο ις C 83 vulg lat-b c f₁ g₁ arm-zoh.

16. aft ειπεν ins αυτω D lat-f₁ arm-usc.

for ζωντος, σωζοντος salvatoris D¹.

17. rec (for αποερ. δε) και αποερ., with C rel lat-f₁ g₁ syr: om syr-cu: txt BD 1. 13.
 23 vulg lat-b c f₁ g₁; l opt Eus. om αυτω D am(withfuld). [om ori B¹,
 but ins in marg B¹.] om τοις bef sup. B ev-y Orig.(ins₂).

that some called him *the Son of David* (ch. ix. 27; xii. 23; xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in ch. xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31; iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of the *Herodians*.

ἓνα τῶν προφ. = ὅτι προφ. τις τῶν ἀρχαίων ἀνίστη, Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Ἠλίαν, see note at ch. xi. 14. Jeremiah was accounted by the Jews the first in the prophetic canon (Lightfoot on Matt. xxvii. 9). ^{16.} τὴν οὐν τὸ σέμα τῶν ἀποστόλων ὁ Πέτρος, ὁ πανταχοῦ θερμὸς, ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαῖος; πάντων ἱρωτηθέντων αὐτὸς ἀποκρίνεται, Chrysost. Hom. liv. p. 546. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but *Thou art*. It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord: ὁ χριστός is the Messiah, the Son of David, the anointed King: ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος is the Eternal Son, begotten of the Eternal Father, not 'Son of God' in any inferior figurative sense, not *one* of the sons of God, of angelic nature, but *THE SON OF THE LIVING GOD*, having in Him the Sonship and the divine nature *in a sense in which they could be in none else*. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been (Justin Mart. Dial. § 48, p. 144) that he should

be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse.

τοῦ ζῶντος must not for a moment be taken here as it sometimes is used, (e. g. ref. Acta.) as merely distinguishing the true God from dead idols: it is here emphatic, and imparts force and precision to υἱός. That Peter, when he uttered the words, understood by them in detail all that we now understand, is not of course here asserted: but that they were his testimony to the true Humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church.

^{17.} μακάριος] as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25—27); cf. Gal. i. 15, 16, in which passage the occurrence of *σαρκὶ καὶ αἵματι* seems to indicate a reference to this very saying of the Lord. The whole declaration of St. Paul in that chapter forms a remarkable parallel to the character and promise given to St. Peter in our text,—as establishing Paul's claim to be another such *πίτρα* or *σύλος* as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name *Simon Bar Jonas* is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow. The same 'Simon son of Jonas' is uttered when he is reminded by the thrice repeated enquiry,

w Gosp., ch. xviii. 17 bis only. Acts, Epp. Rev., Prov. v. 14. 1 Chron. xiii. 2. x here only. Isa. xxxviii. 10. 3 Macs. v. 51. only. Exod. xviii. 11. Jer. xv. 18. Wisd. vii. 30 F. y ch. xi. 23 al. z Luke xiii. 26. xxi. 23

18 **κἀγὼ δὲ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς.** 19 **καὶ δώσω σοὶ τὰς**

BCD GH¹ MS¹ ΔΔ¹

18. ταυτην την πετραν D Eus.

την εκκλησιαν bef μου D latt Tert Cyr.

19. om και C²D 1. 33 Syr syr-cu.

σοι bef δωσω DL vulg lat-b c &c Chr Cyr.

‘Lovest thou me?’ of his frailty, in his previous denial of his Lord.

18.] The name Πέτρος (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or Κηφᾶς, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shews: in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4–6; 1 Tim. iii. 15 (where the pillar is not Timotheus, but the congregation of the faithful) and note: Gal. ii. 9: Eph. ii. 20: Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, Ἰησοῦς χριστός, 1 Cor. iii. 11—that the Jewish portion of the Church was built, Acts ii.—v., and the Gentile, Acts x., xi. After this we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts i. 15; ii. 14, 37; iii. 12; iv. 8; v. 15, 29; ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117) ‘Tute hæc omnia dicuntur; nam quid hæc ad Roman? Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primacy in the successors of Peter; the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter’s own expression for members of Christ’s Church) of whom the Church should be built, it implies, as

Origen (in Matth. tom. xii. 11, p. 525) excellently comments on it, καὶ εἰ τις λέγει τοῦτο πρὸς αὐτόν, οὐ σαρκὸς καὶ αἵματος ἀποκαλυψάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοῖς οὐρανοῖς πατρός, τεύξεται τῶν ἐιρημένων, ὡς μὲν τὸ γράμμα τοῦ εὐαγγελίου λέγει, πρὸς ἐκείνον τὸν Πέτρον, ὡς δὲ τὸ πνεῦμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γενόμενον ὁποῖος ὁ Πέτρος ἐκεῖνος. The application of the promise to St. Peter has been elaborately impugned by Wordsworth, whose note see. His zeal to appropriate *πίτρα* to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name Πέτρος. To me, it is equally difficult, nay impossible, to deny all reference, in ἐπὶ ταύτῃ τῇ πέτρᾳ, to the preceding *πίτρος*. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. In this as in so many other cases we may well say, ‘Non tali auxilio, nec defensoribus istis.’ In the prefixing of *μου* to τὴν ἐκκλησίαν, there is no mystic sense, nor solecism, as Wordsworth fancies (nor even emphasis, which is never expressed by the abbreviated enclitic form *μου*, but always by *ἐμοῦ*): it is the very commonest arrangement. Cf. ch. vii. 24, ἔγεις ἀκούει μου τ. λόγους: ib. 26; ch. viii. 8; xvii. 15; Mark xiv. 8; Luke vi. 47; xii. 18 al. freq. ἐκκλησίαν] This word occurs but in one place besides in the Gospels, ch. xviii. 17 bis, and there in the same sense as here, viz., the congregation of the faithful: only there it is one portion of that congregation, here the whole. πύλαι ᾧδου] The gates of Hades by a well-known oriental form of speech, = the power of the kingdom of death. The form is still preserved when the Turkish empire is known as ‘the Ottoman Porte.’ This promise received a remarkable literal fulfilment in the person of Peter in Acts xiii. 6–18, see especially ver. 10. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.

19.] Another personal promise to

^a κλειδας τῆς βασιλείας τῶν οὐρανῶν· καὶ ὁ ἄν ^b δῆσῃς ^c ἐπὶ τῆς γῆς ἔσται ^d δεδεμένος ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐάν ^e λύσῃς ἐπὶ τῆς γῆς ἔσται ^f λελυμένος ἐν τοῖς οὐρανοῖς.
 20 τότε ^d διεστέλλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἰπῶσιν ὅτι αὐτός ἐστιν ὁ χριστός. 21 ^a· Ἀπὸ τότε ἤρξατο [ὁ] Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἄπελθεῖν καὶ πολλὰ παθεῖν ^b ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι,
 only. Ezech. iii. 18. f = ch. xiv. 26 ref. g ch. xi. 19 ref. e ch. iv. 17. xxvi. 16. Lake xvi. 16 only. Eccl. viii. 12 only.

rec (for κλειδας) κλεις, with B¹[sic, from inspection] CD rel Orig, Eus Chr Phot: txt B¹L Orig. rec ean, with C rel: txt BD 1 Orig.

20. for διεστέλλατο, ἐπεμιμῆσιν (from || Mk Lu) B¹D mss-mentd-by-Orig syr-cu arm Hil, *comminatus est* D-lat: txt B¹[sic, from inspection] CLX rel 1. 33 syrr copt æth Orig, rec aft μαθηται ins αυτου, with L rel latt syrr syr-cu copt æth Orig, om BCD arm Orig, Hil. ουτος DU. rec ins ησους bef ο χριστος, with C rel vulg lat-f g, l D-lat syr copt æth: aft ο χρ., D-gr fuld lat-c ff, om BL X(Tisch) Δ 1 al lat-a δ e ff, g, Syr syr-cu arm Orig, Chr Thl-ed Euthym Hil Ambr. (*Prob the insertion of ιησους was a mere mechanical mistake of an inattentive copyist.*)

21. om ο (-o preceding might have caused either the omission or the insertion) BD: txt CL rel Orig. δεικνυναι B Orig. rec απελθειν bef εις ιεροσολυμα, with C rel vs: txt B D-gr 1. 33(appy) lat-e Iren-lat Orig, Hil. for απο, υπο D.

Peter, remarkably fulfilled in his being the first to admit both Jews and Gentiles into the Church; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus,—*οὐκ ἔστιν σοι μίρις οὐδέ ἐλπίς ἐν τῷ λόγῳ τούτῳ*, Acts viii. 21. Those who deny the reference of ver. 18 to St. Peter, will find it very difficult to persuade any unbiassed Greek scholar, that the *καὶ ὡς σοι*, with *σοι* thus lying unemphatically behind the verb, is not a continuation of a previous address, but a change of address altogether. δ ἄν δῆσῃς κ.τ.λ.] This same promise is repeated in ch. xviii. 18, to all the disciples generally, and to any two or three gathered together in Christ's name. It was first however verified, and in a remarkable and prominent way, to Peter. Of the binding, the case of Ananias and Sapphira may serve as an eminent example: of the loosing, the δ ἔχω, τοῦτό σοι δίδωμι, to the lame man at the Beautiful gate of the Temple. But strictly considered, the binding and loosing belong to the power of legislation in the Church committed to the Apostles, in accordance with the Jewish way of using the words *ἔω* and *ἔρι* for *prohibit* and *licitum fecit*. They cannot relate to the remission and retention of sins, for (as Meyer observes) though *λύειν ἀμαρτίας* certainly appears (reff. LXX) to mean to *forgive*

sins, *δέειν ἀμαρ.* for retaining them would be altogether without example, and, I may add, would bear no meaning in the interpretation: it is not the sin, but the sinner, that is bound, *ἐντοχὸς αἰώνιον ἀμαρτήματος* (Mark iii. 29). Nor can the ancient custom of fastening doors by means of cord be alluded to; for the expressions, δ ἄν, δ ἰάν, clearly indicate something bound and something loosed, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there), is not to be confounded with this. 20.] See note on ch. viii. 4.

21—28.] OUR LORD ANNOUNCES HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mark viii. 31—ix. 1. Luke ix. 22—27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 38; John iii. 14, and of His resurrection, John ii. 19 (x. 17, 18?), but never yet plainly, as now. With Mark's usual precise note of circumstances, he adds, *καὶ παθήσῃ τὸν λόγον ἰλάλει*.

21.] On δαί, which is common to the three Evangelists, see Luke xxiv. 26; John iii. 14, and ch. xxvi. 51. πολλά παθεῖν = ἀποδοκιμασθῆναι in Mark and Luke. These πολλά were afterwards explicitly mentioned, ch. xx. 18; Luke xviii. 31, 32. πρεσβ. κ. ἀρχ. κ. γραμ.] The

ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. 24 τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὅπως μου ἐλθῇν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. 25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρησει αὐτήν. 26 τί γὰρ ὥφεληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιώθῃ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. 28 ἅμην λέγω ὑμῖν, εἰσὶν τινες ὧδε ἐστῶτες, οἳ τινες οὐ

x j. ch. xxvi. 12 Rom. i. 8 al. 2 Mac. viii. 18. y j. ch. xxv. 17, &c. Jam. iv. 13 f. Job xxi. 8 Symm. 2 Mac. i. 18. Phil. iii. 8. Prov. xix. 19. 1 Mk. L. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 18 only. 2 Mac. viii. 18. Gen. xxi. 27. Jer. xv. 15. d j. Mk. only. Sir. vi. 15. e — ch. ii. 13 al. 1st. xxi. 18. Job iii. 8. f j. ch. xxv. 31. Pa. cl. 16. g — ch. vi. 4, &c. Rom. ii. 6. 2 Tim. iv. 8. 14. Rev. xxi. 12. Prov. xxiv. 12. h Luke xxiii. 51. Acts xix. 18. Rom. viii. 18. 21. 4. Col. iii. 9 only. 2 Chron. xii. 15. Sir. xxiii. (xxv.) 19. i ch. vii. 15 recf.

copt Hil. Aug Ruf: txt B(μου) C. Augam.

24. om o bef ιησ. B'(Mai, expr).

25. [εαν, so BC.] for απολειση, απολεισει (itacism?) DHLΔ 33: txt BC rel Orig.

26. rec ωφελειται (from || Lu: this is much more prob than with Meyer, to believe the fut to have been an emendation to ουτι δώσει below), with CD rel latt arm Justin Clem Hil Lucif: txt BL 1. 33 gat lat-e syr syr-cu copt Orig, Chr, Cyr^{on} Cyp.

27. ins αγιων bef αγγελων D (|| Luke), r. αγγ. τ. αγιων C (|| Mk).

28. ins οτι bef ισιν (from || Mk) BL 33 lat-b c e f ff_{1,2} g₁ syr syr-cu sah Hil₂: om CD rel vulg lat-a Orig₂ rec των ωδε εστηκοτων (see || Mk), with KM Thdot:

των ὧδε ἐστῶτων BCDLSU 1. 13. 33. 124 al Scr's s ev-y latt Syr syr-cu syr-w-ast coptst aeth arm Orig^{copt} Ephr Epiph Chr Thdrst Damasc: ωδε εστῶτες E rel 131. 218 ev-36 al Scr's b f g h i k l m n o (syr) Thl, των ωδε εστῶτες Scr's c r ev-150.

very expression, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke.) Wordsw.'s note here, "our blessed Lord keeps up the metaphor of πέτρος, or a stone: thou who wert just now, by thy faith in confessing Me, a lively stone, art now by thy carnal weakness a stumbling stone to Christ," seems to shew that his strong repudiation of any allusion to πέτρος in the πέτρα of ver. 18 has not carried full conviction to its writer. Before this rebuke St. Mark inserts καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, that the reproof might be before them all. 24.] προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθ. αὐτοῦ, Mark viii. 34; λέγει δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to our Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His fol-

lowers, must suffer and self-deny; that they all have a life to save, more precious than all else to them; and that the great day of account of that life's welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After τὸν στ. αὐτοῦ, Luke inserts καθ' ἡμῖαν. 26.] There is apparently a reference to Psalm xlviii. (LXX) in this verse. Compare especially the latter part with ver. 7 of that Psalm.

τὴν ψ. ζημιωθῇ = ἑαυτὸν δὲ ἀπολέσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἄνθρωπος and αὐτοῦ refer to the same person: —ἀντάλλαγμα = ἐξίλασμα, τὴν τιμὴν τῆς λυτρώσεως ἧς ψ. αὐτοῦ Ps. xlviii. 7, 8. What shall a man give to purchase back his life? ψυχῇ, not soul, but life, in the higher sense.

27.] A further revelation of this important chapter respecting the Son of Man. He is

11. John viii. 52.
 Heb. ii. 9.
 m ch. xxvii. 34
 al. Job xx
 18. Ps. xxxiii.
 8.
 n ch. viii. 30
 rff.
 o Luke xxiii. 42.

μὴ ^{1a} γεύσωνται ¹ θανάτου ἕως ἂν ἴδωσιν τὸν ² υἱὸν τοῦ
 ἀνθρώπου ° ἐρχόμενον ἐν τῇ ° βασιλείᾳ αὐτοῦ.

XVII. ¹ Καὶ μεθ' ἡμέρας ἕξ ° παραλαμβάνει ὁ Ἰησοῦς

p — ch. ii. 12, 3a. iv. 5, 8 al. Num. xxiii. 14.

X.
BC
GI
M.
I.

to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with *His* angels, and in the glory of His Father—the *δόξα ἣν δίδω-
 κάς μοι*, John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31. γάρ] implies, "And it is

not without reason that I thus speak: a time will come when the truth of what I say will be shewn." τὴν πρ.] *his work*, considered as a whole. 28.]

This declaration refers, in its full meaning, certainly *not to the transfiguration which follows*, for that could in no sense (except that of being a *foretaste*; cf. Peter's own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named 'the Son of Man coming in His Kingdom,' and the expression, *τινὲς . . . οὐ μὴ γ. θ.*, indicates a distant event,—but *to the destruction of Jerusalem*, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a *type and earnest* of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His *ultimate glorious παρουσία*, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, *did not know* the day and the hour, we have from His own lips: but that *not knowing it*, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His ἀμὴν λέγω ὑμῖν always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the *coming* here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μὴ γεύσ. θανάτου ἕως ἂν ἴδωσιν, which implies that they *should taste* of death *after they had seen* it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 224). This is denied by Wordsw., who substitutes for the simple sense of οὐ μὴ γεύσ. θαν.

the fanciful expositions, "shall not feel its bitterness," "shall not taste of the death of the *soul*," and then, thus interpreting, gives the prophecy the very opposite of its plain sense: "they will not taste of death till I come: *much less will they taste of it then*." It might be difficult to account for such a curious wresting of meaning, had he not added, "the signification of *ἕως ἂν* here may be compared to *ἕως οὐ* in Matt. i. 25." "Latet anguis in herba."

CHAP. XVII. 1—13.] THE TRANSFIGURATION. Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the *law* and the *prophets*: both had been removed from this world in a mysterious manner:—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Baptism, commanding however here in addition the *sole hearing and obedience* of Him whose power and glory were thus testified. There can be no doubt of the *absolute historical reality* of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the *reality* of the appearances (see below, on

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. ² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³ καὶ ἰδοὺ ὥφθη

Pa. xxviii. tit. Symm.

11. xxii. 48 al. Exod. xxiv. 11.

u ch. v. 15, 16 ref.

v see Pa. ciii. 2.

11 Mt. Rom.

iii. 2. 2 Cor.

iii. 18 only t.

w = j. Luke i.

CHAP. XVII. 1. aft καὶ ins ἐγένετο D lat-a b c e ff_{1,2} g_{1,2} Hil. ins τον bef
ιακωβον D 33 al. and bef ιω. D¹ al. αναγει D-gr 1 latt Orig. for κατ ιδίαν,
λειαν nimis D.

2. μεταμορφωθείς ο ιησ., omg και below, D. for το φως, χιων, D latt syr-cu æth
arm-mss Dion-alex Hil, Aug Juvenc.

3. rec ωφθησαν (gramm^l corrⁿ), with C rel vulg-ed(with forj al) lat-f ff₁: txt BD

δραμα, ver. 9). The persons mentioned were seen by all—spoke—and were recognized. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 3 Pet. i. 16—18. [I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaele is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth, There is none but Christ to console and to glorify our nature. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession. July, 1861.]

1.] *μεθ' ἡμῶν ἔξ ἐστι μὲν τῶν λόγων τοῦτον ὡς ἡμ. ἑστῶ* Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the *ὡς* being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably *night*, for the following reasons. (1) Luke informs us that the Lord had gone up to the mount to pray; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39: Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were asleep, and are described, Luke, ver. 32, as 'having kept awake through it' (διαγρηγορήσαντες). (4) They did not descend till the next day (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter

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of course if by night. *ὄρος ὑψ.*] The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Cæsarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as τὸ ὄρος. Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtfully, Dr. Thomson, the Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Cæsarea Philippi: and that "it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance, and not be struck with its appropriateness to the scene . . . High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked." 2.] *μεταμορ. ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον λευκ.* In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from without and from within. *Λευκὰ ὡς τὸ φῶς* = *λευκὸς ἕξαστράπτων* Luke; = *λευκὰ λιλαν, οὐ γναφίδς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι* Mark.

3.] There need be no question concerning the manner of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can

N

αὐτοῖς Μωυσῆς καὶ Ἡλίας μετ' αὐτοῦ ² συλλαλῶντες.
 4 ὡς ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε ³ καλὸν
 ἐστὶν ἡμᾶς ὥδε εἶναι· εἰ θέλεις, ποιήσω ὥδε τρεῖς ⁴ σκηνάς,
 σοὶ ⁵ μίαν· καὶ Μωυσεὶ ⁶ μίαν καὶ Ἡλίᾳ ⁷ μίαν. ⁸ ἔτι
 αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη ⁹ φωτεινὴ ¹⁰ ἐπέσκιασεν αὐ-
 τοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν
 ὁ ¹¹ υἱός μου ὁ ¹² ἀγαπητός, ἐν ᾧ ¹³ ἠυδόκησα· ¹⁴ ἀκούετε
 αὐτοῦ. ¹⁵ καὶ ἀκούσαντες οἱ μαθηταὶ ¹⁶ ἔπεσαν ἐπὶ ¹⁷ προσ-
 ὤπων αὐτῶν καὶ ¹⁸ ἐφοβήθησαν ¹⁹ σφόδρα. ²⁰ καὶ προσελ-
 θὼν ὁ Ἰησοῦς ²¹ ἤψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ ²² μὴ
 φοβεῖσθε. ²³ Ἐπάραντες δὲ τοὺς ²⁴ ὀφθαλμοὺς αὐτῶν
 οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. ²⁵ Καὶ ²⁶ καταβαι-
 νόντων αὐτῶν ἐκ τοῦ ²⁷ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς

88 am (with em fuld gat mm tol) lat-a δ c e g_{1,2} l Bede.

αυτου B 1 lat-ff_{1,2} Syr syr-cu coptt æth Orig₂ Chr Cyr.

4. rec ποιησωμεν (from || Lu), with C³D rel vulg lat-a c &c syrr₁ syr-cu coptt æth
 arm Orig₁: txt BC¹ lat-δ ff₁ g₁. σκηνας bef τρεις B lat-e. rec μισν bef ηλιας,
 with B rel arm: txt CDKLA 1. 33 latt syrr syr-cu æth.

δ. επεσκιαζειν D¹. [ηυδοκ., so CDG.] rec αυτου bef ακουετε (from || Lu
 —as also it has been corr'd in || Mk), with C rel latt Tert Cypr Hil: txt BD 1. 33 lat-
 ff₁ Hippol Orig Tert.

6. for και ακουσ., ακουσ. δε D sah.

[επισαν, so BCD 33.]

7. κ. προσληθεν ο ιησ. κ. αφαμενος αυτ. ειπ. B: κ. προσληθεν ο ι. κ. ηψ. αυτ. κ. ειπ.
 D latt Syr syr-cu: txt C rel. for εγερθητε, εγειρεσθαι D.

8. aft αυτων ins ουκει C¹. for τον, αυτον B¹. μονον bef τον ιησουν D
 latt. add μεθ αυτων (from || Mk) C³ 33.

9. καταβαινοντες, omg αυτων, D.

rec (for εκ) απο, with K¹ Orig₁: txt BCD

certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. Luke adds, οἱ ὀφθέντες ἐν δόξῃ

ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἐμελλεν πληροῦν ἐν ἱερουσαλὴμ. 4.] Luke inserts, that the Apostles had been asleep, but awakened through this whole occurrence;—thereby distinguishing it from a mere vision of sleep; and that this speech was made ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ. Both Mark and Luke add, that Peter knew not what he said: and Mark—ἐφοβοὶ γὰρ ἰγινοντο. The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.

A strange explanation of this verse is adopted by Meyer from Paulus, 'It is

fortunate that we disciples are here: let us make,' &c. Surely the words καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι will not bear this.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15, σκηνωμα and ἔξοδος have just been mentioned before the allusion to this event: see note there.

κύριε = ραββί Mark,

= πιστάρα Luke.

5.] αὐτοῖς, viz. our Lord, Moses and Elias. Luke adds, ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. That the Apostles did not enter the cloud, is shown by the voice being heard ἐκ τῆς νεφέλης. The ἀκούετε αὐτοῦ, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had spoken in times past to the Fathers by the Prophets, henceforth would speak by His

λέγων Μηδενὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἔγερθῇ. ¹⁰ καὶ ἐπρωτότησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἑλίαν δεῖ ἐλθεῖν πρῶτον; ¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν Ἑλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. ¹² λέγω δὲ ὑμῖν ὅτι Ἑλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἔμελλει πάσχειν ὑπ' αὐτῶν. ¹³ τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. ¹⁴ Καὶ ἐλθόντων [αὐτῶν] πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν καὶ λέγων ¹⁵ Κύριε ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ

here only, etc. Acts vii. 31 alio. Exod. iii. 2. w. ἐκ π. (Mark vi. 14, 16 v. r.) Luke ix. 7. John ii. 22. xii. 1. Ac. xxi. 14. Acts iii. 13. Rom. iv. 24 al. ὡς π. ch. xii. 2. MAL. iv. 6. s = ch. xvi. 21 al. Dan. ii. 28. t pres., ch. xi. 8. Mk. ch. xii. 18 f. Mark viii. 23. Acts i. 6. Heb. xiii. 19 only. Mal. iv. 6. Jer. xvi. 15. (ερασιε, Acts iii. 21.) ch. xiv. 35 al. 1 Kings x = ver. 29 al. y ch. xiii 23, 51 al. a ch. iv. 34 only f. w Luke xxii. 37. xxi. 11. 1 Cor. ix. 15. Gen. xxvii. 7, but f. s ch. xxvii. 29. Mark [i. 40] x. 17 only f. γονυπετοῦσα, Polyb. xv. 20. 9. b here only. Wlad. xviii. 15.

K-corr¹ rel Orig, Chr Thl Euthym.

rec (for ἐγερθῇ) ἀναστῇ (from || Mk), with

CZ rel Orig; txt BD sah.

¹⁰. om αὐτῶν LZ 1. 33 latt coptt arm Orig: ins BCD rel lat-f syrr syr-cu aeth.

¹¹. rec aft ο δε ins ιησους, with C rel lat-f aeth: om BDLZ 1. 33 latt syrr coptt. rec aft ιπεν ins αυτοις, with CZ rel vulg-ed lat-f g₁ syrr syr-cu aeth arm; pref 1: om BD 33 am lat-a b c e ff₂ coptt. rec aft ιρχεται ins πρῶτον (from || Mk, and ver 10), with CZ rel syrr aeth: bef παντα, L: om BD 1. 33 latt syrr-cu coptt arm Justin Hil Aug. αποκαταστησαι, omg και, D lat-a b c ff₂ g₁ Syr syr-cu sah: και αποκαθιστησι L.

¹². om ηδη Z(appy) Syr syr-cu. [αλλα, so CDKM 33.] om εν DFU lat-a b c &c syr-txt copt Justin: om εν αυτω Δ. ουντως to υπ' αυτων is after ver 13 in D lat-a b c &c (not f).

¹⁴. om αυτων (perhaps from similarity of endings) BZ 1 sah(Treg): ελθων (from || Mk) D latt syr-cu syr-jer copt-ms Hil Aug: txt C rel syrr copt aeth arm Orig Chr. rec (for αυτον) αυτω, with E¹ Orig: ινπροσθεν αυτου D latt syr: om αυρ. lat-e f ff₁ l Syr syr-cu arm Hil: txt BCZ (E-corr¹?) rel Thl.

¹⁵. om κυριε Z. μου τον υιον μου B¹. ἔχει (perhaps substitution of more usual expression, or perhaps emendation, κακ. πασχ. appearing pleonastic)

Som. Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word *ὄραμα*, for it = *εἶδον* in Mark, and . . . *ὡς ἰωράκασιν* in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, *οὐδενὶ ἀπηγγείλαν ἐν ἱερίαις ταῖς ἡμέραις οὐδὲν* . . .

10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How (οὖν) should this be? If this was not the coming of Elias, *was he yet to come?* If it was, how was it so *secret* and so short?

On ver. 12, see note on ch. xi. 14.

Our Lord speaks here plainly in the future, and uses the very word of the prophecy

Mal. iv. 6. The double allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the *real Elias* (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14—21.] HEALING OF A POSSESSED LUNATIC. Mark ix. 14—29. Luke ix. 37—42. By much the fullest account of this miracle is contained in Mark, where see notes. It was the *next day*: see Luke ix. 37, and note on our ver. 1. Our Lord found the Scribes, and the disciples disputing (Mark).

15.] He was an *only* son, Luke ix. 38. The *dæmon* had de-

ο [L. Phil. II. 15. Deut. xxxii. 6. d. 1. Rev. xxi. 8 al. Isa. xlvii. 10. e ut supra (c). Luke xxiii. 2. Acts xlii. 8, 10. xx. 8 only. Exod. v. 4. f] Mk. (bis) L. John x. 24. Rev. vi. 10 only. Ps. xcii. 3. s. 1. 2 Cor. xi. 1. d. c. Eph. iv. 2. Isa. xlii. 4. Gen. xiv. 1. h ch. xvi. 29 al. fr. Gen. xxxvii. 10. i (1 Mk.) Mark vii. 20, 30. Luke xiv. 28, 30. k ch. xiv. 18 ref. l ch. vii. 29 al. m here only t. (-vor, ch. vi. 30.) ἀπιστος, ch. xiii. 68. Mark xvi. 14. Rom. iv. 20 al. n ch. xxi. 21. Mark iv. 40. Acts xiv. 9. 1 Cor. xiii. 2. o ch. xiii. 31 ref. xvi. 20 only. 27 only. Gen. xviii. 14. Job xiii. 2. x [1 Mk. Luke i. 27. Acts xiv. 28. xxvii. 9. (1 Cor. vii. 5 v. r.) 2 Cor. vi. 5. xl. 27 only. 2 Kings xii. 16. Dan. ix. 5. Tobit xii. 8. 11. 1 Pet. i. 17. 2 Pet. ii. 18. Josh. v. 8. Ezech. xix. 8. x. 17, &c. xx. 18, 19 al. fr. Ezech. xxiii. 28. p act, ch. viii. 24. John v. 24. xlii. 1. 1 John iii. 14 t. Wisd. vii. 27 al. q Luke xvi. 22 al. r = ch. ii. 23 al. Gen. xix. 20, 22 al. s ful., here only. t Luke i. 27 only. v = Acts xiv. 19 only. w = Luke xli. 24. Acts xlii. 30 al. x [1 Mk. Luke i. 27. Acts xiv. 28. xxvii. 9. (1 Cor. vii. 5 v. r.) 2 Cor. vi. 5. xl. 27 only. 2 Kings xii. 16. Dan. ix. 5. Tobit xii. 8. 11. 1 Pet. i. 17. 2 Pet. ii. 18. Josh. v. 8. Ezech. xix. 8. x. 17, &c. xx. 18, 19 al. fr. Ezech. xxiii. 28. s ver. 12. ch. xvi. 27. t = ch. xvi. 27. u = ch. xvi. 27. v = ch. xvi. 27. w = ch. xvi. 27. x = ch. xvi. 27. y = ch. xvi. 27. z = ch. xvi. 27.

πολλάκις εἰς τὸ ὕδωρ. ¹⁶ καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡς γενεὰ ἀπίστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. ¹⁸ καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξηλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. ¹⁹ Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ²⁰ ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπewς, ἐρεῖτε τῷ ὕρει τούτῳ Μετάβα ἐνθεν ἑκεί, καὶ μεταβήσεται. καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. ²¹ τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

²² Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδιδόσθαι εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν,

BLZ sah Orig: πασχει CD rel vulg lat-a c &c. (torquetur lat-b.) for (2nd) πολλakis, ενιοτε D 1 lat-a b c (aliquando) arm Orig₂ (ὅτι δὲ καὶ εἰς τὸ πῦρ σπανιώτε-ροι) Aug: sapius D-lat (1st aliquotiens).

18. ἠδυνασθησαν B: ἠδυναντο Z: txt CD rel θεραπευσαι bef αυτον D latt (not e ff).

17. for αποκρ. δε, τοτε αποκρ. Z forj copt aeth: et respondens lat-a: respondens (alone) am lat-b ff_{1,2} g₁ l Syr syr-cu sah. for απιστος, πονηρα Z. διεστραμμενη Z. rec εσομαι bef μεθ' υμων, with L rel latt syrr aeth Hil: txt BCDZ 1. 33 lat-ff₁ Orig.

20. rec aft o δε ins ιησους, with C rel vulg lat-b c e f syrr: txt BD 33 am (with forj tol) lat-a ff_{1,2} g_{1,2} n syr-cu coptt aeth arm. rec (for λεγει) ειπεν, with C rel vulg lat-a f g₂ arm: txt BD 1. 13. 33. 124 al am (with forj fult) lat-b c e ff_{1,2} g₁ n.

rec απιστιαν (see ref), with CD rel latt syrr arm-m Chr: ολιγοπιστιαν BN 1. 33 syr-cu coptt aeth arm Orig Chr-γexpr Hil. aft υμιν ins οτι C ev-27 coptt Orig. rec μεταβηθι εντευθεν (see John vii. 3), with C rel Eus; μεταβηθι ενθεν D Orig: txt B 1 Orig₂.

21. om ver B 33 lat-e ff₁ syr-cu syr-jer copt-mss sah: ins CD rel latt syrr copt-edd aeth-ed-pl arm Orig Chr Th Euthym Hil Ambr Aug Juvenc.

22. σπνστιρεφμενων (perhaps to prevent the word being understood of return into Gal.: see below) B 1, conversantibus vulg lat-a b f ff₂ g_{1,2} D-lat Hil—αυτων δε αναστρ. D-gr.

prived him of speech, Mark ix. 17. 17.] Bengel remarks, "severo elencho discipuli accensentur turbæ." Compare the διά τὴν ὀλιγοπιστίαν ὑμῶν, ver. 20, which however does not make this so certain, linked as it is to ὡ γενεὰ ἀπίστος, as in

the rec. text: see digest.

μαθ' ὑμῶν = πρὸς ὑμᾶς Luke. 19.] It was in the house, Mark ix. 28.

22, 23.] OUR LORD'S SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Mark ix. 30—32. Luke ix.

καὶ τῇ τρίτῃ ἡμέρᾳ ὁ ἐγεγέρθησεται. καὶ ὁ ἐλυπήθησαν ὁ σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναούμ προσῆλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ διδραχμα; 25 λέγει Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοὶ δοκεῖ, Σίμων; οἰοβασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; 26 λέγει αὐτῷ

22 al. 2. 9. 2 Mac. i. 10 only.

22. 23. Pa. xvi. 18.

(ch. 2. 22 al. 2.) only. Nam. xxii. 25, 26.

— φέρει. Luke xx. 22.

xxviii. 10.

h = Rom. xiii. 6 (ch. x. 22 al.) only.

k Acts iv. 26, from Pa. ii. 2. Rev. vi. 15 al.

(ch. 2. 22 al. 2.) only. 1 Mac. x. 31.

a see ch. viii. 12. xiii. 28.

i here only. 1 Kings

— Rom. xiii. 7

o = John x. 5. Heb. xi. 24. Pa.

16.

goh. ix. 11. xii.

23. ἀποστεινουσιν D-gr. for τῇ τρίτῃ ἡμέρᾳ, μετὰ τρεῖς ἡμέρας D copt; post tertiam diem lat-a b c a, post triduum lat-e. for ἐγεγέρθησεται, ἀναστήσεται (from

|| Mk.) B 13. 124. 209 al Scr's f Orig, Chr. 24. for εἰθ. δε, καὶ εἰθ. D latt(not f) Syr syr-cu. τα διδραγματα (1st) D (didrachma am [with forj fuld gat] lat-f₂). εἶπαν bef τῷ Πέτρῳ D syr-jer. [εἶπαν, so BD.]

25. rec (for ἐλθόντα) οὐτε εἰσηλθὲν (explanatory corr), with I₄ rel vulg lat-c o f f₁ f_{1,2} syr copt arm; οὐτε ἦλθον C ev-27; οὐτε εἰσηλθὼν U al syr-cu: ἐλθόντων αὐτῶν 23: εἰσελθόντι D lat-b: εἰσελθόντων 13. 124. 346: txt B 1 aeth. τινος B (sah ?) aeth arm.

26. for λέγει αὐτῷ, εἰπόντος δε (emendn of style—see below) B 1 coptt aeth-rom arm Orig Chr: txt D rel syr syr-cu (aeth-pl²), and (but see below) CL. (I₄ defective.) rec aft αὐτῷ ins o περὸς, with C rel lat-f syr; περὸς H; σίμων Syr syr-cu:

43—45. This followed immediately after the miracle (Mark ix. 30);—our Lord went privately through Galilee; ἰδιόασκεν γὰρ κ.τ.λ.:—the imparting of this knowledge more accurately to His disciples, which He had begun to do in the last chapter, was the reason for His privacy. For more particulars, see Luke, ver. 45: Mark, ver. 32.

24—27.] DEMAND OF THE SACRED TRIBUTE, AND OUR LORD'S REPLY. Peculiar to Matthew. The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted Son of God.

24. of τὰ δ(δρ. λαμβ.) This tribute, hardly properly so called, was a sum paid annually by the Jews of twenty years old and upwards, towards the temple in Jerusalem. Exod. xxx. 13: 2 Kings xii. 4: 2 Chron. xxiv. 6. 9. The LXX reckon according to the Alexandrian double drachma, and have therefore, as in the first of the above places, ἡμισυ τοῦ διδράχμου: but Josephus and Philo reckon as here, and Aquila, Exod. xxxviii. 26, and an anonymous interpreter: see Hexapla, and apparently Jerome, Gen. xxiv. 22, translate דָּרָגָא by διδραχμ. Josephus (B. J. vii. 6. 6) says of Vespasian,

φόνον δὲ τοῖς ὅπου δῆποι' οὐδὲν Ἰουδαίοις ἐπίβαλε, δύο δραχμας ἕκαστον κειύσας ἀνὰ πᾶν ἔτος εἰς τὸ κατεργάσθαι φέρειν, ὥσπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις νῶον συντίλουν. See, for more particulars, Winer, RWB, art. Sekel.

It does not quite appear whether this payment was compulsory or not; the question here asked would look as if it were voluntary, and therefore by some declined.

Many Commentators both ancient and modern, and among them no less names than Clement Alex., Origen, Jerome, and Augustine, have entirely missed the meaning of this miracle, by interpreting the payment as a civil one, which it certainly was not.

οἱ τ. δ. λαμβ.) not the publicans, but they who received the didrachma, i. e. one for each person. Peter answered in the affirmative, probably because he had known it paid before.

25, 26.] The whole force of this argument depends on the fact of the payment being a divine one. It rests on this: 'if the sons are free, then on Me, being the Son of God, has this tax no claim.'

κῆνσον, money taken according to the reckoning of the census,—a capitation tax: a Latin word. ἀλλοτρίων, all

p ch. vii. 20
 ref.
 q = 1 Cor. vii.
 30. ix. 1, 19.
 Rom. vii. 2.
 1 Kings xvi.
 26 F. 1 Mac.
 xv. 7.
 r ch. xv. 12
 ref.
 s Isa. xix. 8.
 t here only.
 4 Kings xix.
 28.
 u = here only.
 Κορνήλιος
 ἀνὸς τ.
 θαλάσσης
 ἀναβάτ.
 ἀπορ. Fab.
 95.
 v here only t. Exod. xxxviii. 24 Aq. w ch. xiii. 31, 33 ref. x = ch. v. 38, but f rather ch.
 xx. 28. y ch. xiii. 33 al. s ch. x. 1 al. Gen. xxviii. 1. a ch. x. 16. ver. 30
 al. Ezech. xiii. 7. Z Δ 1. 33.

om BD 1 latt syr-jer copt eth arm Cyr. (I₄ def.) ins *ιμποντος δε αυτου απο των αλλοτριων* bef εφη C L (omg αυτου) 73² eth-rom (not pl).

27. rec ins *την* bef *θαλασσαν* (art supplied, but not necessary aft a prep: cf Middleton vi. 1), with DEFGHSX: txt B I₄ Z rel Did. *αναβαινοντα* E'FG I₄ SXZ (appy) Δ Cyr: txt BD rel Orig Chr. aft *ευρησεις* ins *εκει* D lat-a b o g₁.

CHAP. XVIII. 1. aft *εκεινη* ins *δε* BM copt sah-ms. for *ωρα, ημερα* 1. 33 lat-a b c &c (not f) syr-cu arm Orig (κατὰ μὲν τινα τῶν ἀντιγράφων ἐν ἐκ. τ. ὥρα . . . κατὰ δὲ ἄλλα, ἐν ἐκ. τ. ἡμέρα, —and he leaves it undecided: Com. in Matt. tom. xiii. 14, vol. iii. p. 688) Hil.

2. rec aft *προκαλεσάμενος* ins *ο ἰησους*, with D I₄ rel vulg lat-e f g, syrr syr-cu sah arm Orig: pref, lat-a b c g₂; om BFLV¹ i copt æth Chr. (Z 33 defective.) aft *παιδιον* ins *ἐν* D syr-cu.

who are not their children; those out of their family.

27.] In this, which has been pronounced (even by Olshausen) the most difficult miracle in the Gospels, the deeper student of our Lord's life and actions will find no difficulty. Our Lord's words amount to this:—"that, notwithstanding this immunity, *we* (graciously including the Apostle in the earthly payment, and omitting the distinction between them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us." In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that *great confession* (ch. xvi. 16), which his hasty answer to the collectors shews him to have again in part forgotten.

Of course the miracle is to be understood in its literal historic sense. The *natural* interpretation (of Paulus and Storr), that the fish was to be sold for the money (and a wonderful price it would be for a fish caught with a hook), is refuted by the terms of the narrative,—and the *mythical* one, besides the utter inapplicability of all mythical interpretation to any part of the evangeic history,—by the absence of all possible occasion, and all possible significance, of such a myth. The stator =

four drachmæ—the exact payment required.

ἀντί, because the payment was a *redemption* paid for the *person*, Exod. xxx. 12—to this also refers the *ἐλεύθεροι* above. *ἀποῦ κ. σού*—not *ἡμῶν*,—as in John xx. 17:—because the footing on which it was given was *disferent*.

CHAP. XVIII. 1—35.] DISCOURSE RESPECTING THE GREATEST IN THE KINGDOM OF HEAVEN. Mark ix. 33—50. Luke ix. 46—50.

1.] In Mark we learn that this discourse arose out of a dispute among the disciples *who should be the greatest*. It took place soon after the last incident. Peter had returned from his fishing: see ver. 21. The dispute had taken place before, on the way to Capernaum. It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19, 28, and the preference given by the Lord to the Three. In Mark it is our Lord who *asks them what they were disputing about*, and they are silent.

ἅρα need not necessarily refer to the incident last related. As De Wette remarks, it may equally well be understood as indicating the presence in the mind of the querist of something that had passed in the preceding dispute.

2.] From Mark ix. 36 it appears that our Lord first placed the child in the midst,

³ καὶ εἶπεν Ἀμὴν λίγω ὑμῖν, ἐὰν μὴ ^b στραφῇτε καὶ ^b γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ⁴ ὅστις οὖν ^c ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ ^j μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ⁵ καὶ ὅς ἐὰν δέξηται ἐν παιδίον τοιοῦτον ^d ἐπὶ τῷ ^e ὀνόματί μου, ἐμὲ δέχεται. ⁶ ὁς δ' ἂν ^f σκανδαλίσῃ ἓνα τῶν ^g μικρῶν τούτων τῶν ^h πιστευόντων εἰς ἐμέ, ⁱ συμφέροι αὐτῷ ^j ἵνα ^k κρεμασθῇ ^l μύλος ^m ὀνικός εἰς τὸν ⁿ τράχηλον αὐτοῦ, καὶ ^o καταποντισθῇ ἐν τῷ ^p πελάγει.

h w, etc., John 11. 12 suff. i ch. x. 29, 30 suff. j ch. x. 25. l Cor. iv. 2. k w, etc., Acts vii 29. Luke xxi. 26. Acts v. 30. x. 30, xxiv. 4. Gal. iii. 13 (from Deut. xxi. 22) only. 1 Marc. l. 61. m Mk. ch. xxiv. 41. (Luke xvii. 2 v. r.) Rev. xviii. (21 v. r.) 22 only. n ch. xiv. 30 only. o Ps. lxxviii. 15. p here only t.

4. rec *ταπεινώση*, with (Scr's p w, o sil) vulg lat-a b D-lat Clom: txt BDZ rel Scr's mss Orig., (33 def.) *αὐτοῦ* LΔ.

5. for *εἰαν*, an DLZ Orig.: txt B rel Orig.,—om latt Lucif: *εἰαν μὴ Δ.* rec *παιδίον τοιοῦτον* bef *ἐν*, with E rel: *παιδ. ἐν τοι.* G syr arm (Treg): om *ἐν* SXA lat-a Syr copt Chr: txt BDZ 1 latt Orig., Lucif.—*τοιοῦτο* B(Mai) KLMVZΔ 1 Orig.

6. for *μ. ὀνικός*, *μύλος* [. . .] *ὀνικός* (see Luke xvii. 2) Z: *λίθος μύλος* L ev-y. rec *ἐπὶ* (*more usual than εἰς*), with D G(Tisch) U: *περὶ* (*from* || Mk and Lx xvii. 2) BLZ 28. 157 Scr's p evn-y-tisch¹ Orig., Bas Chr Bas-acl: txt G(Treg) rel 1. 13. 22. 124. 131. 209 al Scr's mss (18 in number) latt(in collo) copt arm Orig., Chr.

and then took it in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness.

3.] *στραφῇτε* = *μετανοήτε*: it also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—the Kingdom of Heaven. 4.] Not ὡς τὸ παιδ. τ. *ταπεινοὶ ἑαυτοῖς*: 'iste parvulus non se *humilitat*, sed *humilis est*.' Valla (in Meyer). 'Quales pueri natura sunt, ab ambitu scilicet alieni, tales nos esse jubemur τῇ προαιρείσει.' Grotius.

5.] Having shewn the child as the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom; and not only actual, but *spiritual* children—for both are understood in the expression *παιδίον τοιοῦτον ἐν*. The receiving in My name is the serving (*ἔσται πάντων διάκονος* Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).

6.] Here St. Mark and St. Luke insert the saying of John respecting one casting out demons in Jesus' name, who followed not with the Apostles: which it appears gave rise to the remark in this verse. St. Luke however goes on no further with the discourse: St. Mark inserts also our ch. x. 42. The verbs *κρεμασθῇ*, *καταποντισθῇ*, may perhaps be under-

stood in their strict tenses: it is better for him that a millstone *should have been* hanged, &c., and he drowned . . . *before the day when he gives this offence*. But this is somewhat doubtful. The aorists more probably, as so often, denote an act complete in itself and accomplished at once: without any strict temporal reference. The punishment here mentioned, *drowning*, may have been practised in the sea of Galilee; ('secundum ritum provinciae ejus loquitur, quo majorum criminum ista apud veteres Judaeos poena fuerit, ut in profundum ligato saxo demergerentur.' Jerome in loc.) De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Caesar (Aug. ch. lxvii.):—and a Macedonian, —Diod. Sic. xvi. 35, ὁ δὲ Φίλιππος τὸν μὲν Ὀνόμαρχον ἐκρίμασε, τοὺς δ' ἄλλους ὡς ἱεροσύλους κατεπόντισε. Compare also Livy i. 51, where Turnus Herdonius ("novo genere leti," it is true) "dejectus ad caput aquae Ferentinæ, cratae superne injecta, saxisque congestis, mergitur." ὀνικός, as belonging to a mill turned by an ass, and therefore larger than the stones of a handmill. In the Digests, the '*mola jumentaria*' is distinguished from the '*mola manuaria*;' and in Cato, de re rustica, c. 10, we have '*molae asinarias*.'

w Gosp. ch. xviii. 17 bld only. Acts, Epp Rev., passim. Prov. v. 14. 1 Chron. xiii. 2. 18 *καὶ* *ὅτι* *σοὶ* *λέγω* *ὅτι* *σύ* *εἶ* *Πέτρος*, *καὶ* *ἐπὶ* *ταύτῃ* *τῇ* *πέτρᾳ* *οἰκοδομήσω* *μου* *τὴν* *ἐκκλησίαν*, *καὶ* *πύλαι* *ἄβου* *οὐ* *κατισχύσουσιν* *αὐτῆς*. 19 *καὶ* *δώσω* *σοὶ* *τάς* BC^{GI} M^Δ

x here only. Isa. xlviii. 10. 3 Mac. v. 51. only. Ezod. xviii. 11. Jer. xv. 16. Wisd. vii. 30 P.

y ch. xi. 23 al.

z Luke xxi. 36. xlii. 23

18. *ταύτην τὴν πέτραν* D Eus.

19. *οὐ καὶ* C²D 1. 33 Syr syr-cu.

τὴν ἐκκλησίαν bef *μου* D latt Tert Cyrp.

σοὶ bef *δώσω* DL vulg lat-δ c &c Chr Cyrp.

‘Lovest thou me?’ of his frailty, in his previous denial of his Lord. 18.] The

name Πέτρος (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or Κηφᾶς, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shews: in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4–6; 1 Tim. iii. 15 (where the pillar is not Timotheus, but the congregation of the faithful) and note: Gal. ii. 9: Eph. ii. 20: Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, Ἰησοῦς χριστός, 1 Cor. iii. 11—that the Jewish portion of the Church was built, Acts ii.—v., and the Gentile, Acts x., xi. After this we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts i. 15; ii. 14, 37; iii. 12; iv. 8; v. 15, 29; ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117) ‘Tute hæc omnia dicuntur; nam quid hæc ad Romam?’ Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primacy in the successors of Peter; the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter’s own expression for members of Christ’s Church) of whom the Church should be built, it implies, as

Origen (in Matth. tom. xii. 11, p. 525) excellently comments on it, *καὶ εἰ τις λέγει τοῦτο πρὸς αὐτόν, οὐ σαρκὸς καὶ αἵματος ἀποκαλυψάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοῖς οὐρανοῖς πατρός, τεύχεται τῶν ἐρημνίων, ὡς μὲν τὸ γράμμα τοῦ εὐαγγελίου λέγει, πρὸς ἐκείνον τὸν Πέτρον, ὡς δὲ τὸ πνεῦμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γενόμενον ὁποῖος ὁ Πέτρος ἐκείνος*. The application of the promise to St. Peter has been elaborately impugned by Wordsw., whose note see. His zeal to appropriate *πίτρα* to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name Πέτρος. To me, it is equally difficult, nay impossible, to deny all reference, in *ἐπὶ ταύτῃ τῇ πέτρᾳ*, to the preceding *πέτρος*. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. In this as in so many other cases we may well say, ‘Non tali auxilio, nec defensoribus istis.’ In the prefixing of *μου* to *τὴν ἐκκλησίαν*, there is no mystic sense, nor solecism, as Wordsw. fancies (nor even emphasis, which is never expressed by the abbreviated enclitic form *μου*, but always by *μοῦ*): it is the very commonest arrangement. Cf. ch. vii. 24, *ὅστις ἀκούει μου τ. λόγους*: ib. 26; ch. viii. 8; xvii. 15; Mark xiv. 8; Luke vi. 47; xii. 18 al. freq.

[*ἐκκλησίαν*] This word occurs but in one place besides in the Gospels, ch. xviii. 17 bis, and there in the same sense as here, viz., the *congregation of the faithful*: only there it is one portion of that congregation, here the whole.

πύλαι ἄβου] The *gates of Hades* by a well-known oriental form of speech, = the *power of the kingdom of death*. The form is still preserved when the Turkish empire is known as ‘the Ottoman Porte.’ This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6–18, see especially ver. 10. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.

19.] Another personal promise to

^a κλειδας τῆς βασιλείας τῶν οὐρανῶν· καὶ ὁ ἄν^b ὁ δῆσῃς ^a Lake xi. 52.
ἐπὶ τῆς γῆς ἔσται^b δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐάν ^{Rev. 1. 18.}
^c λύσῃς ἐπὶ τῆς γῆς ἔσται^c λελυμένον ἐν τοῖς οὐρανοῖς. ^{Hi. 7. 12. 1.}
²⁰ τότε ^d διαστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν ὅτι ^{xx. 1 only.}
αὐτός ἐστιν ὁ χριστός. ^{Judg. iii. 26.} ^{1 Chron. ix.} ^{27. 1a.}
²¹ Ἀπὸ τότε ἤρξατο [ὁ] Ἰη- ^{xviii. 23 only.}
σοὺς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱερο- ^{— ch. xviii.}
σόλυμα ἄπελθεῖν καὶ πολλὰ παθεῖν ^a ἀπὸ τῶν πρεσβυτέ- ^{18. Num.}
ρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, ^{xxx. 3, 8c.}
^{only. Ezech. iii. 18.} ^{g ch. xi. 19 ref.} ^{e ch. iv. 17. xxvi. 16. Luke xvi. 16 only. Eccl. viii. 12 only.}

rec (for κλειδας) κλεις, with B¹ [sic, from inspection] CD rel Orig, Eus Chr Phot:
txt B¹ L Orig. rec ean, with C rel: txt BD 1 Orig.

²⁰ for διαστείλατο, ἐπέτιμυσεν (from || Mk Lu) B¹ D mss-mentd-by-Orig syr-cu arm
Hil, comminatus est D-lat: txt B¹ [sic, from inspection] CLX rel 1. 33 syrr copt aeth
Orig, rec aft μαθηται ins αυτου, with L rel latt syrr syr-cu copt aeth Orig, : om
BCD arm Orig, Hil. ουτος DU. rec ins ησους bef ο χριστος, with C rel
vulg lat-f g, l D-lat syr copt aeth: aft ο χο., D-gr fuld lat-c ff, : om BL X (Tisch) Δ 1
al lat-a b e ff, g, Syr syr-cu arm Orig, Chr Thl-ed Euthym Hil Ambr. (Prob the ins
of ης, was a mere mechanical mistake of an inattentive copyist.)

²¹ om ο (-o preceding might have caused either the omission or the insertion) BD :
txt CL rel Origon. δεικνυναι B Orig. rec απελθων bef εις ιεροσολυμα,
with C rel vss: txt B D-gr 1. 33 (appy) lat-e Iren-lat Orig, Hil. for apo, vno D.

Peter, remarkably fulfilled in his being the first to admit both Jews and Gentiles into the Church; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus,—οὐκ ἔστιν σοι μερίς οὐδὲ κληρος ἐν τῷ λόγῳ τοῦτόν, Acts viii. 21. Those who deny the reference of ver. 18 to St. Peter, will find it very difficult to persuade any unbiassed Greek scholar, that the καὶ ὧσω σοι, with σοι thus lying unemphatically behind the verb, is not a continuation of a previous address, but a change of address altogether. δ ἄν δῆσῃς κ.τ.λ.] This same promise is repeated in ch. xviii. 18, to all the disciples generally, and to any two or three gathered together in Christ's name. It was first however verified, and in a remarkable and prominent way, to Peter. Of the binding, the case of Ananias and Sapphira may serve as an eminent example: of the loosing, the δ ἔχω, τοῦτό σοι διδωμι, to the lame man at the Beautiful gate of the Temple. But strictly considered, the binding and loosing belong to the power of legislation in the Church committed to the Apostles, in accordance with the Jewish way of using the words $\kappa\alpha\iota$ and $\tau\eta\tau$ for *prohibit* and *licitum fecit*. They cannot relate to the remission and retention of sins, for (as Meyer observes) though λύειν ἀμαρτίας certainly appears (reff. LXX) to mean to *forgive*

sins, δέειν ἀμαρ. for retaining them would be altogether without example, and, I may add, would bear no meaning in the interpretation: it is *not the sin*, but the *sinner*, that is bound, ἔνοχος αλωνιον ἀμαρτήματος (Mark iii. 29). Nor can the ancient custom of fastening doors by means of cord be alluded to; for the expressions, δ ἄν, δ ἐάν, clearly indicate something bound and something loosed, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there), is not to be confounded with this. ^{20.} See note on ch. viii. 4.

^{21—28.} OUR LORD ANNOUNCES HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mark viii. 31—ix. 1. Luke ix. 22—27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 38; John iii 14, and of His resurrection, John ii. 19 (x. 17, 18?), but never yet plainly, as now. With Mark's usual precise note of circumstances, he adds, καὶ παρήσσει τὸν λόγον ἰλάλι.

^{21.} On δεῖ, which is common to the three Evangelists, see Luke xxiv. 26; John iii. 14, and ch. xxvi. 54. πολλά παθεῖν = ἀποδοκιμασθῆναι in Mark and Luke. These πολλά were afterwards explicitly mentioned, ch. xx. 18; Luke xviii. 31, 32. πρεσβ. κ. ἀρχ. κ. γραμ.] The

h ch. x. 2. καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι. 22 καὶ ἰ ¹προςλαβόμενος BCI
xiv. 9 al. αὐτὸν ὁ Πέτρος λέγει αὐτῷ ^kἐπιτιμῶν ¹Ἰλεώς σοι κύριε, GH
1 Is. xxvi. 19. 11 Mk. Acts οὐ μὴ ἔσται ^mσοι τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν τῷ XA
xvii. 6 al. k = ch. xii. 16 Πέτρῳ Ὑπαγε ὀπίσω μου, ^aσατανᾶ, ^oσκάνδαλον εἶ μου
1 Heb. viii. 19 (from Jer. xxviii.)
[xxxi] 84) only. 1 Kings xiv. 45 F. 2 Kings xx. 20. xalii. 17. 1 Chron. xi. 19. 1 Marc. ii. 21. m Mark
xi. 24. Luke ii. 10. xiv. 10. ^{vi} σφισιν ὄνται. Xen. An. i. 7. 8. n ch. iv. 10 al.† Sir. xxi. 27
only. -ται, 8 Kings xi. 14. o ch. xiii. 41 al. fr. Ps. cxviii. 165.

for τῇ τρίτῃ ημ., μετα τρεῖς ἡμέρας D, *post tertium diem* lat-a b c e ff₂ g₁ cop₂.
for ἐγερθῆναι, ἀναστῆναι D [Justin], *resurgere* latt Hil Iren.

22. rec *ᾤχετο ἐπιτιμᾶν αὐτὸν λεγὼν* (from || Mk), with C rel vulg lat-e f g₂ Orig₁:
(for αὐτῷ, αὐτὸν H: ins και bef λεγὼν F:) *ᾤχε. αὐτῷ ἐπιτιμᾶν λεγ.* 1 Orig₁: *ᾤχε.*
αὐτῷ ἐπιτιμᾶν ε. λεγὼν D lat-a b c e ff₂ g₁: *et dixit ei* syr-cu: txt B 346. (Tischdf
refers to corrn Mk xiv. 69. x. 41: but against this is the fact that B has not cor-
rected it in this instance in || Mk.) *τοῦτο* bef σοι D: om σοι lat-a b syr-cu
Hil.

23. *ἐπιστραφεὶς* (from || Mk) DKL: txt BC rel Orig₂. rec μου bef ι (for
perspicuity), with L rel Orig₂: ι εμοι D latt Marcell-in-Eus Jer: μοι ι V lat-e f

various classes of members of the Sanhe-
drim: see note on ch. ii. 4. On the pro-
phesy of the *resurrection*, some have ob-
jected that the disciples and friends of our
Lord appear *not to have expected it* (see
John xx. 2; Luke xxiv. 12). But we have
it directly asserted (Mark ix. 10 and 32)
that they *did not understand* the saying,
and therefore were not likely to make it a
ground of expectation. Certainly enough
was known of such a prophecy to make
the Jews set a watch over the grave (Matt.
xxvii. 63), which of itself answers the ob-
jection. Meyer in loc. reasons about the
state of the disciples after the crucifixion
just as if they had not suffered any re-
markable overthrow of their hopes and
reliances, and maintains that they *must*
have remembered this precise prophecy
if it had been given by the Lord. But on
the other hand we must remember how
slow despondency is to take up hope, and
how many of the Lord's sayings must
have been completely veiled from their
eyes, owing to their non-apprehension of
His sufferings and triumph as a *whole*.
He Himself reproaches them with this
very slowness of belief after His resur-
rection. It is in the highest degree im-
probable that the precision should have
been given to this prophecy *after the event*,
as Meyer supposes: both from the character
of the Gospel History in general (see Pro-
legomena), and because of the carefulness
and precision in the words added by Mark;
see above. 23.] The same Peter, who
but just now had made so noble and spiri-
tual a confession, and received so high a
blessing, now shews the weak and carnal
side of his character, becomes a stumbling-
block in the way of his Lord, and earns the
very rebuff with which the Tempter before

him had been dismissed. Nor is there any
thing improbable in this, as Schleiermacher
would have us believe (Translation of the
Essay on St. Luke, p. 153); the expres-
sion of spiritual faith may, and frequently
does, precede the betraying of carnal weak-
ness; and never is this more probable
than when the mind has just been uplifted,
as Peter's was, by commendation and lofty
promise.

προςλαβ. αὐτ.] *by the*
dress or hand, or perhaps *ἀντι τοῦ*
παραλαβὼν κατ' ἰδίαν. Euthym.
Ἰλεώς σοι] Supply *εἰ ὁ θεός*. *Ἰλεως* with
a dative is practically equivalent to the He-
brew *יְהוָה*, for which (see reff., especially
1 Chron. xi. 19 compared with the Heb.)
the LXX have sometimes used it.

οὐ μὴ ἔσται] I cannot think with Winer
(§ 56. 3) that this means, 'absit, ne acci-
dat; it is an authoritative declaration,
as it were, on Peter's part, **This shall**
not happen to Thee, implying that he
knew better, and could ensure his Divine
Master against such an event. It is this
spirit of confident rejection of God's re-
vealed purpose which the Lord so sharply
rebukes. On *οὐ μὴ* with the future, see
note on ch. xv. 6: and consult Winer, as
above.

23.] As it was Peter's *spiritual discernment*, given from above, which
made him a foundation-stone of the Church,
so is it his *carnality*, proceeding from
want of unity with the divine will, which
makes him an adversary now. Compare
ch. iv. 10, also Eph. vi. 12.

*σκάνδα-
λον εἶ μου*] Thou art my stumbling-
block (not merely a stumbling-block to
me; the definite article is omitted before
a noun thrust forward for emphasis, but
in English it must be supplied), my *πίτρα*
σκανδάλου, (in Peter's own remarkable
words, 1 Pet. ii. 7, 8,—joined too with the

ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. ^p 1 Mk. only in Gusp. Acts xxviii. 22. Rom. vii. 5 al. 1 Mac. x. 30. q ch. vii. 23
 24 τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. ^r 25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὐρήσεται αὐτήν. ^t 26 τί γὰρ ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιώθῃ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ^u 27· μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδοῦσι ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ^v 28 ἅμην λέγω ὑμῖν, εἰσὶν τινες ὧδε ἐστῶτες, οἵτινες οὐ

x 1. ch. xxvi. 12 Rom. i. 8 al. 2 Mac. viii. 18. y 1. ch. xxv. 17, Ac. Jam. iv. 18 f. Job xxii. 8 Symm. z acc. 1 Mk. Phil. iii. 8. Prov. xix. 19. a 1 Mk. i. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. ut supra only. b = ch. xvii. 16. Gen. xxv. 34. c 8 Kings x. (xii.) 3 f. Jer. xv. 12. d 1 Mk. only. e = ch. ii. 13 al. 1sa. xlviii. 6. Job iii. 8. f 1. ch. xiv. 31. Ps. ci. 16. g = ch. vi. 4, &c. Rom. d. 2 Tim. iv. 8, 14. Rev. xxi. 12. h Luke xxiii. 51. Acts xix. 18. Rom. viii. 18. xii. 4. Col. iii. 9 only. y Chron. xii. 18. 2 Chr. xxi. (xxv.) 19. i ch. vii. 15 ref.

copt Hil, Ang Ruf: txt B(μεν) C.

αλλ' ὁ τοῦ ἀνθρώπου D lat-ff₁ sah scti

Aug¹.

24. om o bef ησ. B¹(Mai, expr).

25. [εαν, so BC.]

for απολειση, απολεισι (itacism ?) DHLΔ 33: txt BC rel

Orig².

26. rec ωφελειται (from || Lu: this is much more prob than with Meyer, to believe the fut to have been an emendation to suit δώσει below), with CD rel latt arm Justin Clem Hil Lucif: txt BL 1. 33 gat lat-e f syrr syr-cu coptt Orig³, Chr¹, Cyr¹ Cyp¹.

27. ins αγωνν bef αγγιλων D (|| Luke), r. αγγ. r. αγωνν C (|| Mk).

28. ins οτι bef εισιν (from || Mk) BL 33 lat-b c e f ff_{1,2} g₁ syrr syr-cu sah Hil: om CD rel vulg lat-a Orig² rec των ωδε εστωκτων (see || Mk), with KM Thdot:

των ὧδε ἐστῶτων BCDLSU 1. 13. 33. 124 al Scr's s ev-y latt Syr syr-cu syr-w-ast coptt eth arm Orig³ Ephr Epiph Chr Thdrt Damasc: ωδε εστωτες E rel 131. 218 ev-36 al Scr's b f g h i k l m n o (syr) Thl, των ωδε εστωτες Scr's c r ev-150.

very expression, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke.) Wordsw.'s note here, "our blessed Lord keeps up the metaphor of πέτρος, or a stone: thou who wert just now, by thy faith in confessing Me, a lively stone, art now by thy carnal weakness a stumbling stone to Christ," seems to shew that his strong repudiation of any allusion to πέτρος in the πέτρα of ver. 18 has not carried full conviction to its writer. Before this rebuke St. Mark inserts καὶ ἰδὼν τοὺς μνηστῆρας αὐτοῦ, that the reproof might be before them all. 24.] προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθ. αὐτοῦ, Mark viii. 34; ἴλαγε δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to our Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His fol-

lowers, must suffer and self-deny; that they all have a life to save, more precious than all else to them; and that the great day of account of that life's welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After τὸν στ. αὐτοῦ, Luke inserts καθ' ἡμῖραν. 26.] There is apparently a reference to Psalm xlviii. (LXX) in this verse. Compare especially the latter part with ver. 7 of that Psalm. τὴν ψ. ζημιωθῇ =

ἑαυτὸν δὲ ἀπολίσσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἀνθρωπος and αὐτοῦ refer to the same person:—ἀντάλλαγμα = ἰξίασμα, τὴν τιμὴν τῆς λυτρώσεως τῆς ψ. αὐτοῦ Ps. xlviii. 7, 8. What shall a man give to purchase back his life? ψυχῇ, not soul, but life, in the higher sense.

27.] A further revelation of this important chapter respecting the Son of Man. He is

11. John vi. 52. $\mu\eta$ ^{1a} γεύσονται ¹ θανάτου ἕως ἂν ἴδωσιν τὸν ² υἱὸν τοῦ
 Heb. ii. 9. ἀνθρώπου ^ο ἐρχόμενον ἐν τῇ ^ο βασιλείᾳ αὐτοῦ.
 m ch. xxvii. 34 a. Job xx
 18. Ps. xlii. 11.
 8.
 n ch. viii. 20
 20.
 o Luke xlii. 42.

XVII. ¹ Καὶ μεθ' ἡμέρας ἑξ' ῥ παραλαμβάνει ὁ Ἰησοῦς

p — ch. ii. 13, Sc. iv. 5, 8 al. Num. xlii. 14.

...o
 X.
 BC
 GI
 MS
 1.

to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with *His* angels, and in the glory of His Father—the *δόξα* ἣν *δοῦκάς μοι*, John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31. γάρ] implies, "And it is

not without reason that I thus speak: a time will come when the truth of what I say will be shewn."

τὴν πρ.] *his work*, considered as a whole. 28.]

This declaration refers, in its full meaning, certainly *not* to the *transfiguration which follows*, for that could in no sense (except that of being a *foretaste*; cf. Peter's own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named 'the Son of Man coming in His Kingdom,' and the expression, *τινὲς . . . οὐ μὴ γ. θ.*, indicates a distant event, — but to the *destruction of Jerusalem*, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a *type* and *earnest* of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His *ultimate glorious παρουσία*, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, *did not know* the day and the hour, we have from His own lips: but that *not knowing it*, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His ἀπὸν λέγειν ὑμῖν always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the *coming* here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μὴ γεύσθαι θανάτου ἕως ἂν ἴδωσιν, which implies that they *should taste* of death *after they had seen* it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 224). This is denied by Wordsw., who substitutes for the simple sense of οὐ μὴ γεύσθαι θαν.

the fanciful expositions, "shall not feel its bitterness," "shall not taste of the death of the *soul*," and then, thus interpreting, gives the prophecy the very opposite of its plain sense: "they will not taste of death till I come: *much less will they taste of it then*." It might be difficult to account for such a curious wresting of meaning, had he not added, "the signification of *ἕως ἂν* here may be compared to *ἕως οὗ* in Matt. i. 25." "Latet anguis in herba."

CHAP. XVII. 1—13.] THE TRANSFIGURATION. Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the *law* and the *prophets*: both had been removed from this world in a mysterious manner:—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Baptism, commanding however here in addition the *sole hearing and obedience* of Him whose power and glory were thus testified. There can be no doubt of the *absolute historical reality* of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there anything mentioned which casts a doubt on the *reality* of the appearances (see below, on

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἠναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. ² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³ καὶ ἰδοὺ ὥφθη

Ps. xxxiii. tit. Symm.

ll. xxxiii. 48 al. Exod. xxiv. 11.

u ch. v. 15, 16 ref.

v see Ps. ciii. 2.

w = l. Luke i.

CHAP. XVII. 1. aft καὶ ins ἐγένετο D lat-a b c e ff_{1,2} g_{1,2} Hil. ins τον bef
ιακωβον D 33 al, and bef ιω. D¹ al. αναγει D-gr i latt Orig. for κατ ιδίαν,
λαίαν nimis D.

2. μεταμορφωθείς ο ιησ., omg και below, D. for το φως, χιων, D latt syr-cu æth
arm-mss Dion-alex Hil, Aug Juvenc.

3. rec ωφθησαν (grammi corrtn), with C rel vulg-ed(with forj al) lat-f ff₁: txt BD

δραμα, ver. 9). The persons mentioned were seen by all—spoke—and were recognized. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 2 Pet. i. 16—18. [I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaele is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth, There is none but Christ to console and to glorify our nature. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession. July, 1861.]

L.] μεθ' ἡμέρας εἰς = μετὰ τοὺς λόγους τούτους ὡςτις ἡμ. ἀετῷ Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the ὡςτις being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably night, for the following reasons. (1) Luke informs us that the Lord had gone up to the mount to pray; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39: Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were asleep, and are described, Luke, ver. 32, as 'having kept awake through it' (διαγρηγορήσαντες). (4) They did not descend till the next day (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter

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of course if by night. [δρος ὑψ.] The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Caesarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as τὸ ὄρος. Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtfully, Dr. Thomson, the Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Caesarea Philippi: and that "it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance, and not be struck with its appropriateness to the scene . . . High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked." 2.] μετεμορ.

= ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον Luke. In that way, is not stated; but we may conclude from what follows, by being lighted with radiance both from without and from within. λευκὰ ὡς τὸ φῶς = λευκὸς ἱεραστράπων Luke; = λευκὰ λαίαν, οἱ γνωφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι Mark.

3.] There need be no question concerning the manner of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can

N

αὐτοῖς Μωυσῆς καὶ Ἡλίας μετ' αὐτοῦ ² συλλαλῶντες.
⁴ ὁ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε ⁵ καλὸν
 ἐστὶν ἡμᾶς ὥδε εἶναι· εἰ θέλεις, ποιήσω ὥδε τρεῖς ⁶ σκηνάς,
 σοὶ ⁷ μίαν καὶ Μωυσεὶ ⁸ μίαν καὶ Ἡλίᾳ ⁹ μίαν. ⁵ ἔτι
 αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη ¹⁰ φωτεινὴ ¹¹ ἐπέσκιασεν αὐ-
 τοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν
 ὁ ¹² υἱός μου ὁ ¹³ ἀγαπητός, ἐν ᾧ ¹⁴ ἠυδόκησα· ¹⁵ ἀκούετε
 αὐτοῦ. ¹⁶ καὶ ἀκούσαντες οἱ μαθηταὶ ¹⁷ ἔπεσαν ἐπὶ ¹⁸ προσ-
 ῶπων αὐτῶν καὶ ¹⁹ ἐφοβήθησαν ²⁰ σφόδρα. ²¹ καὶ προσελ-
 θὼν ὁ Ἰησοῦς ²² ἤψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ ²³ μὴ
 φοβησθε. ²⁴ Ἐπάραντες δὲ τοὺς ²⁵ ὀφθαλμοὺς αὐτῶν
 οὐδὲνα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. ²⁶ Καὶ ²⁷ καταβαι-
 νόντων αὐτῶν ἐκ τοῦ ²⁸ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς

κ w. μετά.
 Acts xxv. 12.
 πρὸς, Luke
 iv. 26, dat.
 1. Luke xxii.
 4 only.
 Exod. xxxiv.
 25. Isa. vii.
 35.
 5. ch. xi. 25
 ref.
 sch. xviii. 8,
 9 | Mt. xxvi.
 24. Rom.
 xlv. 21.
 1 Cor. vii. 8
 al. Job x. 2.
 Sir. xiv. 3.
 a. Luke xvi.
 9. Acts vii.
 43, 44. xv. 16
 (from Amos
 ix. 11) al.
 b. ch. xx. 12.
 1 Kings x. 2.
 c. ch. vi. 22.
 Luke xi. 24.
 26 bis only f.
 Sir. xvii. 81.
 xxiii. 19 only.
 d. 1. Luke i. 25.
 Acts v. 15
 only. Exod. xi. 29 (35).
 12. 4. Hagk. i. 8.
 23. Rev. xi. 16. Lev. xl. 24. Judg. xii. 20.
 1 Dan. viii. 18. m. ch. xxviii. 5, 10 al. Deut. i. 21.
 5. xvii. 1 al. Gen. xlii. 10. 1 Chron. xxi. 16 al.
 44, claw. of οὐρανός, ch. xxviii. 2 al.

Gen. xxi. 2.
 f. ch. iii. 17. 2 Pet. i. 17. Gen. xxi. 2.
 f. ch. iii. 17. xii. 18. Isa. BC1
 orou
 1. ch. xxvi. 29. Luke v. 12. xvii. 16. 1 Cor. xiv. GH
 1. ch. xxvii. 64. Num. xxii. 3. 1. ch. ii. 10 ref. MS
 a. Luke vi. 29. xvi. 28. John iv. 28. vi. ZD1
 Exod. xxxiv. 29 vat. (ἀπό F.).

83 am (with em fuld gat mm tol) lat-a b c e g₁, l Bede. συλλαλουντες bef μετ'

αυτου B 1 lat-f₁, Syr syr-cu coptt aeth Orig₂ Chr Cyr.

4. rec ποιησωμεν (from || Lu), with C²D rel vulg lat-a c &c syrr syr-cu coptt aeth arm Orig₂: txt BC¹ lat-b f₁ g₁. σκηνας bef τρεις B lat-e. rec μίαν bef ηλιας, with B rel arm: txt CDKLΔ 1. 33 latt syrr syr-cu aeth.

5. επεσκιαζειν D¹. [ηυδοκ., so CDG.] rec αυτου bef ακουετε (from || Lu —as also it has been corr'd in || Mk), with C rel latt Tert Cyrp Hil: txt BD 1. 33 lat-f₁, Hippol Orig Tert.

6. for και ακουσ., ακουσ. δε D sah. [επισταν, so BCD 33.]

7. κ. προσηλθεν ο ιησ. κ. αφανμενος αυτ. ειπ. B: κ. προσηλθεν ο ι. κ. ηψ. αυτ. κ. ειπ. D latt Syr syr-cu: txt C rel. for εγερθητε, εγειρισθαι D.

8. aft αυτων ins ουκει C¹. for τον, αυτον B¹. μονον bef τον ιησουν D latt. add μεθ αυτων (from || Mk) C² 33.

9. καταβαινοντες, omg αυτων, D. rec (for εκ) απο, with K¹ Orig₁: txt BCD

certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. Luke adds, οὐ ὀφθίνετε ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἐμελλεν πληροῦν ἐν Ἱερουσαλὴμ. 4.] Luke inserts, that the Apostles had been asleep, but awakened through this whole occurrence;—thereby distinguishing it from a mere vision of sleep; and that this speech was made ἐν τῷ διαχωρίσθαι αὐτοῦ ἀπ' αὐτοῦ. Both Mark and Luke add, that Peter knew not what he said: and Mark—

ἐκφοβοὶ γὰρ ἱγίνοντο. The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias. A strange explanation of this verse is adopted by Meyer from Paulus, 'It is

fortunate that we disciples are here: let us make,' &c. Surely the words καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι will not bear this.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15, σκῆνωμα and ἔξοδος have just been mentioned before the allusion to this event: see note there.

κύριε = ῥαββί Mark,

= πιστάρα Luke.

5.] αὐτούς, viz. our Lord, Moses and Elias. Luke adds, ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοῦ εἰς τὴν νεφέλην. That the Apostles did not enter the cloud, is shewn by the voice being heard ἐκ τῆς νεφέλης. The ἀκούετε αὐτοῦ, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had spoken in times past to the Fathers by the Prophets, henceforth would speak by His

λέγων Μηδενὶ εἶπτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἔγερθῇ. ¹⁰ καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἑλίαν δεῖ ἐλθεῖν πρῶτον; ¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν Ἑλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. ¹² λέγω δὲ ὑμῖν ὅτι Ἑλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἔμελλει πάσχειν ὑπ' αὐτῶν. ¹³ τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. ¹⁴ Καὶ ἐλθόντων [αὐτῶν] πρὸς τὸν ὄχλον προσηλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν καὶ λέγων Κύριε ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ

¹⁵ ^{mal-tan...} ^{DEF} ^{IKL} ^{SUV} ^{2A} ³³ ^{xxvi. 17.} ^{y ch. xiii. 23, 51 al.} ^{a ch. iv. 24 only t.} ^{w Luke xxii. 37. xxiii. 31.} ^{1 Cor. ix. 15.} ^{Oss. xxvii. 7, baf} ^{x = ver. 22 al.} ^{here only, cze. Acts vii. 31 alio. Exod. iii. 5. (Mark vi. 14, 16 v. r.) Luke ix. 7. Job ii. 22. xii. 1. Ac. xxi. 14. Acts iii. 15. Rom. iv. 24 al. xv. 2. MAL. iv. 5. a = ch. xvi. 21 al. Dan. ii. 28. i. pros. ch. xi. 18 i. Mark ch. xii. 18 i. Mark viii. 23. Acts i. 6. Heb. xiii. 19 only. Mal. iv. 6. Jer. xvi. 14. (scarcely, Acts iii. 21.) ch. xiv. 35 al. 1 Kings x = ver. 22 al.}

K-corr¹ rel Orig, Chr Thl Euthym.
CZ rel Orig₂: txt BD sah.

rec (for ἐγερθῇ) ἀναστῇ (from || Mk), with

10. om αὐτοῦ LZ 1. 33 latt coptt arm Orig: ins BCD rel lat-f syrr syr-cu aeth.
11. rec aft ο δε ins ιησους, with C rel lat-f aeth: om BDLZ 1. 33 latt syrr coptt. rec aft ειπεν ins αυτοις, with CZ rel vulg-ed lat-f g₁ syrr syr-cu aeth arm; pref 1: om BD 33 am lat-a b c e ff₂ coptt. rec aft ερχεται ins πρῶτον (from || Mk, and ver 10), with CZ rel syrr aeth: bef παντα, L: om BD 1. 33 latt syrr-cu coptt arm Justin Hil Aug. ἀποκαταστήσαι, omg και, D lat-a b c e ff₂ g₁ Syr syr-cu sah: και αποκαθιστησι L.

12. om ηδη Z(appy) Syr syr-cu. [αλλα, so CDKM 33.] om εν DFU lat-a b c &c syr-txt copt Justin: om εν αυτω Δ. οὕτως το υπ' αυτων is after ver 13 in D lat-a b c &c (not f).

14. om αυτων (perhaps from similarity of endings) BZ 1 sah(Treg): ελθων (from || Mk) D latt syr-cu syr-jer copt-ms Hil Aug: txt C rel syrr copt aeth arm Orig Chr. rec (for αυτων) αυτω, with E¹ Orig: ενπροσθεν αυτου D latt syr: om αυρ. lat-e f ff₁ l Syr syr-cu arm Hil: txt BCZ (E-corr¹?) rel Thl.

15. om κυριε Z. μου τον υιον μου B¹. ἔχει (perhaps substitution of more usual expression, or perhaps emendation, κακ. πασχ. appearing pleonastic)

Son. Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word ὄραμα, for it = εἶδον in Mark, and . . . ὡν ἰσπράσσω in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, οὐδενὶ ἀπηγγείλαν ἰν ἱκίναῖς ταῖς ἡμέραις οὐδὲν . . . 10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How (οὖν) should this be? If this was not the coming of Elias, was he yet to come? If it was, how was it so secret and so short?

On ver. 12, see note on ch. xi. 14. Our Lord speaks here plainly in the future, and uses the very word of the prophecy

Mal. iv. 6. The double allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the real Elias (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14-21.] HEALING OF A POSSESSED LUNATIC. Mark ix. 14-29. Luke ix. 37-42. By much the fullest account of this miracle is contained in Mark, where see notes. It was the next day: see Luke ix. 37, and note on our ver. 1. Our Lord found the Scribes and the disciples disputing (Mark).

15.] He was an only son, Luke ix. 38. The daemon had de-

p ch. vii. 20
 ref.
 q = 1 Cor. vii.
 20. ix. 1, 19.
 Rom. vii. 3.
 1 Kings xvii.
 20 P. 1 Mac.
 xv. 7.
 r ch. xv. 12
 ref.
 s Isa. xix. 8.
 t here only.
 4 Kings xix.
 28.
 u = here only.
 Καρκίνος
 ὑπό τ.
 θαλάσσης
 ἀναβάς,
 Zsop. Fab.
 96.
 v here only †. Exod. xxxviii. 24 Ag.
 al. Esek. xliii. 7. y ch. xliii. 32 al.
 w ch. xlii. 31, 32 ref.
 s ch. x. 1. Gen. xxviii. 1.
 x = ch. v. 28, but † rather ch.
 a ch. x. 16. ver. 20

Ἀπὸ τῶν ἄλλοτριῶν. ἔφη αὐτῷ ὁ Ἰησοῦς ῥ' Ἀρα ῥ γε
 ἑλεύθεροί εἰσιν οἱ υἱοί. Ἥ ἵνα δὲ μὴ ῥ σκανδαλίσωμεν
 αὐτούς, πορευθεὶς εἰς θάλασσαν ῥ βάλε ῥ ἄγκιστρον, καὶ
 τὸν ῥ ἀναβάνα πρῶτον ἰχθύν ἄρον· καὶ ἀνοίξας τὸ
 στόμα αὐτοῦ εὐρήσεις ῥ στατήρα· ἐκείνον ῥ λαβὼν δὸς
 αὐτοῖς ῥ ἀντί ἐμοῦ καὶ σοῦ. XVIII. ῥ Ἐν ἐκείνῃ τῇ
 ὥρᾳ προσῆλθαν οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα
 ῥ μεῖζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; ῥ καὶ ῥ προς-
 καλεσάμενος παῖδιον ἔστησεν αὐτὸ ῥ ἐν μέσῳ αὐτῶν

om BD 1 latt syr-jer coptt æth arm Cyr. (I_a def.) ins ειποντος δε αυτου απο των
 αλλοτριων bef εφη C L (omg αυτου) 73² æth-rom (not pl).

27. rec ins την bef θαλασσαν (art supplied, but not necessary aft a prep: cf
 Middleton vi. 1), with DEFGHSX: txt B I_a Z rel Did. αναβαινοντα EFG I_a
 SXZ (appy) Δ Cyr: txt BD rel Orig Chr. aft ευρησεις ins εκει D lat-a b c g₁.

CHAP. XVIII. 1. aft εκεινη ins δε BM coptt sah-ms. for ωρα, ημερα 1. 33
 lat-a b c &c (not f) syr-cu arm Orig (κατὰ μὲν τινα τῶν ἀντιγράφων ἐν ἱε. τ.
 ὥρα . . , κατὰ δὲ ἄλλα, ἐν ἱε. τ. ἡμέρα, —and he leaves it undecided: Com. in Matt.
 tom. xiii. 14, vol. iii. p. 588) Hil.

2. rec aft προσκαλεσάμενος ins ο ἰησοῦς, with D I_a rel vulg lat-e f g₁, syrr syr-cu sah
 arm Orig: pref, lat-a b c g₂: om BFLV¹ 1 coptt æth Chr. (Z 33 defective.) aft
 παῖδιον ins ἐν D syr-cu.

who are not their children; those out of
 their family.

27.] In this, which
 has been pronounced (even by Olshausen)
 the most difficult miracle in the Gospels,
 the deeper student of our Lord's life and
 actions will find no difficulty. Our Lord's
 words amount to this:—"that, notwith-
 standing this immunity, we (graciously
 including the Apostle in the earthly pay-
 ment, and omitting the distinction be-
 tween them, which was not now to be
 told to any), that we may not offend
 them, will pay what is required—and shall
 find it furnished by God's special pro-
 vidence for us." In the foreknowledge and
 power which this miracle implies, the
 Lord recalls Peter to that *great confes-
 sion* (ch. xvi. 16), which his hasty answer
 to the collectors shews him to have again
 in part forgotten. Of course the

miracle is to be understood in its literal
 historic sense. The *natural* interpreta-
 tion (of Paulus and Storr), that the fish
 was to be sold for the money (and a won-
 derful price it would be for a fish caught
 with a hook), is refuted by the terms of
 the narrative,—and the *mythical* one,
 besides the utter inapplicability of all
 mythical interpretation to any part of the
 evangelic history,—by the absence of all
 possible occasion, and all possible signifi-
 cancy, of such a myth. The stater =

four drachmæ—the exact payment re-
 quired. ἀντί, because the payment

was a *redemption* paid for the *person*,
 Exod. xxx. 12—to this also refers the
 ἀλεύθεροι above. ἀπὸ κ. σοῦ—not
 ἡμῶν,—as in John xx. 17:—because the
 footing on which it was given was *dis-
 ferent*.

CHAP. XVIII. 1—35.] DISCOURSE RE-
 SPECTING THE GREATEST IN THE KING-
 DOM OF HEAVEN. Mark ix. 33—50. Luke
 ix. 46—50.

1.] In Mark we learn
 that this discourse arose out of a dispute
 among the disciples *who should be the
 greatest*. It took place soon after the
 last incident. Peter had returned from
 his fishing: see ver. 21. The dispute had
 taken place before, on the way to Caperna-
 um. It had probably been caused by
 the mention of the Kingdom of God as at
 hand in ch. xvi. 19, 28, and the prefer-
 ence given by the Lord to the Three. In
 Mark it is our Lord who *asks them what
 they were disputing about*, and they are
 silent. Ἐπεὶ need not necessarily refer
 to the incident last related. As De Wette
 remarks, it may equally well be under-
 stood as indicating the presence in the
 mind of the querist of something that had
 passed in the preceding dispute.

2.] From Mark ix. 36 it appears that our
 Lord first placed the child in the midst,

^b ἄγγελοι αὐτῶν ἐν τῷ οὐρανῷ ^c διὰ παντὸς ^d βλέπουσιν ^e τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. [11 ἤλ-
θεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.]
12 τί ὑμῖν δοκεῖ; ἐὰν ᾿γένηται τινι ἀνθρώπῳ ἑκατὸν πρό-
βατα, καὶ ^e πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ^b ἀφείς τὰ ἐννενη-
κονταεννέα ^f ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ ^e πλανώμενον;

^a — ch. x. 6. xv. 24 al. Ps. cxxviii. 176.
^b — Heb. v. 2. 1 Pet. ii. 25. Isa. xlii. 14. lli. 6.
1 ch. xlii. 2. xxiv. 2. xxvii. 48.

^f Rom. vii. 2, 4. Lev. xxii. 12. Jer. lli. 1. Hos. lli. 3.
h — ch. iv. 11, 20, 22. John x. 12 al.

add τῶν πιστευόντων εἰς ἐμὲ D lat-b c ff^{1,2} G^{1,2} syr-cu sah Hil. rec (for ἐν τῷ οὐρανῷ) ἐν οὐρανοῖς (to conform to following), with D rel latt syrr syr-cu copt aeth arm Lucif; ἐν τοῖς οὐρανοῖς H: txt B: ἐν οὐρανῷ 33.—om altogether (as superfluous, ἐν οὐρ. occurring again below: but it is here solemn and characteristic, and could by no possibility have been interpolated) 1. 13 al lat-e ff Syr-ed sah Clem₂ Orig₂ Bas Chr Thdr¹ Hil. ins τοῖς bef οὐρ. DV 33 Orig Eus.

11. om ver BL¹ N¹ 1. 33 lat-e ff¹ syr-jer coptt aeth-ms-iii Orig Eus-canon Jer Juven^c: ins D I₄ rel latt syrr syr-cu copt-uns aeth arm Chr.—aft ἀνθρ. ins ζητῆσαι καὶ G lat-c aeth syr; ζητῆσαι σῶσαι L². (That this verse has not been inserted from Lu xix. 10 appears, 1st, from the absence of any sufficient reason for insert; 2ndly, from the nearly unanimous omis of Luke's ζητῆσαι καὶ which would have exactly suited the ζητεῖ of ver 12.)

12. aft τ₁ ins δε D lat-a syr-cu copt. for ἀφείς, ἀφῆσαι BL 1 am lat-a b o &c aeth arm: ἀφῆσαι D vulg-ed lat-ff, coptt (probably emendations of style to avoid the two participles): txt I₄ rel syrr syr-cu. aft ἐννενηκον. ins προβατα B 13 arm. ins καὶ (see above) bef πορν. BDL latt Syr syr-cu copt aeth arm: om I₄ rel syr sah. for πορευθεὶς, πορευόμενος D.

that given by Webster and Wilkinson, 'ἄγγελοι, their spirits after death': a meaning which the word never bore,—see Suicer sub voce,—and one respecting which our Lord never could have spoken in the present tense, with διὰ παντός (have been broached merely to evade the plain sense of the words, which is—that to individuals (whether invariably, or under what circumstances of minor detail, we are not informed) certain angels are allotted as their especial attendants and guardians. We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7; xci. 11: Heb. i. 14 al.), that the angels do minister about the children of God: and what should forbid that in this service, a prescribed order and appointed duty should regulate their ministrations? Nay, is it not analogically certain that such would be the case? But this saying of our Lord assures us that such is the case, and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,—the children in age and the children in grace.

The phrase λέγω γὰρ ὑμῖν, or λέγω ὑμῖν, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world.

Stier has some very beautiful remarks on

the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15: Daniel xii. 1: in the former case we have an individual, in the latter a national, guardianship).

βλέπουσιν τὸ πρόσωπον κ.τ.λ., i. e. are in high honour before God; not perhaps especially so, but the meaning may be, 'for they have angelic guardians, who always,' &c. See Tobit xii. 15.

[11. The angels are the servants and messengers of the Son of Man; and they therefore (ἡλθ. γὰρ κ.τ.λ.) are appointed to wait on these little ones whom He came to save: and who, in their utter helplessness, are especially examples of τὸ ἀπολωλός. 'Here,' remarks Stier (ii. 211), 'is Jacob's ladder planted before our eyes: beneath are the little ones;—then their angels;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father;—and above Him again (ver. 14) the Father Himself, and His good pleasure.'] 12, 13.] See notes on Luke xv. 4—6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6, 11, 12. ἐπὶ τὰ ὄρη

13 καὶ ἰὰν ^k γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι
 1 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς
 μὴ ^l πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα ^m ἐμ-
 προσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται
 εἰς τῶν ⁿ μικρῶν τούτων. 15 Ἐὰν δὲ ⁿ ἁμαρτήσῃ ⁿ εἰς σέ
 ὁ ἀδελφός σου, ὕπαγε ^o ἔλεγχον αὐτὸν ^p μεταξὺ σοῦ καὶ ^q
 αὐτοῦ μόνου· ἰὰν σου ἀκούσῃ, ^r ἐκέρδησας τὸν ἀδελφόν
 σου. 16 ἰὰν δὲ μὴ ἀκούσῃ, ^r παράλαβε μετὰ σοῦ ἑπὶ ἓνα ^s
 ἢ δύο, ^t ἵνα ^t ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν ^t σταθῇ
 ὡς ^u μαρτυρία. 17 ἰὰν μὴ ἀκούσῃ, ^v ἔστω ὡς ἡ μαρτυρία τοῦ
 ἑνὸς σου.

14. for *ὑμῶν*, μου (to suit ver 10, and more usual) BFH I, 33 Syr-ms syr-txt coptt
 aeth arm Orig₃: *ἡμῶν* (also corrⁿ from the unusual *ὑμῶν*) D¹-gr harl¹ Chr-2-6-9-η-ρ-Γ:
 txt D²-L rel latt syr-cu Chr(Fd) Aug. [B does not omit 2nd του, as Vercel-

lone.] aft *εν* ins τοις D(E¹V¹, appy) 33 Orig₂. *ἐν* (perhaps gramm^l corrⁿ)

BDLM² 33 harl¹ lat-e¹: εἰς I₁ rel latt Orig₃.

15. *ἁμαρτη* 33 al Orig Chr Damasc: *ἁμαρτησει* (and *ακουσει*) L. [not B as Bartol.]
 om *εις* *σε* (for hierarchical reasons: see note) B 1. 22. 23¹ sah Orig.

rec ins *και* bef *ελεγχον*, with I₁ rel latt coptt aeth Hil Lucif: om BD 1. 33 al lat-ff_{1,2}
 syr-cu sah arm Orig Bas Chr Cyr Damasc Cyp^r Ambr. *εκέρδησας* (*isa-*
cism?) D.

16. aft *μη* ins σου (from ver 15) LΔ 33 al latt(not forj) Syr syr-cu coptt aeth Orig-
 lat. *επι* *ενα* *η* *δου* bef *μετα* σου B lat-ff₁ coptt. om *μαρτυρων* D 435 Aug₁:

ins bef *δου* L al: aft *τριων* 1 al vulg lat-e ff₁, 9_{1,2} & Syr syr-cu coptt aeth arm Orig,
 Tert Lucif. for *σταθη*, *σταθησεται* I_Δ MUΔ 33 al lat-e ff₁ Orig.

belongs to *ἀφ'εἰς*, not to *πορευθ*. See var.
 read. The preposition of motion, *ἐπι*,
 gives the idea of the wandering and scat-
 tering of the flock over the mountains.
 If we join the words to *πορευθεις*, we give
 them an unmeaning emphasis, besides de-
 stroying the elegance of the sentence.

14.] This verse sets forth to us the *work*
of the Son as accomplishing the will of
the Father;—for it is unquestionably the
 Son who is the Good Shepherd, searching
 for the lost, ver. 11. For similar declara-
 tions see Ezek. xviii. 23; xxxiii. 11: 2 Pet.
 iii. 9. The inference from this verse
 is—then whoever despises or scandalizes
 one of these little ones, acts in opposition
 to the will of your Father in Heaven.
 Observe, when the dignity of the little
 ones was asserted, it was *πατρός μου*:
 now that a motive directly acting on the
 conscience of the Christian is urged, it is
πατρός ὑμῶν.

15—20.] OF THE METHOD OF PROCEED-
 ING WITH AN OFFENDING BROTHER: AND
 OF THE POWER OF THE CHRISTIAN AS-
 SEMBLY IN SUCH CASES. 15.] The

connexion of this with the preceding is:
 Our Lord has been speaking of *σκαν-
 δαλε*, which subject is the ground-tone of
 the whole discourse. One kind is, when

thou sinnest against another, vv. 7—14.
 A second kind, when *thy brother sins*
against thee. The remedy for the former
 must be, in each individual being cautious
 in his own person,—that of the latter, in
 the exercise of brotherly love, and if that
 fail, the authority of the congregation, vv.
 15—17. Then follows an exposition of
 what that authority is, vv. 18—20.

On this verse see Levit. xix. 17, 18. This
 direction is only in case of *personal offence*
 against ourselves, and then the *injured per-*
son is to *seek private explanation*, and
 that by *going to his injurer*, not waiting
 till *he* comes to apologize.

The stop
 must be after *μόνου*, as ordinarily read,
 and not after *αὐτοῦ*, as proposed by
 Fritzsche and Olshausen, which construc-
 tion would be contrary to the usage of the
 N. T.

An attempt has been made
 (see var. readd.) to render the passage
 applicable to *sin in general*, and so to
 give the Church power over sins upon
 earth.

ἐκέρδησας, in the higher
 sense, *reclaimed*, gained for God, see
 reff.: and for thyself too: *πρῶτον γὰρ*
ἐξημίου τούτου, διὰ τοῦ σκανδάλου ῥη-
γινύμενον ἀπὸ τῆς ἀδελφικῆς σου συν-
αφίας. Euthym. 16. *παρ. . . ἐπι*.
Go again, and take . . . The *first at-*

πάν ῥῆμα. 17 εἰς δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ. εἰς δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοὶ ὡς περὶ ὁ ἔθνικὸς καὶ ὁ τελώνης. 18 ἀμὴν λέγω ὑμῖν, ὅσα ἂν δῆσῃτε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα εἰς λύσῃτε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. 19 πάλιν ἀμὴν λέγω ὑμῖν ὅτι εἰς δύο συμφωνήσουσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ εἰς αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 οὐ γάρ εἰσιν δύο ἢ τρεῖς

xxviii. 19 al. e ch. xx. 2, 13. Lake v. 26. Acts v. 9. xv. 15 only. Gen. xiv. 2. 4 Kings xli. 9. Isa. vii. 9 only. (-voc, 1 Cor. vii. 5.) 4 = ch. xlii. 19 ref. c = ch. vii. 13 al. f ch. xli. 43 | Mk., from Pa. xxvii. 23. τὰ . . . χωρία μοι δεσθεῖν παρὰ σοῦ, Xen. Anab. vii. 2. 25.

17. ins *ως* bef *ο* τελώνης D 301 lat.-ff, syr.-cu syr.

18. rec (for 1st *αν*) *σαν*, with I₄ rel Orig.; txt BDKL 69. om *εσται δεδ.* to της γης D¹. rec (twice) *εν τω ουρ.* (*insep of art as usual*), with X rel Orig.; *εν τοις ουρ.* DL M (once) 33 lat.-f coptt (*δεδ.* *εν τω ουρ.* and *λελ.* *εν τοις ουρ.* M): txt B Orig. (I₄ def.)

19. rec om *αμην*, with DL 1 vulg lat.-ff, 1 Syr copt arm Orig: for *αμην*, *δε* MΔ: txt B I₄(appy) rel mm lat.-a *δ* c f g_{1,2} h * syr.-cu sah Bas. duo bef *σαν* D-gr.

rec *συμφωνήσουσιν*, with B[sic, from inspection] rel Orig₂; txt DEH I₄ LVA 33. rec om *εἰς*, with I₄ rel lat.-c arm Orig: ins BD L (69 vulg lat.-b c f syrr syr.-cu) *αθη* Orig₁, Chr.—rec *υμων* bef *συμφ.*, with I₄ rel Orig: txt BD rel. ins *του* bef *πραγματος* D¹. for *σαν*, *αν* D.

20. *ουκ εἰσιν γαρ*, and *παρ' οἷς ουκ εἰμι* D¹ (and lat), simly lat-g₁.

tempt of brotherly love is to heal the wound, to remove the offence, *in secrecy*; to cover the sin: but if this cannot be done, the next step is, to take two or three, still, in case of an adjustment, *preventing publicity*; but in the other event, *providing sufficient legal witness*. See reff. and John viii. 17. ῥῆμα, not *thing*, but *word*, as always. Cf. St. Paul's apparent reference to these words of our Lord, 2 Cor. xiii. 1. 17. παρακούσῃ] a stronger word than *μη ἀκ.*, implying something of *obduracy*. τῇ ἐκκλησίᾳ, by what follows, certainly not 'the Jewish synagogue' (for how could vv. 18—20 be said in any sense of it?), but the congregation of Christians; i. e. in early times, such as in Acts iv. 32, the one congregation,—in after times, that congregation of which thou and he are members. That it cannot mean the Church as represented by her rulers, appears by vv. 19, 20,—where any collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command than proceedings in what were oddly enough called 'ecclesiastical' courts. ἔστω σοὶ κ.τ.λ.] 'let him no longer be accounted as a brother, but as one of those without,' as the Jews accounted Gentiles and Publicans. Yet even then not *with hatred*, see 1 Cor. v. 11, and compare 2 Cor. ii.

6, 7, and 2 Thess. iii. 14, 15. The articles *ὁ ἰθύν*, *ὁ τελ.*, are *generic*; the expressions being the singulars of *οἱ ἰθύνκοι*, *οἱ τελῶναι*. And thus the quality expressed by *ἰθύνικός* and *τελώνης*, rather than the individual who may happen to bear these characters, is prominent in the sentence: the *ἰθύν*. or the *τελ.*, inasmuch and as far as he is *ἰθύν*. or *τελ.* But this is not, as Words., the effect of the article only; the predicate *ἰθύνικός* conveys plainly enough, that it is *as a heathen*, not as a man, that he is here introduced. 18.] This verse reasserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point. 19. παντὸς πρ.] 'every thing':—but the construction is an instance of attraction: *πάν πᾶν*, *ἰδὲν δύο ὑμ. συμφ.* *ἐπὶ τ. γ. περὶ αὐτοῦ*, *οὐ ἰδὲν αἰτήσωνται*, *γενήσεται κ.τ.λ.*: so that *παντὸς πρ.* amounts in English to *any thing*. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with the divine will. It was apparently misunderstood by the Apostles James and

εχ. II. 4. ⁵ συνηγμένοι ⁶ εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν ¹ μέσῳ αὐτῶν. B¹ H¹ SU¹ I.¹
 John xi. 52. ²¹ Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ Κύριε, ¹ ποσάκις ² ἁμαρτήσῃ ³ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ¹ ἕως
 h ch. xxviii. 19. ²² λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ¹ ἕως
 1 ver. 2. Luke ²³ ἐπτάκις, ἀλλὰ ¹ ἕως ² ἑβδομηκοντάκις ἐπτά. ²³ Διὰ
 II. 40. viii. 7. ²⁴ τοῦτο ὁ ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ¹ ἀνθρώπων
 j ch. xxiii. 37. ²⁵ βασιλεῖ, ὃς ἠθέλησεν ¹ συναῖραι λόγον μετὰ τῶν δούλων
 Luke xiii. 34. ²⁶ αὐτοῦ. ²⁷ ἀρξαμένου δὲ αὐτοῦ ¹ συναίρειν ² προσήχθη
 2 Chron. ²⁸ αὐτῷ εἰς ¹ ὑφειλγῆς μυρίων ² ταλάντων. ²⁹ μὴ ³ ἔχοντος
 xviii. 15. ³⁰ ¹ = Mark vi. 28. ³¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ 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δὲ αὐτοῦ ἁποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος ᾠπραῖναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἁποδοῖναι. 26 πῶσόν οὖν ὁ δούλος προσεκύνει αὐτῷ λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἁποδώσω [σοι]. 27 ἀπλαγχισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλευσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. 28 ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὔρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν ἐπνίγεν λέγων· Ἀπόδος εἰ τι ὀφείλεις. 29 Πῶσόν

25. Heb. xlii. 23 al. 1 Mac. x. 29. e here only. Deut. xv. 8. xxi. 11 only (?). see ch. v. 42 ref. d ch. vi. 19 ref. e here (4 times) ch. xxiv. 49. Col. i. 7. iv. 7. Rev. vi. 11. xix. 10. xxi. 9 only. Ewa iv. 7. 9 only. f ch. xx. 2 ref. g ch. xii. 11 ref. h = here only. (Mark v. 14. 1 Kings xvi. 14, 15 only.) i ver. 26.

25. rec aft κυριος ins αυτου (to avoid misunderstanding), with E rel vulg lat-b o e f fl. 1, 2 h syrr coptt æth arm Lucif: om BDL 1 am (with em forj harl) lat-a g, Jer Lucif. aft γον. om αυτου B 1 lat-h. rec ειχε (for conformity: but the pres in such cases is idiomatic,—see ref), with D rel latt Lucif: txt B 1. 124 al syrr syr-cu sah Orig. exp.

26. for ουν, δε D ev-y latt syr-txt sah (æth) arm Lucif. aft δουλος ins εικεινος (from below) DLA 33 latt syrr syr-cu coptt æth Lucif: om B rel sah arm. rec aft λεγων ins κυρι, with L rel lat-f ff. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 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983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

27. om εικεινου B 1. 124 sah.

28. om εικεινος B arm-zoh. rec aft αποδος ins μοι (supplementary and explanatory), with C rel lat-s f syrr syr-cu arm: om BDL 1. 33 ev-y latt coptt æth Orig. Damasc Lucif. rec (for ei ri) o ri, with 69-marg latt (quod) æth arm Lucif: txt BCD rel Scr's mss Orig. Chr Damasc Thl Euthym Thphn.

47: 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30, 34, favour this view, forming no part of the Jewish law.

ἀποδοῖναι, impersonal, as in E. V. payment to be made.

26.] Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before God without having yet any idea that God Himself will help the sinner. Trench remarks, "It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold." p. 127.

28.] Perhaps we must not lay stress on ἐξελθὼν, as indicating any wrong frame of mind already begun, as Theophylact does:—the sequel shews how

completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises, into the world. We may observe, that forgiveness of sin does not imply a change of heart or principle in the sinner.

The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to shew us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: ὁ δὲ οὐδὲ τὰ ῥήματα πρὸς τὸν δὲ ὡν ἐσώθη· καὶ γὰρ αὐτὸς ταῦτὰ εἰπὼν ἀπηλλάγη τῶν μυλων τάλαντων· καὶ οὐδὲ τὸν λιμὴνα ἐπίγνω· οὐτὸ ναυάγιον διέφυγεν· οὐ τὸ σχῆμα τῆς κεκτηρίας ἀνίμνησεν αὐτὸν τῆς τοῦ δισπότου φιλανθρωπίας· ἀλλὰ πάντα ἐκείνα ὑπὸ τῆς πλεονεξίας καὶ τῆς ὁμότητος καὶ τῆς μνηστικαίας ἐκβαλὼν, θηρίου παντός χαλεπώτερος ἦν, ἀγχι τὸν σὺν δουλὸν. τί ποιεῖς, ἄνθρωπε; σεαυτὸν

k ch. viii. 5. οὖν ὁ ὁ σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] ^k παρ- BB
 xxvi. 33. ¹ Kings xxii. ⁴ Eccl. vii. ⁷ Ald. ¹ — ch. xiv. 8, ¹⁰ al. 3 Kings ^{xxii. 27.} ^m Luke xv. 4. ^{xvii. 8.} (Pa. lxxi. 7 ^{nl.}) H1
87
1.3
 n ch. xvii. 28 (ref.). ^o ch. ii. 10 ^{ref.}
 p here (ch. xiii. 35 v. r.) ^{only.} Deut. i. 5 only. ¹ Macc. xii. 8 al.
 q ver. 2. ^r Rom. xiii. 7. ¹ Cor. vii. 8 ^{only t.}
 s ver. 27. ^t ch. xiii. 33. ^{xxv. 27} al. ^u ch. ix. 27.
 xv. 22 al. Pa. vi. 2. cxxii. 3. v ch. v. 22 ref. w here only t. (-στήριον, Jer. xx. 2 8ymmm)

29. om εις τους ποδας αυτου BC¹DGL 1 latt syr-cu sah Orig Lucif: ins C² Δ(sic) rel lat-f syrr arm. (*Meyer would omit it, as a gloss on πεσων. But then how comes it, that no such gloss was insd above, ver 26? There would be two reasons for omg the words, (1) the desire to conform the ver to ver 26: (2) the homoxoteleuton αυτου to αυτου:—but none for insg them, which would not apply equally to ver 26.*)
 rec ιμοι (to conform to ver 26), with B rel: txt CDL. for και, καγω D.
 rec aft και ins παντα (to conform to ver 26), with C²L 1. 33 vulg lat-c fff^{1.2} g^{1.2}
 Syr syr-marg coopt æth: aft σοι, K: om BC¹D rel lat-a b e h Syr-ms syr-cu syr-txt
 arm Thl Euthym Damasc Lucif. σοι bef αποδωσω C² 33. 69 al Scr's e f p w ev-y
 lat-f Chr.

30. ηθελησεν D 69 al latt Damasc Lucif. rec ins εως bef ου, with D rel: om
 BCL arm. ins παν bef το οφειλομενον C 124 al tol lat-g, syr-ms sah-mas Chr.,

31. for δε, ουν BD 33 lat-e: txt C rel latt syrr syr-cu coopt æth Lucif. αυτου
 bef οι συνδουλοι B. for γιν., γινόμενα D(γιν.) L al latt Chr Euthym Lucif.
 rec (for αυτων) αυτων, with DHLs 1 (αυτων DS): txt BC rel Orig.,

32. om αυτω D 22 al.

33. aft ουκ εδει ins ουν D latt(not forj e) syr-cu sah arm Aug. [καγω, so BDL
 33 Orig.]

34. om ου B arm Orig. om παν D ev-y al Chr (Fd: παν added only in mss-
 G-γ). rec aft οφειλομενον ins αυτω, with C rel syrr coopt æth: om BD al latt
 syr-cu arm Orig.

απαιτων ουκ αισθαν, κατὰ σεαυτοῦ τὸ
 ξίφος ὠθῶν, καὶ τὴν ἀπόφασιν καὶ τὴν
 ὀνειδὴν ἀνακλούμενος; Hom. lxi. p. 616.

ἐπινυν] So 'obtorto collo ad
 prætorum trahor,' Plaut. Pœnul. iii. 5. 45.
 See other examples in Wetstein. The εἰ
 τι ὀφείλει, which is beyond doubt the true
 reading, must be understood as a haughty
 expression of one ashamed to meet the
 mention of the paltry sum really owing,
 and by this very expression generalizing
 his unforgiving treatment to all who owed
 him aught. 31.] The fellow-servants

ἐλυπήθησαν, the lord ὀργίζεται. Anger
 is not man's proper mood towards sin, but
 σορροω (see Pa. cxix. 186), because all
 men are sinners. These fellow-servants
 are the *praying people of God*, who plead
 with Him against the oppression and ty-
 ranny in the world. 32.] ὅτε μὲν νυκτὶ

τάλαντα ὥφειλεν, οὐκ ἐκάλεσε ποιηρὸν,
 οὐδὲ ὑβρίσειν, ἀλλ' ἤλειπεν. Chrysost.
 Hom. lxi. p. 616.

34. τοῖς βασανι-
 σταῖς] not merely the prison-keepers, but
 the torturers. Remember he was to have
 been sold into slavery before, and now his
 punishment is to be greater. The condi-
 tion following would amount in the case of
 the sum in the parable to perpetual im-
 prisonment. So Chrysostom, τοῦτίστι δι-
 ηνικώς· οὔτε γὰρ ἀποδώσει πότε. Hom.
 lxi. p. 617. See note on ch. v. 26.

There is a difficulty made, from the punish-
 ment of this debtor for the *very debt which*
had been forgiven, and the question has
 been asked, 'utrum peccata semel di-
 missa redeant.' But it is the spiritual
 meaning which has here ruled the form of
 the parable. He who falls from a state
 of grace falls into a state of condemna-

³⁵ Οὕτως καὶ ὁ πατήρ μου ὁ [ἐπ']ουράνιος ποιήσει ὑμῖν, εἰ μὴ ἂφῃτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἅπὸ τῶν καρδιῶν ὑμῶν.

XIX. ¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ² μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. ³ καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ⁴ ἐθεράπευσεν αὐτοὺς ἐκεῖ. ⁵ καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· Εἰ ἐξέστιν ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; ⁶ ὁ δὲ ἀποκριθεὶς

John. xix. 40. c ch. iv. 15 al. Gen. i. 10. d ch. iv. 23, 24 ref. e ch. iv. 1, 8. xvi. 1. xxi. 14, 26. 3 Kings x. 1. f ch. xii. 10 ref. g ch. v. 31, 32 ref. h = ch. xii. 10. xviii. 19 al. 1 Luke viii. 47. Acts x. 21. 2 Tim. i. 6, 12 al. Gen. iv. 18. 3 Macc. xii. 40. Prov. xxviii. 17.

³⁵ for *ἐπουράνιος*, *ουράνιος* (more usual phrase; see also ch. vi. 14) BC²DKL 33 Orig, Damasc: txt C¹ rel Chr. *υμιν ποιήσει* bef o πατ. μ. ο επ. D lat-a b c Lucif. rec at end adds *τα παραπτώματα αυτων* (from ch. vi. 14, 15. Mark xi. 25, 26), with C rel lat-f h syrr sah-mnt arm: om BDL 1 latt syr-cu coptt aeth Orig Jer Lucif Ambr Aug.

CHAP. XIX. 1. for *ἐτέλεσεν*, *ἐλάλησεν* D lat-a b c e ff^{1,2} g¹ Hil.

3. rec ins oi bef *φαισαῖοι* (so also in || Mk: it was natural to supply the art), with D rel sah Orig, Naz: txt BCLMD 1. 33 Scr's w evn-y 150 copt. for *λεγοντες*, *λεγουσιν* D. rec aft *λεγ.* ins *αυτω*, with D rel lat-c h syr Op: om BCKLM¹ 1 vulg lat-a b &c Syr syr-cu coptt aeth arm Orig Naz Hil. rec aft *ἐξεστιν* ins *ανθρωπω* (see ver 5, and also || Mk), with CD rel latt syrr syr-cu coptt Orig, Naz Hil Op: om BL 125¹ Scr's f Aug.

tion, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a whole state of enmity to God.

Meyer (Comm. in loc.) well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. We may see from that consideration, how properly it belongs to this last period of His ministry.

³⁵ δ π. μου] not ὑμῶν, as in the similar declaration in ch. vi. 14, 15. This is more solemn and denunciatory (ὅ γὰρ ἄξιον τοῦ τοσούτου πατὴρα καλεῖσθαι τὸν Θεόν, τοῦ οὕτω πονηροῦ κ. μισανθρώπου. Chrys. Hom. lxi. p. 617).

ἱουράνιος is not elsewhere used by our Evangelist.

CHAP. XIX. 1—12.] REPLY TO THE PHARISES' QUESTION CONCERNING DIVORCE. Mark x. 1—12. This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii.

1.] τὰ ὄρια τῆς Ἰουδ. πέραν τοῦ Ἰορδ. form one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judea. See notes on Mark

x. 1, and Luke ix. 51.

2.] This agrees with what is said John x. 41, 42. For *ἐθεράπ.*, St. Mark has *ἰδιδασκεν*.

3.] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wette, a delicate question in the place where our Lord now was, — in the dominions of Herod Antipas.

κ. πᾶσαν αἰτ., as E. V. for every cause; — i. e. is any charge which a man may choose to bring against his wife to justify him in divorcing her? So Jos. Antt. iv. 8, 23, *γυναικὲς τῆς συνοικουσης βουλόμενος διαζυγῆσθαι καθ' ἃς δημοτυν αἰτίας*, — πολλὰ δ' ἂν τοῖς ἀνθρώποις τοιαῦτα γίνοντο, — γράμμασι μὲν περὶ τοῦ μηδέποτε συνελθῆν ἰσχυρίζεσθω. (4—6.)

On these verses we may remark (1) that our Lord refers to the Mosaic account of the Creation as the historical fact of the first creation of man; and grounds his argument on the literal expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus shewing them to be con-

^k Euseb. H. 11. 21. ^l Mk. Rom. 1. 27. Gal. II. 28 only. Gen. I. 27. ^m as above (l). ⁿ Lake II. 22. Rev. xii. 6 only. ^o as above (l). ^p Rom. I. 26 only. ^q Gen. II. 24. ^r Lake v. 28. ^s x. 40. Eph. v. 31. from I. c. Gen. xiv. 22. ^t Acts v. 18. ^u ix. 26 al. ^v Ruth II. 3. ^w 2 Kings xii. 2. ^x Eccl. I. 11. ^y 23 F. only. ^z Dan. x. 21. ^{aa} 5 (l). ^{ab} x ver. 2. ^{ac} ch. xxi. 42. ^{ad} Lake III. 5. ^{ae} Rom. II. 26. ^{af} Gen. xv. 6. ^{ag} 1 Cor. vii. 10. ^{ah} Eccl. xli. 19. ^{ai} Lev. xiii. 44. ^{aj} 1. ch. v. 7. ^{ak} (red.) only.

4. rec aft *ειπεν* ins *αυτοις*, with C rel vulg lat-*b* *f* *g*_{1,2} syr-syr-cu (arm) Op: om BDL lat-*a* *c* *e* *f*_{1,2} *h* coptt sēth Orig. for *ο ποιησας, ο κτισας* B 1. 33 al coptt arm Orig, hom-CI Method Tit-bostr Ath: txt CDZ rel latt Orig-lat.

5. rec *ενεκεν*, with CD rel Orig Constt: txt BLZ Orig. aft *πατερα* ins *αυτου* CE I₄ Δ 1. 33 syr-syr-cu coptt sēth arm-mas Orig-lat, Constt Tit-bostr Damasc Op spec: om BDZ rel latt Orig-lat, Thph Ath. aft *μητ.* ins *αυτου* E 69 syr-syr-cu coptt sēth Orig-lat Thph Ath Chr Thl Op. rec *προσκολληθησεται* (from LXX), with CKLMZA: *adheret* lat-*b* *c*: txt BD I₄ rel Orig (but *collatai* comm) Chr Epiph. om *οι* Z.

6. *μα* bef *σαρξ* D latt. om *ο* bef *θεος* Z 6. aft *συνειζευεν* ins *εις εν* D lat-*a* *e* *f*_{1,2} *h* Aug Chrom. *σποχωριζω* D.

7. ins *ο* bef *μωυσης* D. aft *ενετειλατο* ins *ημιν* N. om *αυτην* (see || Mk) DLZ 1 vulg lat-*a* *c* *e* *f*_{1,2} *g*_{1,2} *h* l syr-jer sah-mnt sēth arm Orig, Aug Op: txt BC I₄ (appy) N rel lat-*f* syr (*αυτας* coptt, *uxorem* gat mm lat-*b* *c* *f*₂ syr-cu Iren-lat Ambr).

secutive parts of a continuous narrative, which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That He quotes as *spoken by the Creator* the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, *divino afflatu*, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. Augustin. de Nupt. ii. 4, 'Deus utique per hominem dixit quod homo prophetando prædixit.' (4) That the force of the argument consists in the *previous unity* of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. i. 27, not *ἀνδρα καὶ γυναῖκα ἵκοισης αὐτοῖς*, but *ἄσεν καὶ θῆλυ ἐκ. αὐ.* He made them (man, as a race) male (not, a male) and female: but then the male and female were implicitly shut up in one; and therefore after the creation of woman from man, when one man and one woman were united in marriage they should be *one flesh*, *ἔτεκεν τοῦτου*, because woman was taken out of man. The answer then is, that *abstractedly*, from the nature of marriage, it is *indissoluble*. The words of *δύο* are in the LXX and the Samaritan Pentateuch, but not in the Hebrew.

5. *εἰς σάρκα μίαν*] *ἔλται εἰς* is not Greek, but a Hebraism, ἡ *τῇ* (Meyer). Stier remarks, that the essential bond of marriage consists *not in unity of spirit and soul*, by which indeed the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power:—the wedded pair are *ONE FLESH*, i. e. *ONE MAN within the limits of their united life in the flesh*, for *this world*: beyond this limit, the marriage is broken by the *death of the flesh*. And herein alone lies the justification of a *second* marriage, which in no way breaks off the unity of love in spirit with the former partner, now deceased. Vol. ii. p. 267, edn. 2. 7—9.] In this second question, the Pharisees imagine that they have overthrown our Lord's decision by a *permission* of the law, which they call a *command* (compare *ἐνετειλατο*, ver. 7, with *ἐπέτρεψεν*, ver. 8). But He answers them that this was done by Moses *on account of their hardness and sinfulness*, as a *lesser of evils*, and belonged to that dispensation which *κατεργάσθη*, Rom. v. 20; *τῶν παραβάσεων χάριν προσετίθη*, Gal. iii. 19. This He expresses by the *ὑμῶν, ὑμίν*, *ὑμῶν*, as opposed to *ἀνθρωπος*, and to *ἀπ' ἀρχῆς*. Only that *πορνεία*, which *itself breaks marriage*, can be a ground for dis-

Μωυσῆς πρὸς τὴν ἁκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν
 ἁπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν
 οὕτως. ⁹ λέγω δὲ ὑμῖν, ὅς ἂν ἁπολύσῃ τὴν γυναῖκα
 αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμῆσῃ ἄλλην, ἁμοιχᾶται
 καὶ ὁ ἁπολειλυμένην γαμήσας ἁμοιχᾶται. ¹⁰ λέγουσιν
 αὐτῷ οἱ μαθηταὶ [αὐτοῦ] Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ
 ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.
¹¹ ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες χωροῦσιν τὸν λόγον

8. ins και bef λεγει D¹-gr s^h.

υμιν bef μωυσης D lat-a b c &c (not g₂).

for ου γεγονεν, ουκ εγενετο D hom-CI Chr.

9. rec ins ori bef ος (see ver 8), with C I₄N rel vulg lat-ff₂ g₁ syr syr-cu coptt s^hth
 arm spec: om BDZ lat-a b c e ff₁ g₂ h Aug Op. εαν CM. rec ins ει bef μη

(explanatory), with 69¹ (Scr's u, e sil).—παρεκτος λογον πορνειας (from ch v. 32)
 BD 1. 33. 69¹ mas-in-Aug lat-a b c e ff_{1,2} g₁ h syr-cu coptt Orig, Chr Aug Op spec:

[πλην εἰ μὴ ἐπὶ λόγῳ πορν. Clem:] txt C I₄ NZ rel vulg lat-c g₂ syr s^hth arm Chr
 Damasc Thl. om κ. γαμ. ἄλλην BN 1 lat-ff₁ copt [Clem Orig] Tert Aug Op₁:

ins CD I₄ Z rel latt syr-cu s^hth arm Aug₁ Op₁. ποιει αυτην μοιχευ-

θηναι (from ch v. 32, var readd) BC¹N 1 lat-ff₁ syr-jer(appy) copt Orig₁ Aug₂:

[μοιχᾶται αυτην, τουτ' εστιν αναγκη μοιχευθηναι Clem:] adulterium committit
 aduersus eam syr-cu: adulterium facit spec: μοιχᾶται C²D I₄ Z rel latt syr s^hth

s^hth arm Tert Aug₁ Op. om κ. ο. απολ. γαμ. μοιχ. C²DLS 69 gat(with mm)
 lat-a b c e ff_{1,2} g₁ h i syr-cu copt-ms s^hth Chr: ins BC¹ I₄ NZ rel vulg lat-c f g₂ syr-
 jer copt s^hth arm [Tert].—for γαμῆσας, γαμων C I₄ NΔ 1. 33.

10. om αυτου B lat-c ff₁ g₁ s^hth-ms. for ανθρωπον, ανδρος (corrⁿ for precision)
 D lat-a b c e ff₂ g₁ h arm(appy) Ambr Op Ambrst: om lat-ff₁ Aug^a.

solving it. The question, whether demon-
 strated approaches to πορνεία, short of the
 act itself, are to be regarded as having the
 same power, must be dealt with cautiously,
 but at the same time with full remembrance
 that our Lord does not confine the guilt of
 such sins to the outward act only: see ch.
 v. 28. St. Mark gives this last verse (9) as
 spoken to the disciples in the house; and
 his minute accuracy in such matters of de-
 tail is well known. This enactment by our
 Lord is a formal repetition of what He had
 said before in the Sermon on the Mount,
 ch. v. 32. Notice, as on ch. v. 32, ἀπολει-
 λυμένην without the art., and thus logi-
 cally confined to the case of her who has
 been divorced μὴ ἐπὶ πορνείᾳ. This not
 having been seen, expositors (e. g. of late
 Dr. Wordsworth) have fallen into the mis-
 take of supposing that the dictum applies
 to the marrying a woman divorced ἐπὶ
 πορνείᾳ, which grammatically would re-
 quire τὴν ἀπολειλυμένην. The proper
 English way of rendering the word as it
 now stands, would be, a woman thus
 divorced, viz., μὴ ἐπὶ πορνείᾳ.

10.] αἰτία, not the cause of divorce
 just mentioned; nor, the condition of
 the man with his wife: but the account
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to be given, 'the original ground and
 principle,' of the relationship of man
 and wife:—ἐὰν ρουαθη εἰσιν ἡ αἰτία τῆς
 συζυγίας, Euthym., who however men-
 tions other renderings. The disciples ap-
 prehend that the trials and temptations
 of marriage would prove sources of sin
 and misery. This question and its an-
 swer are peculiar to Matthew. Meyer
 refers αἰτία back to the αἰτία in ver. 3,
 and understands it to mean the only rea-
 son justifying divorce; but the above in-
 terpretation seems to me preferable.

11, 12.] τὸν λόγον τοῦτον, this saying
 of yours, viz. οὐ συμφέρει γαμῆσαι. The
 γὰρ in ver. 12 shows that the sense is
 carried on: see ch. i. 18.

Our Lord mentions the three exceptions, the οἱς
 διδοται οὐ γαμῆσαι. 1. Those who from
 natural capacity, or if not that, inaptitude,
 have no tendencies towards marriage: 2.
 Those who by actual physical deprivation,
 or compulsion from men, are prevented
 from marrying: 3. Those who in order to
 do the work of God more effectually (as
 e. g. Paul), abstain from marriage, see
 1 Cor. vii. 26. The ἐβνούχοι and ἐβνου-
 χίζω in the two first cases are to be taken
 both literally and figuratively: in the

τοῦτον, ἀλλ' οἷς ἔδδοται. ¹² εἰσὶν γὰρ ἑὺνοῦχοι οἵτινες
 ἡ ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν ἑὺνο-
 χοι οἵτινες ἑὺνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ
 εἰσὶν ἑὺνοῦχοι οἵτινες ἑὺνουχίσαν ἑαυτοὺς διὰ τὴν
 βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος ὁ χωρεῖν ὁ χω-
 ρεῖται.
¹³ Τότε προσηνήχθησαν αὐτῷ παῖδιά, ἵνα τὰς χεῖρας
 ἐπιθῇ αὐτοῖς καὶ προσεύχεται. οἱ δὲ μαθηταὶ ἐπετί-
 μησαν αὐτοῖς. ¹⁴ ὁ δὲ Ἰησοῦς εἶπεν Ἀφίετε τὰ παῖδιά
 καὶ μὴ κωλύετε αὐτὰ ἔλθεῖν πρὸς με· ὁ τῶν γὰρ τοιού-
 των ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹⁵ καὶ ἐπιθείς τὰς
 χεῖρας αὐτοῖς ἐπορεύθη ἐκείθεν.
¹⁶ Καὶ ἰδὼν εἰς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε,
 ο constr., 1 Cor. iii. 21. vi. 19. p || Mk. see ch. vii. 19 reff. q ch. xvii. 24 reff.

11. om *τοῦτον* B 1 ev-y lat-e sath Orig, Cyr₂: ins CD I_d NZ rel latt Clem₁ Orig-lat Amb Aug Philast. (om *τον λογον τουτον* Chr.)

13. rec *προσηνήχθη* (*gramm^l corrⁿ*), with I₁(appy) rel Orig-comm: txt BCDL 33 al Orig-txt. *επιθη* bef *τας χειρας* D sah æth. *επετιμων* C al latt Hil.

14. aft *ειπεν* ins *αυτοις* CDLM vulg lat-f_g, l Syr syr-cu syr-with-ast copt æth Chr: om B I_d rel latt sah arm. *κωλυσητε* D 69²(-σιτε!).

15. rec *αυτοις* bef *τας χειρας*, with C rel latt syr arm: txt BDL Δ-corr¹ 69 Syr syr-cu coptt æth Orig.

16. *τω καιρω εκεινω νιανισκος τις προσηλθεν τω ιω γονυπετων αυτον και λεγων* C², simly G² al. rec *ειπεν* bef *αυτω* (*to avoid ambiguity*), with C rel syrr syr-cu Orig: *λεγει αυτω* D vulg: txt B 69 sah æth arm Hil. rec aft *διδασκαλε* ins *αγαθε* (*from* || *Mk Lu*), with C rel vulg lat-b c f f₂ g_{1,2} h syrr syr-cu coptt arm Iren-lat

latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander's, and the more valuable, as he himself lived and died unmarried. See his *Leben Jesu*, edn. 4, p. 584. 12.] *χωρεῖν*, as in E. V. and in ver. 11, to receive it.

13—15.] THE BRINGING OF CHILDREN TO JESUS. Mark x. 13—16. Luke xviii. 15—17. After the long divergence of ch. ix. 51—xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see notes. Our Evangelist gives *τας χ. ἐπιθ. αὐρ. κ. προσεύξ.* (see Gen. xlviii. 14: Acts vi. 6), where the other two have only '*that He should touch them.*' The connexion in which it stands here and in

Mark seems to be natural, *immediately after the discourse on marriage*. Some further remarks of our Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

16—30.] ANSWER TO THE ENQUIRY OF A RICH YOUNG MAN, AND DISCOURSE THEREUPON. Mark x. 17—31. Luke xviii. 18—30. 16.] From Luke ver. 18 we learn that he was a ruler: from Mark ver. 17, that he *ran* to our Lord. The spirit in which he came,—which does not however appear here so plainly as in the other gospels, from the omission of *ἀγαθὲ*, and the form of our Lord's answer,—seems to have been that of excessive admiration for Jesus as a man of eminent virtue, and of desire to know from Him by what work of exceeding merit he might win eternal life. This spirit He reproves, by replying that there is but One Good, and that the walking by His grace in the way of holiness is the path to life. On the question and answer, as they stand in the received text,—and on their doctrinal bearing, see notes to Mark. This passage furnishes one of the most instructive and palpable

τί ἀγαθὸν ποιήσω ἵνα σχῶ ἡ ζωὴν αἰώνιον; 17 ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ἡ ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς. 18 λέγει αὐτῷ Ποίᾳ; ὁ δὲ Ἰησοῦς εἶπεν Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, 19 τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει αὐτῷ ὁ νεανίσκος Πάντα ταῦτα ἐφύλαξα· τί ἐτι ὕστερῳ; 21 ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτω-

16—20. x I and Rom. xlii. 9 v. r.) from l. c. Mark xiv. 56. 57 only. (p. 10.)
 y Latt. xix. 18. a (ver. 52) Mark xiv. 51 (bis v. r.). xvi. 5. Luke vii. 14. Acts ii. 17 (from Jos. ii.
 28). v. 10. 1 John ii. 13. 14 only. b act. 1 L. Luke xi. 28. Acts vii. 53. xvi. 4. xli.
 24. Lev. xviii. 5. Eccl. xii. 18. c constr. 2 Cor. xi. 5. xii. 11. Ps. xxxviii. 4. (1 Mk. Luke
 xv. 14. xlii. 25. Rom. iii. 23. 1 Cor. i. 7 al.) d ch v. 4^o ref. e w. gra., ch xlii. 47.
 xxv. 14. Luke xi. 21 al. 1 Cor. xlii. 3. Heb. x. 34. Prov. vi. 31. (dat., Luke viii. 3 al.) f 1 Mk.
 ch. xvi. 9 1. Luke xix. 8. Prov. xxviii. 27.

Hil, Aug: om BDL 1 lat-a e ff, aeth Orig Hil, rec εχω (more usual), with C(now) rel: κληρονομήσω (L 33) syr-cu syr-marg copt (aeth Iren-lat) Orig-comm: txt B C' (perhaps) D Orig-txt.

17. rec τι με λέγεις αγαθον (from || Mk Lu), with C rel lat-f Syr syr-txt sah Justin Iren-lat Chr Cyr, Euthym Thl Hil, Op: τι με αγαθον Δ: txt (om του D Orig) BDL 1. 22. 251 latt syr-cu syr-marg syr-jer copt aeth arm Orig, (expr: ὁ μὲν οὖν μαρτ. ὡς περὶ ἀγαθοῦ ἔργου ἰρωτηθέντος τοῦ σωτήρος ἐν τῷ 'τί ἀγαθὸν ποιήσω;' ἀνίγραψεν· ὁ δὲ Μάρκος καὶ Αουκᾶς φασὶ τὸν σωτ. εἰρηκῆναι 'τί με λέγεις ἀγαθόν; οὐδὲς ἀγαθὸς ἐμὴ μὴ εἰς ὁ θ.'). Eus Cyr, Dion-areop Antch Novat Jer Aug Juvene. rec οὐδεις αγαθος εἰ μὴ εἰς (also from || Mk Lu), with C rel lat-f g, syrr sah aeth Eus Chr Dion-areop [Hil] Ambr Op spec: txt BDL 1 latt syr-cu syr-jer copt arm Iren Orig. (om o D 1 Iren.) rec add o θεος, with CΔ rel (om ὁ U) vulg lat-b c f ff₂ g₁ h i syrr syr-cu coptt aeth Eus Antch Novat [Hil]: om BDL 1. 22 lat-a syr-jer arm Orig, rec ισελθειν bef εις την ζωην, with Δ rel syrr syr-cu coptt: εις τ. ζ. ελθειν D lat-a b c e ff₂ g₁ Cypr Lucif Ambr: txt BCKL 33 vulg lat-f ff₁ aeth Iren-lat Orig hom-Cl Cypr Jer. rec (for τηρει) τηρησον (more usual tense), with C rel Orig₂: txt BD hom-Cl.

18. for ειπεν, εφη B (but λεγει above) 13. om το DM ev-y.

19. rec aeth πατερα ins σου, with C³ 33. 69 vulg lat-a b f ff₁ h i syrr syr-cu coptt aeth Aug: om BC'D rel am lat-c e g₁ arm Iren-lat Orig, Cypr Hil Aug Jer Ambr.

20. ταυτα bef παντα (from || Mk Lu) BDHKM 1. 69 syrr syr-cu aeth Orig, Hil Ambr Op: txt C rel latt Orig, Ath Cypr. rec εφυλαξαμην (from || Mk), with C rel Orig: txt BDL 1. 22 Ath Cypr. rec adds εκ νεοτητος μου (from || Mk), with C rel latt syrr syr-cu coptt aeth arm Orig Hil Op: εκ νεοτητος (from || Luke) D: om BL 1 am (with em forj fuld harl) lat-f f₁ g₁ Iren-lat Cypr Ambr Jer Aug Juvene Promise Bede.

21. for εφη, λεγει (to conform to ver 20) B 69. 124 Cypr.

rec om τοις (from

cases of the smoothing down of apparent discrepancies by correcting the Gospels out of one another and thus reducing them to conformity. 18.] De Wette

observes well, that our Lord gives this enumeration of the commandments to bring out the self-righteous spirit of the young man, which He before saw. He only mentions those of the second table, having in ver. 17, in His declaration respecting ἀγαθός, included those of the first. Mark has the addition of μὴ ἀπο-

στερήσας, representing probably the tenth commandment. 19.] καὶ ἀγαπ. κ. κ. λ. is peculiar to Matthew. 20.] We may

remark that this young man, though self-righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly Mark adds, that Jesus looking upon him loved him: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of

χῳς, καὶ ἔξεις ἡ θησαυρὸν ἐν οὐρανοῖς, καὶ ἡ δὲυρο ἀκο-
 λούθει μοι. 22 ἀκούσας δὲ ὁ ἡ νεανίσκος τὸν λόγον ἡ
 [τοῦτον] ἀπῆλθεν ἡ λυπούμενος, ἡ ἦν γὰρ ἔχων ἡ κτήματα
 πολλά. 23 ὁ δὲ ἡ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ ἡ Ἀμὴν
 λέγω ὑμῖν ὅτι πλούσιος ἡ δυσκόλως εἰσελεύσεται εἰς τὴν
 βασιλείαν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν, ἡ εὐκο-
 πώτερόν ἐστιν ὁ κάμηλον διὰ ἡ τρυπήματος ἡ ῥαφίδος
 εἰσελθεῖν, ἡ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν.
 25 ἀκούσαντες δὲ οἱ μαθηταὶ ἡ ἐξεπλήσσοντο ἡ σφόδρα λέ-
 γοντες Τίς ἄρα δύναται σωθῆναι; 26 ἡ ἐμβλέψας δὲ ὁ
 ἡ ch. ii. 11 ref. ἡ i. John xi. 48. Acts vii. 8 (from Gen. xli. 1 vat.). 84 (Rom. i. 18). Rev. xviii. 1. xxi. 9 only. Judg. ix. 14. i ch. xvii. 28 ref. k constr. Mk. ii. 18. xiii. 25. Luke i. 10, 20, 21. v. 18. etc. Exod. iii. 1. i Mk. Acts ii. 45. v. 1 only. Prov. xxxi. 10. m only f. (-Aor. Mark x. 24.) n f. ch. ix. 5 f. Luke xvi. 17 only f. 1 Matt. iii. 18. Sir. xxii. 15 only. o f. ch. iii. 4 f. Mk. xiii. 21 only. LXX, passim. p here (f. v. r.) only f. — τρυμαλιδῶν. i Mk. τρηματός, i L. (-πῶν, Exod. xxi. 1.) q i Mk. (L. v. r.) only f. (-ιδουτήν, Exod. xxvii. 5.) f ch. vii. 28 ref. s ch. ii. 10 ref. Jon. iv. 9. t ch. vi. 26. Mark x. 21 ref.

|| *Mk Lu*), with CZ rel [Clem₂] Orig, Bas Cyr-jer : ins BD coptt. rec ουρανῶ
 (from || *Mk*), with Z rel latt copt arm Orig Cypr, : txt BCD lat-e g₁ sah Cyr-jer Chr
 Isid Cypr, Hil Aug.

22. om δε D-gr forj lat-f h. om τον λογον LZ Chr : ins BCD rel vulg lat-
 ff₂ g₁, syr copt arm Orig, Chr-L-(γ f). om τουτον CDZ rel : ins B lat-a δ c ff₁
 Syr syr-cu copt-ms sah. for κτηματα, χρηματα B Chr (Fd's and Mt's mss exc L).

23. rec δυσκολως bef πλουσιος, with X rel lat-e f' ff₂ h syrr syr-cu arm Orig, Hil
 Aug : txt BCDLZ 1. 33. 69 latt æth Orig₁.

24. aft υμιν ins or: CLM Z (appy) syrr syr-cu coptt æth. καμιλον (isacism ?
 but see notes) 59. 61. 225. 235 evn-x-31-32 : txt Z (Treg, expr) rel. τρυμαλιας
 (from || *Mk*) CKMU Orig, Eus : τρηματος (from || *Lu*) B Orig-mss : txt DZ rel

Orig, rec διελθεῖν (as easier word ; and see || *Mk*), with BDGX (SV, e sil)
 latt syr-cu (appy) Orig, Hil : εισελθειν CZ rel syrr coptt æth (appy) arm Orig, Eus Chr
 Aug.

rec του θεου (perhaps from || *Mk Lu*), with BCD rel syrr coptt æth arm
 Orig, Arnob : των ουρανων Z 1. 33. 157. 236 ev-48 latt syr-cu Clem Orig, Eus Chr Hil
 Jer Ambr Aug. rec at end of ver ins εισελθειν (see || *Mk Lu*), with C rel syr Hil :
 aft πλουσιον, BD latt Syr coptt æth Orig₁ : om LZ 1. 33. 61. 124. 157. 235 lat-ff₁ g₁
 syr-cu Orig, Eus Chr Arnob Aug.

25. rec aft οι μαθηται ins αυτου, with C³ rel lat-ff₁ syr-cu æth Op : om BC'DKLZA
 33. 69 latt syrr coptt arm Hil Aug. aft εξεπλ. add και φοβηθησαν D mm lat-a
 δ c e ff₂ g₂ syr-cu.

the Pharisees and Scribes. 21, 22.] Our Lord takes him on his own shewing. As Mark and Luke add, "*One thing is wanting to thee.*" Supposing thy statement true, this topstone has yet to be laid on the fabric. But then it is to be noticed, that part of that one thing is δὲυρο ἀκολουθεῖ μοι (ἄρας τὸν σταυρόν, Mark). Stier remarks, that this was a test of his observance of the *first commandment* of the first table : of breaking which he is by the result convicted. ἦν γὰρ ἔχ.

κτ. κ. is common to Mark, verbatim. 24.] No alteration to κάμιλον is necessary or admissible. That word, as signifying a rope, or cable, seems to have been invented to escape the fancied difficulty here ; see Palm and Roet's or Liddell and Scott's Lex. sub voce, and for the scholia

giving the interpretation, Tischendorf's note here. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant : we have a case in ch. xxiii. 24, of a camel being put for any thing very large ; and we must remember that the object here was to set forth the greatest human impossibility, and to magnify divine grace, which could accomplish even that. 25.] τίς, not τίς πλούσιος, which would have been a far shallower and narrower enquiry, but a general question—*what man?* Besides the usual reason given for this question, 'since all are striving to be rich,' we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich

Ἰησοῦς εἶπεν αὐτοῖς ὅτι Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά. 27 τότε ἠποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς ὅτι Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ βασιλείᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. 29 καὶ πᾶς ὅστις ἀφῆκεν ἀδελφὸν ἢ ἀδελφὰν ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας ἢ ἐνεκεν τοῦ ὀνόματός μου, πολλὰ πλάσιον λήμψεται

20. 1 Cor. vi. 2, 8. Gen. xlix. 16 al. see Dan. vii. 28.
c || L. only f.

d Lake xxi. 18 only.

26. ins τῷ bef θεῷ DM al. δυνατά bef παντα LZ copt. rec adds ιστι (from || Mk Lu), with C²DEFGMV² latt Op: om BC²Z rel syrr arm Orig Chr Thl Paulin.

27. om τότε C. (αποκριθεὶς δε, omg τότε [beginning of pericope], evy-z-150-P.) ηκολουθηκαμεν D¹.

28. for αυτοις, αυτω D ev-150¹ al. καθησθεσθε (italicism, hardly a var reading) BD²GLMUXA 69¹ Orig₁(txt₁): καθισθησθε Z 1. 435 Did. for υμεις, αυτοι DLZ 1 al Orig, Ambr Gaud. δεκα δυο D (1st time). om τας D¹.

29. rec (for οστις) ος (see || Mk Lu), with X rel vulg lat-a b f f₂ g₁ Hil: txt BCDE²KLΔ 1. 33. 69 lat-e e f f₁ g₁ h Iren-lat Orig, Bas Chr Cyr Thl. rec aft αφηκεν ins οικιας η, omg η οικιας below (|| Mk Lu), with BC²D rel lat-e syrr syr-cu sah (οικιαν η K 33 latt): txt C¹L 1 (forj) syr-jer copt (æth Iren-lat) Orig. om η πατερα D lat-b f f₁ g₁ syr-cu Hil Paulin spec. rec ins η γυναικα bef η τεκνα (from || Luke), with C rel vulg lat-e g₁ h syrr syr-cu copt arm Ambr, Promiss: om BD 1 lat-a b e f f₁ g₁ h syrr-jer Iren-lat Orig(expr: ου συγκατηριθμηται δι τούτοις γυνή) Hil Ambr, Paulin. του μου ονοματος B 124. rec (for πολλὰ πλάσιον) εκατονταπλάσιον (from || Mk), with C rel copt Clem(appy): εκατονταπλάσιον D¹, centuplum latt Iren-lat Hil: txt BL sah syr-jer Orig₁(expr, addg η ως ο Μάρκος φησιν εκατονταπλάσιον) Eus Cyr.

man to enter it. 26. ἐμβλέψας] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend. τοῦτο, salvation in general, and even of those least likely to be saved. παρά in both cases, as in E. V. with, 'in the estimation of,' 'penes': a subjective force of the preposition derived from its local meaning of close juxtaposition, in which sense we have it only once in the N. T., John xix. 25.

27.] The disciples, or rather Peter speaking for them, recur to the ἔτις θησ. ἐν οὐρ. said to the young man, and enquire what *their* reward shall be, who have done all that was required of them. He does not ask respecting *salvation*, but *some pre-eminent reward*, as is manifest by the answer. The 'all' which the Apostles had left, was not in every case contemptible. The sons of Zebedee had hired servants

(Mark i. 20), and Levi (Matthew ?) could make a great feast in his house. But whatever it was, it was *their* all.

28—30.] We may admire the *simple truthfulness* of this answer of our Lord. He does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit (*καθίσθαι* in the *active*) on His throne of glory (ἐν θρόνῳ τ. δ. αὐ.), the gen. expressing the simple fact of His session on His throne), then they also should sit (*καθίσθαι* in the *middle*) on twelve thrones (ἐν δώ. θρόνοις, the accus. expressing motion towards, as prescribed for them by another: "shall be promoted to, and take your seats upon . . .") judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:—one throne, Judas's, another took, Acts i. 20). At the same time he informs

f ver. 16.
g ch. v. 8, xxv.
h ch. xvii. 22.
i ch. xiii. 48.
k ch. x. 20, xiii. 27 al.†

καὶ ἡ ζωὴν αἰώνιον κληρονομήσει. ³⁰ πολλοὶ δὲ ἔσονται β^G
πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. ¹ ὁμοία ^M
γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ^{ti} ἀνθρώπῳ ^{bk} οἰκοδεσ- ^{Xi}

30. ins oi bef εσχατοι CM 69 al.

CHAP. XX. 1. for om. γαρ εστ., ειπεν ο ις την παραβολην ταυτην ομνοθει C' and evangelistaria.

them, ver. 29, that this reward should not in its most blessed particulars be *theirs alone*, but that of *every one who should deny himself for Him* (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that *many first should be last, and last first*.

On ver. 29, Stier remarks that the family relations are mentioned by St. Matthew in the order in which *they would be left*. On the other points requiring notice, see note on Mark x. 29, 30. Meyer's rendering of ver. 30, joining πρῶτοι with ἔσονται, and thus making ἔσχατοι the subject and πρῶτοι the predicate of the first clause and vice versa in the second, is not so good as the ordinary one: for whereas the πρῶτοι in the first clause, if it belonged to πολλοί, would naturally lose its article, ἔσχατοι, if it belonged to πολλοί, being divided from it by the predicate πρῶτοι, would take its article as the subject; πολλοὶ δὲ ἔσονται πρῶτοι οἱ ἔσχατοι: and the same of πρῶτοι in the second clause: καὶ ἔσχατοι οἱ πρῶτοι, ch. xx. 16, by which Meyer defends his rendering, does not necessitate it, containing the same propositions stated in different order.

CHAP. XX. 1—18.] PARABLE OF THE LABOURERS IN THE VINEYARD. Peculiar to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound by the γάρ to the conclusion of chap. xix., and arose out of the question of Peter in ver. 27, *τί ἅπα ἔσται ἡμῖν*; (1) Its 'punctum saliens' is, that the Kingdom of God is of *grace*, not of *debt*; that *they who were called first, and have laboured longest, have no more claim upon God than those who were called last*: but that *to all, His covenant promise shall be fulfilled in its integrity*. (2) Its *primary application* is to the *Apostles*, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something *supereminent* (because they were called first, and had laboured

longest) above those who *in their own time* were to be afterward called (see 1 Cor. xv. 8—11). (3) Its *secondary applications* are to all those to whom such a comparison, of *first and last called*, will apply:—*nationally*, to the Jews, who were first called, and with a *definite covenant*, and the Heathens who came in afterwards, and on a covenant, though *really made* (see Jer. xxxi. 33: Zech. viii. 8: Heb. viii. 10), yet *not so open and prominent*;—*individually*, to those whose call has been in early life, and who have spent their days in God's active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of *time*, but of advantages, talents, or any other distinguishing characteristic, can be made: that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one "gift" of God according to the covenant of grace. And the "first" of these are to see that they do not by pride and self-righteousness become the "last," or worse—be rejected, as nationally were the Jews; for among the many that are called, there are few chosen—many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the Parable must the circumstances brought before us be interpreted. The *day* and its *hours* are not any fixed time, such as the duration of the world, or our Lord's life on earth, or the life of man, exclusively: but *the natural period of earthly work* as applied to the various meanings of which the parable is capable. The *various times of hiring* are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to shew that it is again and again made. They are the *quarters* of the natural day, when the aliquot parts of the day's wages could be earned, and therefore labourers would be waiting. The *last* of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable.

πότῃ, ¹ ὅστις ἐξῆλθεν ἅμα ² πρῶτῃ ³ μισθώσασθαι ὁ ἐργάτας
 εἰς τὸν ἄμπελωνα αὐτοῦ. ² συμφωνήσας δὲ μετὰ τῶν
 ἐργατῶν ἐκ ¹ θηναρίου ² τὴν ἡμέραν ἀπέστειλεν αὐτοὺς
 εἰς τὸν ἄμπελωνα αὐτοῦ. ³ καὶ ἐξελθὼν ⁴ περὶ τρίτην

^{p here, &c. ch. xxi. 28, &c. i. Luke xiii. 6. 1 Cor. ix. 7 only. Isa. v. 1, &c.}
^{r ch. xxvii. 7. Acts i. 18. 1 Cor. vii. 5. xiii. 9. 2 Cor. viii. 18.}
^{10 i al. Gosp. only, &c. Rev. vi. 6 bis†.}
^{xxvii. ed. Acts x. 4, 9 only.}

^{1 = ch. vii. 24.}
^{26 al. 2.}
^{m ch. xiii. 29}
^{ref. Noh.}
^{vii. 8.}
^{1 Mac. iv. 6.}
^{n ver. 7 only.}
^{Judg. xviii. 4}
^{o ch. x. 10 ref.}
^{q ch. xviii. 19 ref.}
^{s ch. xviii. 28. xxii.}
^{u here (vv. 2, 5, [6], 9) ch.}

8. ⁸ ἐξελθὼν D. rec aft *περὶ* ins *την*, with V(e all) Δ: om B C(prob) D rel Orig,
 Cyr Thl. (C has a space for 3 letters, occasioned appy by *τῇ* having been twice written.)

(5) The *μισθός* bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean "the promise of this life" attached to godliness. His anxiety to escape from the danger of *eternal life being matter of wages*, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The *μισθός* is the *promise of the covenant*, uniformly represented by our Lord and His Apostles as a 'reward,' Matt. v. 12; Luke vi. 35; xiv. 14; John iv. 36; 1 Cor. iii. 14; 2 John 8; Heb. x. 35; xi. 6 al., *reckoned indeed of free grace*; but still, forensically considered, answering to, and represented by, 'wages,' as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set before us in ver. 14, *ὁ δὲ δὲ τοῦ. τ. ἐχ. δοῦναι* . . .) This *μισθός* I believe then to be *eternal life*, or, in other words, GOD HIMSELF (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be, to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes in the mouth; by their own unchristian spirit they will "lose the things that they have wrought" (2 John 8), and their reward will be null: in other words, they will, as the spiritual verity necessitates, *not enter into that life to which they were called*. God's covenant is fulfilled to them—they have received their denarius—but from the essential nature of the *μισθός*, are disqualified from enjoying its use: for as Gregory the Great remarks (Hom. 19 in Evv., p. 1512) 'celorum regnum nullus murmurans accipit: nullus qui accipit murmurare poterit.' To those who have known and loved God, it will be, to each as he has advanced in the spiritual life, joy unspeakable and full of glory. [In the 2nd

edn. of the Reden Jesu (p. 298, note), Stier has even more emphatically declared himself in favour of his former view, and that with reference to my note; wenn auch Kiford mir widerspricht und meine Exegese hier "much inferior to his usual remarks" nennt, so muß ich erwarten, ob vielleicht die zweite Auflage mit ihren genaueren Beziehungen ihn besser überzeugt. But after carefully weighing the whole, I am quite unable to accede to his view; indeed I feel more repugnance to it than ever. The "promise of the life that now is" seems to me wholly beneath the dignity of the parable, and in his explanation he appears painfully to feel it so. The text above quoted, 2 John 8, seems to me to furnish the key to the parable, and to have been written with reference to it: and there no one surely could interpret *μισθός* otherwise than of the *μισθός ἐν τοῖς οὐρανοῖς* of our ch. v.] ἅμα ¹ πρῶτῃ ² ἐργάτας] in the primary meanings of the parable, 'apostles, prophets, ministers': distinct from the *vines* in the vineyard. But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons. ἄμπελωνα] not the Jewish church *only*, as Greswell, Parables, iv. 355 ff., maintains. The Jewish Church was God's vineyard especially and typically; *His Church in all ages* is His true vineyard, see John xv. 1. Our language admits of the idiom *εἰς τὸν ἀμ. ἀν.* being exactly rendered—into his vineyard, E. V. 2.] *ἐκ* seems to point, as commonly in other references, at the source or foundation of the *συμφωνία*: see ref. This view is more probable than that which supposes *μισθώσασθαι* understood. Meyer remarks that the accus. *τὴν ἡμέραν* must not be regarded as one of time, which would not suit with *συμφων.* to which it belongs, but as one of second-

ἐνδεκάτην ὥραν ἔλαβον ἡ ἀνὰ ἡμερίον. ¹⁰ καὶ ἐλθόν- ^h Lake ix. 2.
 τες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ^h 14 (1) Mk.
 ἔλαβον [^h τὸ] ἡ ἀνὰ ἡμερίον καὶ αὐτοί. ¹¹ λαβόντες δὲ ^h v. 12. 2. 1.
 ἡ ἐγγύζον κατὰ τοῦ οἰκοδεσπότου ¹² λέγοντες [ὅτι] ^h John ii. 6.
 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ὁῖσους ἡμῖν ^h Rev. iv. 8.
 αὐτοὺς ἐποίησας τοῖς βασιτάσασιν τὸ βάρος τῆς ἡμέρας ^h xxi. 21 only.
 καὶ τὸν καύσωνα. ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν ^h ch. x. 34 ref.
 ὅτι ἔατε, οὐκ ἀδικῶ σε· οὐχὶ ἡμερίον συνέφώνησάς ^h Mark ix. 30
 μοι; ¹⁴ ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἑσ- ^h Luke v. 30.
 χάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ [ἦ] οὐκ ἔξεστίν μοι ὁ θέλω ^h John vi. 41,
 ποιῆσαι ἐν τοῖς ἑμοῖς; ἦ ὁ ὀφθαλμός σου ἡ πονηρός ἐστιν, ^h 42, 61. v. 41.
 50. Lake vi. 24. John v. 18. Acts xi. 17. Phil. ii. 6. Rev. xxi. 16 only. Eccl. xi. 5. pch. viii.
 17 ref. Gal. vi. 2. q Acts xv. 28. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6. Rev. ii. 24 only.
 2 Mac. ix. 10. Sir. xiii. 2. Lake xii. 55. James i. 11 only. Gen. xxii. 40 P. Isa. xlii. 10.
 sch. xi. 17 ref. t ver. 2 (ref.). u ch. vi. 28. Mark vii. 23. Sir. xiv. 8, 10. xxiv.
 (xxxi.) 18. see Deut. xv. 9.

δε arm: txt BCD 33. 69 lat-e Syr syr-cu æth Chr.

rec πλειονα (corr to plur, to indicate 'most in number.' Wordsw says; "Tischendorf and others read not πλειον, but πλειονα, which has the best authority, and is more suitable than πλειον, as signifying an indefinite expectation of more, without any right to, or even anticipation of, any one particular greater sum" [repeated in 2nd edn]. But Tischd reads in both edd., πλειον, which has the best authority: and what Dr. W. means, it is impossible to say), with C¹LX rel: πλειω D: txt BC¹NZ 1. 69 al, latt Orig. (πλειον Orig.).

for και ελαβον, ελαβον δε D latt. rec και αυτοι bef [ro] a. δην. (transposition for emphasis), with CDN rel latt syr-cu syr coptt: txt BLZ 33 Syr æth arm.

rec om ro (perhaps as superfluous, or not understood), with BD rel: ins CLNZ 33.

11. ἐγγύζον D 243 lat-a b c & Syr syr-cu.

12. om οἱ (perhaps as superfluous, or from similarity to ουροι) BC¹D 1 latt syr syr-cu æth Chr Arnob: ins C¹(appy) NZ rel coptt arm Orig. (33 def.) om οἱ C¹. (so H¹ but corr by origl scribe.) αὐτοὺς bef ἡμῖν (perhaps to bring οἱσους αὐτῶν together) DLZ 69 latt Syr syr-cu coptt æth Jer: txt BCN rel lat-e (syr) arm Orig.

13. αὐτων ἐνι εἶπεν B: ἐνι αὐτων εἶπεν D 124 latt(a def) arm Orig. (for ἐνι, μοναδι Δ.) συνιφωνησα σοι LZ 33 coptt æth Orig, Anth.

14. for θ. δε, θ. εγω B æth: θ. δε και E al latt Orig.; εἰ θελω syr-cu arm. τω εσχάτω bef τούτῳ D Chr-γ.

15. om 1st η (see below) BDLZ syr-cu arm: ins CN rel latt syr coptt æth.

for ἐκείν, ἐστίν D-gr.

rec ποιῆσαι bef ο θελω (to avoid ambiguity), with CN rel lat-b ff₁ g₂ (syr-cu) syr coptt (arm): txt BDLZ 33. 69 vulg lat-a c e ff₁ g₁ h l Syr æth Chr.

Steph (for 2nd η) εἰ, with B¹HS 1. 69 Chr Did: txt B¹CDNZ rel. (33 def.) (I think with De W., against Meyer and Tischd., that η both times is genuine, and its om the first time, and alteration to εἰ the second, have been on account of its apparent irrelevancy.)

but definite, as in Luke xxiii. 5.

9.]

After ὥραν supply ἀπεσταλμένοι εἰς τὸν ἀμειλῶνα.

10.] The precedent cited by Greswell for this method of payment, from Josephus, Antt. xx. 9. 7, does not apply. It is there said that in the rebuilding of the temple, *εἰ μίαν ῥις ὥραν τῆς ἡμέρας ἐργάσαιο, τὸν μισθὸν ὑπὲρ ταύτης ἐθίως ἐλάμβανεν: τὰς ταύτης* referring to the *μίαν ὥραν*, not to *τῆς ἡμ.*, and the fact related being that if any one worked only one hour in the day, he was immediately paid for that hour. Indeed the

manifest effect of such a rule as Greswell supposes, would have been to stop the building, not to hasten it, for if a man could get his day's pay for an hour's work, why work more?

12.] Some take ἐποίησαν, as in Acts xv. 33, to mean "have tarried,"—but the sense in the former ref. seems the best.

13, 14.] Ἐταῖρε, at first sight a friendly word merely, assumes a more solemn aspect when we recollect that it is used in ch. xxii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by

v ch. xxii. 14. 14. **ὅτι ἐγὼ ἀγαθός εἰμι**; ¹⁶ οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι [πολλοὶ γάρ εἰσιν κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί].

17 Καὶ ἡ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα ἔλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς ¹⁸ Ἰδοὺ ἡ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθήσεται. ²⁰ Τότε προσῆλθεν αὐτῷ ἡ μητὴρ τῶν υἱῶν

v ch. xii. 14. Rev. xvii. 14. w as above (v). Rom. i. 1, 6, 7. viii. 28. 1 Cor. i. [1]. 2, 24. Jude 1 only. 2 Kings xv. 9. x as above (v). ch. xiv. 22. etc. 1 Mk. Luke xviii. 7. Rom. viii. 38. Prov. xvii. 8. Isa. xxviii. 16. y [Luke ii. 42. xix. 32. John ii. 18. Acts xi. 2 al. Acts ii. 1. ch. xvii. 1 al. Num. xxii. 41. a ch. xiv. 18 ref. 42 [L. xxvii 8 al. Eth. ii. 1. Wind. iv. 16. Sas. 41, &c. only. dat., 1 Mk. 2 Pet. ii. 6. e ch. x. 16. xi. 10; from Mat. iii. 1. d ch. xii. 41. 16. xxvii 28, 31, 41 al. Mt. Mk. L. Exod. x. 9. Ps. ciii. 26. f ch. x. 17 ref. Jer. v. 8. g ch. xxii. 34. xxvi. 2. xxvii. 22. Ac. i. Acts ii. 36 al. Eth. vii. 9 only. h — ch. xvii. 9 ref.

16. om πολλοί. to εκλεκτοι BLZ coptt aeth-mss: ins CDN rel latt(a def) syrr syr-cu aeth-ed arm Orig Chr [Barnab Iren-lat hom-Cl Clem]. (*The words were prob omitted as appy inappropriate here, or even from homaotol: it is hardly possible, as Tischdf in 1849, that they should have been inserted from ch. xxii. 14, as they are there in a wholly different connexion.*)

17. μελλων δε αναβαινειν (|| Mk Lu) B 1 Syr (copt) sah Orig₂(txt.). om μαθητας (|| Mk Lu) DLZ 1 syr-cu copt aeth-rom arm Orig.: ins BCN rel latt syrr sah aeth-pl. rec εν τη οδω bef και, with CDN rel lat-a (c) e f h syrr syr-cu aeth Orig₁: om εν τ. οδ. vulg lat-b ff. 1, 2, 3, 1 Hil: txt BLZ 1. 33. 69 ev-z coptt arm Orig.

18. om θανατω B aeth.

19. rec (for εγερθησεται) αναστησεται (from || Mk Lu), with BC'D rel Orig₁: txt C'LNZ Orig, Chr.

20. rec (for απ') παρ' (more usual expression, cf Acts iii. 2, ix. 2; James i. 5; 1 John v. 15. See ref), with CNZ rel: txt BD.

our Lord to Judas. ^επαγε hardly denotes (as Stier in his 1st edn.) expulsion and separation from the householder and his employment: it is here only a word of course, commanding him to do what a paid labourer naturally should do.

15. ὁφθ. πον.] here envious: so γη is used Prov. xxviii. 22.

16.] The last were first, as equal to the first; first, in order of payment; first, as superior to the first (no others being brought into comparison), in that their reward was more in proportion to their work, and not marred by a murmuring spirit. The first were last in these same respects.

The last words of the verse belong not so much to the parable, as to the first clause, and are placed to account for its being as there described; for, while multitudes are called into the vineyard, many, by murmuring and otherwise disgracing their calling, will nullify it, and so, although first by profession and standing, will not be of the number of the elect: although called, will not be chosen. In ch. xxiii. 14

the reference is different.

17—19.] Mark x. 32—34. Luke xviii. 31—34. FULLER DECLARATION OF HIS SUFFERINGS AND DEATH—revealing His being delivered to the Gentiles—and (but in Matthew only) His crucifixion. See the note on the more detailed account in Mark.

20—22.] AMBITIOUS REQUEST OF THE MOTHER OF THE SONS OF ZEBEDEE; OUR LORD'S REPLY. Mark x. 35—45: not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark's account, the two brethren themselves make the request. But the narration in the text is the more detailed and exact; and the two immediately coincide, by our Lord addressing His answer to the two Apostles (ver. 22). The difference is no greater than is perpetually to be found in narrations of the same fact, persons being often related to have done *per se* what, accurately speaking, they did *per alterum*. The mother's name was Salome;—she

r = Mark iv. 22. 12. 8. cf. ch. xvii. 8. s = j. ch. xxv. 84, 41. i Cor. ii. 9 al. Gen. xiv. 14. Isa. xxx. 33. Tobit vi. 17. t j. ch. xxi. 15. xxi. 8, 11. Mark x. 14. xiv. 4. Luke xiii. 14. only t. Wisd. v. 22. (-*οὐτως*). 9 Cor. vii. 11. n Mark xii. 14. Luke ii. 18. Gen. xii. 17. Exod. vii. 12. v j. Acts xix. 6. i Pet. v. 3 only. Gen. i. 28. w j only t. x Gen. xxiv. 7. Pa. i. 4. y 4 Kings v. 1. 10. ii. 2. vi 8 vat. only. a ch. xxv. 44. Acts xix. 22. Rom. xv. 25 al. 9. s j. Rom. xii. 4 al. Eph. i. ii. 6. Tit. ii. 14. see Exod. xxi. 23. Sir. xxix. 15. e = ch. vi. 25 al. Josh. ii. 14. d j only. Exod. xxi. 20. Lev. xix. 20. xav. 51. Isa. xiv. 13. (αὐτίλντρον, i Tim. ii. 6.) e Rom. viii. 29. Heb. ii. 10. ix. 23.

latt syr-cu coptt aeth Ambr Jer Juvenc. for και, η BL 1. 33 latt(not am ff₁ g₁) sah Orig. rec aft ευωνυμον ins μου, with X rel lat-c g₂ h l syrr syr-cu coptt aeth arm: om BCDKLM SZ 1. 33. 69 vulg lat-a b e f ff_{1,2} g₁ n Orig Chr Thl Ambr Jer Op. rec om τουτο (|| Mk), with BZ rel latt Orig: ins CDΔ 33 syr coptt Chr.

24. rec και ακούσαντες (from || Mk), with BCD rel latt syr-cu syr aeth arm: ακουσαντες δε LZ 33. 69 forj Syr coptt Orig.

25. aft επειν ins αυτοις D lat-e Syr syr-cu coptt aeth. κατακυριεουσιν B 124 al.

26. rec aft ουτως ins δε (from || Mk), with CMXΓ (33, e sil) latt ff₂ syrr syr-cu coptt aeth Orig-lat: om BDZ rel latt Syr sah arm Thl Jer. ισιν (from || Mk, where it is better attested) BDZ sah Chr-II-K-M-γ spec: txt C rel latt coptt aeth arm Orig-lat Chr. for ιαν, αν BD. rec εν υμιν (from || Mk?), with B(but aft μεγ.) C(aft γεν.) D rel latt syrr syr-cu coptt aeth arm: υμων LZ. rec ιστω, with HLMS vulg lat-f ff₁ g_{1,2} l aeth arm Chr Jer: txt BCDZ (UX, Treg) rel lat-a b c e ff₂ k coptt Orig Did Thl spec.

27. αν BDZ: ιαν C rel. for εν υμ. ιν., ιναι υμων B: υμων ιναι X. ισται (from || Mk) CDKLM U(Treg) ZΔ 1. 33. 69 latt coptt Orig-lat Did Thl: txt B rel Orig Jer.

28. aft πολλων ins υμεις δε ζητειτε εκ μικρον αυξησαι και εκ μειζονος ελαττων ιναι εισερχομενοι δε και παρακληθεντες δεικνυσαι μη ανακλινεσθαι εις τους εξεχοντας τοπους μη ποτε ενδοξοτερος σου επελθη και προσελθων ο δεικνυοκλητωρ ειπη σοι ει κατω χωρει και κατασχυνθηση εαν δε αναπείσης εις τον ηττονα τοπον και επελθη σου ηττων ερει σοι ο δεικνυοκλητωρ συναγει ιτι ανω και ισται σοι τουτο χρησιμον D: simply em lat-a b c e ff_{1,2} g₁ h m n syr-cu syr-ms Hil Leo(appy) Juvenc. (For the variations, see Lachm, Scholz, Tischdf, or Treg.)

The last clause of the verse may be understood as in the E. V., 'is not mine to give, but it shall be given to them for whom it is prepared of my Father;' so Meyer, al.; or, taking ἀλλά as = εἰ μή (see ref.), 'is not mine to give, except to those for whom,' &c. So Chrys. &c., Grot. al. If however we understand after ἀλλά 'it shall be given by Me,' we may say with Bengel, 'res eodem recidit, sive oppositione, sive exceptione.' 25.] The two clauses, ... κατακυρ. αὐτῶν and ... κατεξ. αὐτῶν, are parallel, and αὐτῶν

in both cases refers to τῶν ἰθνην. Grotius and others would take the second αὐτῶν to refer to οἱ ἄρχοντες, but wrongly. Observe the κατα in composition in both verbs, signifying subjugation and oppression. 26—28.] μέγας . . . πρώτος, i. e. in the next life, let him be διάκ. and δούλος here. Thus also the ἦλθεν, ver. 28, applies to the coming of the Son of man in the flesh only. λύτρον ἀντὶ πολ. is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of λύτρον are the fol-

= ομένων αὐτῶν ἀπὸ Ἱεριχὼ ἠκολούθησεν αὐτῷ ὄχλος

29. ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ D al fuld lat-c e ff, g, syr coptt Chr(Fd and mm).

10.

lowing:—(1) a payment as equivalent for a life destroyed, Ex. xxi. 30; (2) the price of redemption of a slave, Lev. xxv. 51 al.; (3) 'propitiation for,' as in Prov. xiii. 8, where Aquila, Symmachus, and Theodotion have ἱλάσμα. *λύτρον ἀντὶ πολλῶν* here = *ἀντιδύτρον ὑπὲρ πάντων* 1 Tim. ii. 6. No stress is to be laid on this word *πολλῶν* as not being *πάντων* here; it is placed in opposition to the *one* life which is given—the *one* for *many*—and not with any distinction from *πάντων*. (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, *πάντων* is the OBJECTIVE, *πολλῶν* the SUBJECTIVE designation of those for whom Christ died. He *died for all*, objectively; subjectively, the great multitude whom no man could number, *πολλοί*, will be the saved by Him in the end.) 'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.' Hofmann, *Schriftbeweis*, ii. 1, p. 197, argues for *ἀντὶ πολλῶν* being taken with *δοῦναι*, not with *λύτρον*. But Meyer well remarks, 1) that the sense of *ἀντὶ* will not be altered by this, and 2) that this sense is clearly marked by *λύτρον* to be that of *substitution*, not, as Hofm., that of compensation merely.

29—34.] HEALING OF TWO BLIND MEN ON HIS DEPARTURE FROM JERICHO, Mark x. 46—52. Luke xviii. 35—43; xix. 1, with however some remarkable differences. In the much more detailed account of St. Mark, we have but one blind man, mentioned by name as Bartimæus; St. Luke also relates it of only one, and besides says that it was *ἐν τῷ ἰγγιζειν αὐτὸν εἰς Ἱεριχὼ*. The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This later one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it—in the third, on approaching to it: but he must be indeed a slave to the *letter*, who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself (see Olshausen, *Comment.* i. 752). Yet Mr. Greswell (as Theophylact, —Neander, and Ehrhard, *Evangelien-kritik*, p. 572) strangely supposes our Lord to

have healed *one blind man* (as in Luke) *on entering Jericho*, and *another* (Bartimæus, as in Mark) *on leaving it*,—and Matthew to have, 'with his characteristic brevity in relating miracles,' *combined both these in one*. But then, what becomes of Matthew's assertion, *ἐκπορευομένων αὐτῶν ἀπὸ Ἱερ.* P Can we possibly imagine, that the Evangelist, having *both facts* before him, could combine them and preface them with what he *must know to be false*? It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very short an interval,—and we may be thankful that biblical criticism is at length being emancipated from 'forcing narratives into accordance.' See notes on Mark: and a more curious and more recent example of harmonistic ingenuity, in Wordsw.'s note here. It is highly instructive to us, that a Commentator, with the marks of sequence in time given by *ἐν τῷ ἰγγιζειν αὐτὸν εἰς Ἱερ.* and *ἐκπορευομένων αὐτῶν ἀπὸ Ἱερ.* should fly for a solution to the rabbinical canon, "non est prius aut posterius in Scripturâ."

JERICHO, 150 stadia (= 18 rom. miles) N. E. of Jerusalem (Jos. B. J. iv. 8. 3), and 60 (= 7.2 rom. miles) W. from the Jordan (Jos. *ibid.*), in the tribe of Benjamin (Josh. xviii. 21), near the borders of Ephraim (Josh. xvi. 7). The environs were like an oasis surrounded by high and barren limestone mountains,—well watered and fertile, rich in palm-trees (Deut. xxxiv. 3. Judg. i. 16; iii. 13), roses (Sir. xxiv. 14), and balsam (Jos. Antt. iv. 6. 1 al.). After its destruction by Joshua, its rebuilding was prohibited under a curse (Josh. vi. 26), which was incurred by Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34): i. e. he *fortified* it, for it was an inhabited city before (see Judg. iii. 13; 2 Sam. x. 5). We find it the seat of a school of the prophets, 2 Kings ii. 4 ff. After the captivity we read of it Ezra ii. 34; Neh. vii. 36: and in 1 Macc. ix. 50 we read that Jonathan strengthened its fortifications. It was much embellished by Herod the Great, who had a palace there (Jos. Antt. xvi. 5. 2 al.), and at this time was one of the principal cities of Palestine, and the residence of an ἀρχιτελώνης on account of the

f ch. xiii. 4 al.
 g ch. ix. 9 ref.
 pres. John 1.
 40 ref.
 h ch. ix. 37
 ref.
 i ch. xvi. 22.
 w. iro.
 ch. xii. 16
 ref.
 k f Mk. (L. v. r.)
 ch. xxvi. 63.
 Mark iii. 4
 al. Luke i.
 20. xii. 40.
 Acts xviii. 9
 only. Nch.
 viii. 11.
 i constr., here
 only. M47.
 = ch. xxiv.
 31 al.
 m = ch. xxvii.
 47 f Mk.
 Mark ix. 35. John i. 49. H. 9 al. Tobit v. 8.
 al. without. i. ch. xiii. 28. xxvii. 17, 21 al.
 q Mark viii. 28 only. Prov. vi. 4 xii. Wisd. xv. 15 only.

πολλός. 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι ἑπαρὰ τὴν
 ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς ἑπαράγει ἐκράξαν λέγοντες
 Κύριε ἡ ἐλέησον ἡμᾶς υἱὸς Δαυεὶδ. 31 ὁ δὲ ὄχλος
 ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζον
 ἐκράξαν λέγοντες Κύριε ἡ ἐλέησον ἡμᾶς υἱὸς Δαυεὶδ.
 32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί
 ἠθέλητε [ἵνα] ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ Κύριε, ἵνα
 ὁ ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34 ῥοπλαγχνισθεὶς δὲ
 ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως
 ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ. XXI. 1 Καὶ

30. ηκουσαν and aft παραγ. ins και D vulg lat-e. rec ελεησον ημας bef κυριε,
 with CN rel lat-f ff₂ syrr Orig. Op: om κυριε D 69 al lat-b c e ff₂ h n syr-cu arm: txt
 BLZ vulg lat-g_{1,2} l syr-jer coptt eth. ins ησου bef vi. LN 69 lat-c e h n syr-jer
 copt arm Ambr. (not Z, as Tischdf.) uie (here and ver. 31) CDEFLN 1. 33. 69
 Orig. Eus Chr Damasc Thl: txt BZ rel Orig.

31. οἱ δὲ οχλοὶ ἐπετίμησαν N syr-cu(sic) (lat-f ff₂ Syr. Tisch). σιωπησουσιν LNA.
 rec εκραζον (see || Mk Lu), with CN rel latt syr: εκραυγυζον 69: txt BDLZ Syr
 syr-cu coptt. rec ελεησον ημας bef κυριε, with CN rel lat-f ff₂ syr-cu syr: txt
 BDLZ 69 latt(a def) Syr coptt eth arm. uie CDLN 33: txt BZ rel.

32. rec om ινα (to conform to || Mk Lu, where θελ. ποι. is undoubted), with BCDN
 rel lat-a b e n Syr eth arm: ins LZ 106. 238 vulg lat-c f ff_{1,2} g_{1,2} h syr-cu syr
 sah Orig.

33. rec ανοιγθωσιν (more usual tense), with CN rel: txt BDLZ 33. 69¹ Orig.
 Chr. rec ημων bef οἱ οφθαλμοι, with CN rel: txt BDLZ 33 latt('ut solent'
 Tisch) Orig.

34. rec (for οματων) οφθαλμων (more usual word), with CN rel Orig₁: txt BDLZ
 69 Orig₁. αυτων bef των ομμ. B. rec aft ανεβλεψαν ins αυτων ο οφθαλμοι
 (from ch ix. 30?), with CN rel (Syr) syr-txt: om BDLZ 1. 33 latt syr-cu syr-marg
 syr-jer coptt eth arm Bas-sel Op.

balsam trade (Luke xix. 1). At present
 there is on or near the site only a misera-
 ble village, Richa or Ericha. Winer,
 RWB. 30, 31.] The multitude ap-
 pear to have silenced them, lest they should
 be wearisome and annoying to our Lord;
 not because they called Him the Son of
 David,—for the multitudes could have no
 reason for repressing this cry, seeing that
 they themselves (being probably for the
 most part the same persons who entered
 Jerusalem with Jesus) raised it very soon
 after: see ch. xxi. 9. I have before no-
 ticed (on ch. ix. 27) the singular occur-
 rence of these words, 'Son of David,' in
 the three narratives of healing the blind
 in this Gospel. 32.] ἐφώνησεν =

εἶπεν Φωνήσατε Mark, = ἐτίλειυσιν ἀχθῆ-
 ναι Luke. 34.] ἥψ. τῶν ὀμμ., not

mentioned in the other Gospels. In both
 we have the addition of the Lord's saying,
 ἡ πίστις σου σῶσέν σε. The question
 preceding was to elicit their faith.

CHAP. XXI. 1—17.] TRIUMPHAL EN-
 TRY INTO JERUSALEM: CLEANSING OF
 THE TEMPLE. Mark xi. 1—11, 15. Luke
 xix. 29—44. John xii. 12—36. This
 occurrence is related by all four Evan-
 gelists, with however some differences,
 doubtless easily accounted for, if we knew
 accurately the real detail of the circum-
 stances in chronological order. In John
 (xii. 1),—our Lord came six days before the
 Passover to Bethany, where the anointing
 (of Matt. xxvi. 6—13) took place: and on
 the morrow, the triumphal entry into Je-
 rusalem was made. According to Mark
 xi. 11,—on the day of the triumphal entry
 He only entered the city, went to the
 temple, and looked about on all things,—
 and then, when now it was late in the even-
 ing, returned to Bethany, and on the mor-
 row the cleansing of the temple took place.
 The account in Luke, which is the fullest
 and most graphic of the four, agrees chrono-
 logically with that in the text. I would

ὅτε ἤγγασαν εἰς Ἱερουσόλυμα καὶ ἦλθον εἰς Βηθ-
 φαγὴν εἰς τὸ ὄρος τῶν ἑλαιῶν, τότε ὁ Ἰησοῦς
 ἀπέστειλεν δύο μαθητὰς² λέγων αὐτοῖς Πορεύθητε εἰς
 τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε
 ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγαγέ-
 μοι.³ καὶ ἴαν τις ὑμῖν εἴπῃ τι, εἰμίτε ὅτι ὁ κύριος
 αὐτῶν·⁴ χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.
 τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ

7. Rom. iii. 18 only. Gen. xxiii. 19.
 only. Gen. xxiii. 19.
 ch. i. 32 (ref.).

w here, &c. (see) and (Mk. L. 4 times, J. once)
 x — Mk. L. Mark v. 19. xiii. 20.
 y ch. vi. 8 ref.

CHAP. XXI. 1. (Z defective.) aft βηθφαγῆν ins καὶ βηθανίαν (from || Mk Lu)
 C³ 33. 69 syr-jer. rec (for 3rd εἰς) προς (from || Mk Lu), with DN rel vulg
 lat-f 91.2 Orig. Chr: txt BC² 33 lat-b c e ff₁ h n Orig. (C'Z a defective.) om
 o bef ιησ. DEHV al Orig. ἀπεστειλεν bef ο ιησ. N.

2. for πορεύθητε, πορευσθε (more obvious tense, see ch x. 6, xxii. 9, xxv. 9, 41: so
 Meyer) BDLZ 33. 69 Orig Eus, Chr: txt CN rel. κατιναγνῆ (from || Mk Lu)
 BCDLZ 33. 69 Orig, Eus, Chr: txt N rel Orig-ed, Eus₂. ενθυς LZ: om lat-
 a b c ff₁ h n syr-cu copt Orig-lat Chr. rec αγαγῆτε (from || Lu), with CNZ rel
 Orig Eus₂: txt BD al.⁴

3. αν D. aft τι ins ποιῆτε D 157 with Orig Eus₂. εχει bef χρεῖαν D¹.
 for ενθ. δε, καὶ ενθ. D 33 al latt Syr syr-cu: txt BCN rel syr sah Orig₂—ενθυς
 BL Orig₂: txt CDN rel Orig₂. (Z def.) αποστella (from || Mk, where it is better
 attested) CNZ rel lat-A D-lat syrr syr-cu arm-zoh Chr Thl: αποστella M: αποστella
 H(Tisch): txt B D-gr 69 latt (a def) coptt with arm-mss Orig₂.

4. rec aft δε ins ολον (from similar passages in ch i. 22, xxvi. 56), with BC²N rel
 vulg lat-g, syrr sah arm Chr-γ-L Op: om C'DZ am(with fuld forj) lat-a b c &c syr-cu
 copt with Orig Chr Hil Jer. for δια, vto LZ 69 al.

venture to suggest, that the supposition of
 the triumphal entry in Mark being related
 a day too soon, will bring all into unison.
 If this be so, our Lord's first entry into
 Jerusalem was private: probably the jour-
 ney was interrupted by a short stay at
 Bethany, so that He did not enter the city
 with the multitudes. That this was the
 fact, seems implied in Mark xi. 11. Then
 it was that, περιβλεψάμενος πάντα, He
 noticed the abuse in the temple, which next
 day He corrected. Then in the evening
 He went back with the twelve to Bethany,
 and the supper there, and anointing, took
 place. Meantime the Jews (John xii. 9)
 knew that He was at Bethany; and many
 went there that evening to see Him and
 Lazarus. (Query, had not Lazarus followed
 Him to Ephraim?) Then on the morrow
 multitudes came out to meet Him, and
 the triumphal entry took place, the weep-
 ing over the city (Luke xix. 41), and the
 cleansing of the temple. The cursing of
 the fig-tree occurred early that morning, as
 He was leaving Bethany with the twelve,
 and before the multitude met Him or the
 asses were sent for. (On Matthew's nar-
 rative of this event see below on ver. 18.)
 According to this view, our narrative omits

the supper at Bethany, and the anointing
 (in its right place), and passes to the events
 of the next day. On the day of the week
 when this entry happened, see note on
 John xii. 1.

Βηθφαγὴ = $\mu\epsilon\theta\ \mu\epsilon\theta$, the
 house of figs: a considerable suburb, nearer
 to Jerusalem than Bethany, and some-
 times reckoned part of the city. No trace
 of it now remains: see the Land and the
 Book, p. 697.

2, 3.] τὴν κ. τ. &c.,
 i. e. Bethphage. Mark and Luke mention
 the πῶλος only, adding "whereon never
 yet man sat" (see note on Mark): John
 δνάριον. Justin Martyr (Apolog. i. 32,
 p. 63) connects this verse with the pro-
 phesy in Gen. xlix. 11, διαμέων προς
 ἀμπλον τὸν πῶλον αὐτοῦ, καὶ τῇ ἑλκει
 τὸν πῶλον τῆς οἰκῆς αὐτοῦ. ὁ κύριος,
 here, 'the LORD,' Jehovah (see ref.):
 most probably a general intimation to the
 owners, that they were wanted for the
 service of God. I cannot see how this
 interpretation errs against decorum, as
 Stier (ii. 332, edn. 2) asserts. The mean-
 est animals might be wanted for the ser-
 vice of the Lord Jehovah. And after all,
 what difference is there as to decorum,
 if we understand with him ὁ κ. τ. to sig-
 nify "the King Messiah?" The two dis-

καὶ ἰστρώνων ἐν τῇ ὁδῷ. ⁹ οἱ δὲ ὄχλοι οἱ ὁ προάγον- ^ο — ch. xiv. 22
 τες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες ^π ⁱ Mk. bia. J. ver. 15 only.
 Ὁσαννὰ τῷ υἱῷ Δαυεὶδ, ⁹ εὐλογημένος ὁ ἐρχόμενος ἐν ^q ⁱ ch. xxiii. 30. Luke i. 64 al. Judg. v. 2. Ps. cxviii. 26.
 ὀνόματι κυρίου, ὥσαννὰ ἔν τοις ὑψίστοις. ¹⁰ καὶ εἰς- ^r ⁱ Mk. L. Lake ii. 14 only. Job xlv. 20. (see
 ελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἑσείσθη πᾶσα ἡ πόλις ^t ⁱ ch. xxviii. 4. (xxvii. 61. Mk. v. 7 reff.)
 λέγουσα Τίς ἐστὶν οὗτος; ¹¹ οἱ δὲ ὄχλοι ἔλεγον Οὗτός ^u ⁱ ch. xxviii. 4. (xxvii. 61. Heb. xii. 29. from Hag. ii. 6. Rev. vi. 15 only.)
 ἐστὶν ὁ προφῆτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας. ^v ⁱ Mk. John ii. 15 only. Judg. vii. 18 P.
¹² καὶ ἐξῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξίβαλεν ^w ⁱ Mk. only. Judg. vii. 18 P.
 πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,
 καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ
 τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, ¹³ καὶ

xix. 28. John ii. 15 only.
 x | Mk. ch. xxi. 2 only. Ps. i. 1.

v | Mk. John ii. 15 only.
 y ch. iii. 16 reff.

w | Mk. only. Judg. vii. 18 P.

ιστρώσαν D lat-c e ff, copt Orig.

⁹ rec om αυτον (|| Mk), with N rel latt arm Hil Op: ins BCDL 1. 33. 69 lat-ff, syrr
 syr-cu coptt aeth Orig, Eus.

¹¹ for ὄχλοι, πολλοὶ D (1) lat-a b o e ff, b. for ελεγον, ειπον D lat-a b c e.
 aft ελεγον ins ori N. rec ησ. bef o προφ. (more obvious arrangements),
 with CN rel vulg lat-b c & c syr- cu aeth Orig: txt BD 157 coptt arm Orig, Eus.
 om o bef απο DA.

¹² rec ins o bef ησ., with DN rel Orig: om BCEHMXA Orig. om του θεου
 (as superfluous and not in ||) BL 33 lat-b coptt aeth arm Orig, Chr Hil: ins CDN rel
 vulg lat-a c & c syr- cu Orig, Op.

Anab. iii. 2. 36, ὁ πολλὸς ὄχλος. κλ.
 ε. τ. δένδ. = τὰ βᾶτα τῶν φοινίκων
 John, = στιβάδας Mark: see 1 Macc. xiii.
 51: 2 Macc. x. 7. Ὁσαννὰ] from
 Psalm cxviii. 25, κη πνεῦμα, σωσον δὴ
 LXX; a formula originally of supplica-
 tion, but conventionally of gratulation, so
 that it is followed by a dative, and by
 ἐν τοῖς ὑψ., meaning, 'may it be also rati-
 fied in heaven!' see 1 Kings i. 36: Luke
 ii. 14, where however it is an assertion,
 not a wish. This is far better than Gro-
 tius's interpretation, 'idem valere quod
 summo; ut si Latine dicas *terque quater-
 que*.' ἐν ἐν. κυρ. is to be joined with
 ὁ ἱερ., not with εὐλογ., and forms a title
 of the Messiah. Luke adds βασιλεὺς, John
 καὶ ὁ βασιλεὺς τοῦ ἱερ. 12.] Compare the
 notes on John ii. 13—18. The cleansing
 related in our text is *totally distinct* from
 that related there. It is impossible to
 suppose that St. Matthew and St. John,
 or any one but moderately acquainted
 with the events which he undertook to
 relate, should have made such a gross
 error in chronology, as must be laid to
 the charge of one or other of them, if
 these two occurrences were the same.
 I rather view the omission of the first in
 the synoptic accounts as in remarkable
 consistency with what we otherwise gather

from the three Gospels—that their nar-
 rative is *exclusively Galilaean until this
 last journey to Jerusalem*, and conse-
 quently the first cleansing is passed over
 by them (see Prolegomena, circa init.).
 On the difference from Mark, see note on
 ver. 1. Both comings of Jehovah to His
 temple were partial fulfilments of Mal. iii.
 1—3,—which shall not receive its final
 accomplishment till His great and decisive
 visit at the latter day. The ἱερὸν here
 spoken of was the court of the Gentiles.

We have no traces of this market
 in the O. T. It appears to have first arisen
 after the captivity, when many would come
 from foreign lands to Jerusalem. This
 would also account for the money-changers,
 as it was unlawful (from Exod. xxx. 13) to
 bring foreign money for the offering of
 atonement. κἀλλυβος λίγεται τὸ λιπρὸν
 νόμισμα παρ' Ἑλλήσιν, δ' Ῥωμαῖοι νοῦμ-
 μων (nummum) ὀνομάζουσι, Theophylact.
 τὰς περιστ. the poor were allowed
 to offer these instead of the lambs for a
 trespass-offering, Lev. v. 7; also for the
 purification of women, Lev. xii. 8: Luke
 ii. 24. 13.] Stier remarks that the
 verse quoted from Jeremiah is in con-
 nexion with the charge of murder, and
 the shedding of innocent blood (see Jer.
 vii. 6). Luther translates σπ. ληστ.,
 P

λέγει αὐτοῖς Ἐγγραπται Ὁ οἶκος μου οἶκος ἡ προσ-
 ευχῆς κληθήσεται ὑμεῖς δὲ αὐτὸν ποιεῖτε σπῆλαιον
 ληστῶν. 14 καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ
 ἐν τῷ ἱερῷ, καὶ ἱθεράπευσεν αὐτούς. 15 ἰδόντες δὲ οἱ ἀρχ-
 ιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν, καὶ
 τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας
 Ὡσαννὰ τῷ υἱῷ Δαυεὶδ, ἡ ἡγανάκτησαν 16 καὶ εἶπαν
 αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει
 αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος ἡ νηπιῶν
 καὶ ἡ θηλαζόντων κατηρτίσθη αἶνον; 17 καὶ καταλιπὼν
 αὐτούς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ἐνυλίσθη
 ἐκεῖ. 18 πρῶτας δὲ ἐπαναγαγὼν εἰς τὴν πόλιν εἰπέ-
 1 of the child, Luke xi. 27. Job iii. 12. of the mother, ch. xxiv. 19 f. (Luke xxiii. 29 v. r.) only.
 m — Rom. ix. 22. Heb. x. 5 (from Ps. xxix. 6). xi. 3. n Luke xviii. 48
 o Luke xxi. 37 only. Jude. xix. 6, &c. p ch. xxvii. 1 ref.
 q Luke v. 3, 4 only f. Sir. xvii. 36. xxvi. 26. 2 Mac. ix. 31. xii. 4 only. r ch. iv. 3 ref.

13. om o bef οικ. D¹. rec *εποιησατε* (from || Lu), with CDN rel latt sah arm
 Iren-lat Hil: *πεποιηκατε* (from || Mk) 1 Justin Orig₂: txt BL 124 copt sath Orig₂
 Eus.—bef αυτον N 28 al latt Iren-lat Hil.

14. transp χωλοι and τυφλοι (see Luke xiv. 13) CN rel syr sah Chr Thl: txt BDL
 1. 33. 69 Syr copt sath arm.

15. rec om 2nd τους (from *misunderstanding* ?), with C rel Orig₁: ins BDLN.

16. [εἶπαν, so BDL] for αυτοις, αυτω D¹-gr. om οτι D al lat-b of ff_{1,2} &
 sath Iren-lat Chr Hil.

17. καταλειπων (*itacism* ?) CD rel: txt BE^gGHNT 1. 69 (SV, e sil) Scr's b ev-x
 Orig₂. (33 def.) ηυλίσθησθαι—om εσε C¹.

18. for πρῶτας, πρωι BD ev-Γ: txt CN rel. rec (for επαναγαγων) επαναγων,
 with B²CN rel vulg lat-f g₁, syrr copt sath arm Orig₁: παραγων *transiens* D lat-a b
 o ff_{1,2} & syr-cu Hil: txt B¹L.

980rbergube. On the intention of
 this act of our Lord, see notes on John
 ii. 15. It was a purely Messianic act; see
 Mal. iii. 1—3. 15, 16.] The cir-
 cumstance that *the children were crying*
 'Hosanna to the Son of David' in the
 temple, seems to me to fix this event, as
 above, on the day of the triumphal entry.

Psalm viii. is frequently cited in the
 N. T. of Christ: see 1 Cor. xv. 27; Heb.
 ii. 6; Eph. i. 22. In understanding such
 citations as this, and that in ver. 4, we
 must bear in mind the important truth,
 that the external fulfilment of a prophecy
 is often itself only a type and representa-
 tion of that inner and deeper sense of the
 prophecy which belongs to the spiritual
 dealings of God. Those who can, should
 by all means consult Stier's admirable re-
 marks on this truth, vol. ii. p. 340 f.
 edn. 2.

17.] If this is to be literally
 understood of the *village* (and not of a dis-
 trict round it, including part of the Mount
 of Olives; see Luke xxi. 37), this will be
 the *second night spent at Bethany*. I
 would rather of the two understand it

literally, and that the spending the nights
 on the Mount of Olives did not begin till
 the next night (Tuesday).

18—22.] THE CURSE OF THE BARREY
 FIG-TREE. Mark xi. 12—14, 20—26, where
 see notes. St. Luke omits the incident.

The cursing of the fig-tree *had in fact*
taken place on the day before, and the
 withering of it was *now noticed*. St. Mark
 separates the two accounts, which are here
 given together. We must remember that
 this miracle was *wholly typical and para-*
bolical. The fig-tree was THE JEWISH
 PEOPLE—full of the leaves of an useless
 profession, but without fruit:—and fur-
 ther, all hypocrites of every kind, in every
 age. It is true, as De Wette observes,
 that no trace of a parabolic meaning ap-
 pears in the narrative (and yet, strangely
 enough, he himself a few lines after, deny-
 ing the truth of the miracle, accounts
 for the narrative by supposing it to have
 arisen out of a parable spoken by our
 Lord); but neither does there in that of
 the driving out the buyers and sellers
 from the temple, and in those of many

πασεν, ¹⁹ καὶ ἰδὼν συκὴν ἑμίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ 'φύλλα μόνον· καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἔξηράνθη ἡ παραχρῆμα ἡ συκὴ. ²⁰ καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· Πῶς ἡ παραχρῆμα ἔξηράνθη ἡ συκὴ; ²¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἄμην λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ὅτι ὅρει τούτῳ εἴπητε Ἀρῇτι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. ²² καὶ πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψετε.

²³ Καὶ ἰλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; ²⁴ ἀποκριθεὶς δὲ ὁ Ἰησοῦς

xx. 10. b ch. vii. 23 ref. c — Dan. ix. 21. d constr. ch. vii. 1 ref. e ch. xxvi. 8 al. Mt. only. (see Luke xxi. 66.) Num. xi. 16. f — Luke i. 17. iv. 41. Acts iv. 7. g — ch. xix. 12. xxi. 20 al. 3 Kings xv. 2. 3 Kings xii. 12.

19. rec om *ou* bef *μηκετι* (as *superfluous*), with CD rel Orig, Petr-alex: ins BL for *εκ σου, εξ ου* D.

21. for *εαν, και* (inag *εαν* bef *τουτω*) D (al?).

22. rec (for *εαν*) *αυ*, with BHU (1. 33, e sil) Orig; om D; txt C rel Clem Orig.

23. ἰλθόντος αὐτοῦ (*corrupt of Hellenistic idiom, see ch viii. 1, &c*) BCDL 1.

32. 69 Orig; txt Δ rel (Κ *εσελθ*). for *και* [bef *τις*], η C lat-ff, g.

other actions which we know to have been symbolic. 19.] *μίαν*, 'unam illo loco' a solitary fig-tree. *ἐπὶ τ. 63.* "by the road-side: so Herod. vii. 6, *αὶ ἐπὶ Ἀθήνων ἐπικείμεναι νῆσοι*: Demosth. p. 300. 16, *ἡ ἐπὶ τοῦ πεταμοῦ μάχη*. It was the practice to plant fig-trees by the road-side, because it was thought that the dust, by absorbing the exuding sap, was conducive to the production of the fruit. Plin. N. H. xv. 19." Meyer. 21. 22.]

This assurance has occurred before in ch. xvii. 20. That truest and *highest faith*, which implies a mind and will perfectly in unison with that of God, can, even in its least degree, have been in Him only who spoke these words. And by it, and its elevating power over the functions and laws of inferior natures, were His most notable miracles wrought. It is observable, that such a state of mind entirely precludes the idea of an *arbitrary* exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—"if expedient." Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be endued with some of its wonder-

ful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26.

23—32.] Mark xi. 27—33. Luke xx. 1—8. OUR LORD'S AUTHORITY QUESTIONED. HIS REPLY. Now commences that series of parables, and discourses of our Lord with his enemies, in which He develops more completely than ever before His hostility to their hypocrisy and iniquity:—and so they are stirred up to compass His death. 23. οἱ ἀρχ. κ. οἱ πρεσ. τ. λ.] Mark and Luke add *γραμματεῖς*, and so make up the members of the Sanhedrim. It was an *official message*, sent with a view to make our Saviour declare Himself to be a prophet sent from God—in which case the Sanhedrim had power to take cognizance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was the *result of a combination to destroy Jesus*, Luke xix. 47, 48. They do not now ask, as in John ii. 18, *τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς*; for they had had many signs, which are now included in their *ταῦτα*.

ἔειπεν αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ ὁ λόγον ἓνα, ὃν ἐὰν ἐπῇ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποία ἐξουσία ταῦτα ποιῶ. 25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ. 28 τί δὲ ὑμῖν δοκεῖ; Σπᾶνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν Τέκνον ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. 29 ὁ δὲ ἀποκριθεὶς εἶπεν Ὅου θέλω ὑστερον δὲ μετα-

24. om δὲ LZ latt copt. επρωτησω D al. ενα bef λογον (|| Mk) CDF latt Orig Ambr Aug Op. om ου D¹ (lat-c e ff, h D-lat).
 25. rec om το bef ιωαννου, with D rel: ins BCZ 33 Orig₁. for παρ', εν (more usual: see ch xvi. 7, 8) BLM²Z 33 latt Syr syr-cu Cyr: txt CD rel syr. om ουν DL al lat-a b e ff₂ Syr Orig.
 26. rec εχουσιν τον ιωαννην bef ως προφητην (overlooking the emphasis), with D rel latt syr copt arm: txt BCLZ 33 Syr syr-cu aeth Cyr Aug.
 28. aft ανθρωπος ins τις CEMUD 1. 33. 69 latt syrr syr-cu arm Orig₁ Eus Cyr Ps-Ath Hil Op: om BDZ rel am(with forj gat harl¹) lat-g₂ aeth Orig₂ δυο bef τεκνα B 142. 299 latt Hil. om και LZ lat-e ff₁ copt Orig Ps-Ath. for εν τω αμπελωνι, εις τον αμπελωνα D forj lat-a b c e f g, h Chr Ps-Ath. rec aft αμρ. ins μου, with BC²Z rel vulg lat-c g_{1,2} t Orig-comm, Cyr Op: om C'DKLLMA 1. 33 lat-a b e f ff_{1,2} h syrr syr-cu syr-jer copt(Treg) aeth arm Orig-txt Bas Chr.
 29. for ου θελω. v. δ. μ., εγω κυριε και ουκ (see note) B 238 al syr-jer copt aeth Isid

The second question, καὶ τίς κ.τ.λ. is an expansion of ποίῳ. 25.] τὸ βάπτ., meaning thereby the whole office and teaching, of which the baptism was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34. εἰπὼν αὐτῷ—believe him, 'give credit to his words: 'for those words were testimonies to me.' 26.] These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion as to allow John to pass for a prophet—but they shrunk from the reproach which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathea. The οὐδὲ ἐγὼ λέγω of our Lord

is an answer, not to their outward words οὐκ οἶδαμεν, but to their inward thoughts, οὐ θέλομεν λέγειν. 28.] τί δὲ ε. δ.: a formula of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father to "work in His vineyard" (see ch. xx. 1); both Jews and of His family. The first answer the summons by a direct and open refusal—these are the open sinners, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The second class (no stress is to be laid on the order of calling—the parable merely mentions that the call was made ἀπ' αὐτῶν—it is the mistaken desire to set the chronology right which has given rise to such confusion in the readings) receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other,

μεληθεὶς ἡ ἀπῆλθεν. ³⁰ προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ἡ—ch. xiv. 25
 ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν ἡ Ἐγὼ κύριε καὶ οὐκ ἡ—ch. ix. 16.
 ἀπῆλθεν. ³¹ τίς ἐκ τῶν δύο ἡ ἐποίησεν τὸ ἡ θέλημα τοῦ ἡ—1 Kings 12.
 πατρός; λέγουσιν Ὁ πρῶτος. λέγει αὐτοῖς ὁ ἡ Ἰησοῦς ἡ—ch. vii. 21
 ἡ Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι ἡ προάγου-
 σιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ³² ἦλθεν γὰρ ἡ—ch. xiv. 22.
 ἡ Ἰωάννης πρὸς ὑμᾶς ἐν ἡ ὁδῷ ἡ δικαιοσύνης, καὶ οὐκ ἡ—xxvi. 22.
 ἡ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν ἡ—xxviii. 7 f.
 αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐδὲ ἡ μετεμελήθητε ὑστερον ἡ τοῦ ἡ—Wadd. xix. 11.
 πιστεῦσαι αὐτῷ. ἡ—Job xiv. 18.
 ἡ—Prov. xxi. 16.
 ἡ—see Luke i. 79.
 ἡ—Acts xvi. 17.
 ἡ—2 Pet. ii. 2.
 ἡ—ch. v. 6.
 ἡ—10. vi. 1, 23 al.
 ἡ—ver. 25.
 ἡ—Deut. ix. 22.
 ἡ—x = Luke 17.
 ἡ—10. xxi. 41.
 ἡ—al. 2.
 ἡ—ch. xiii. 45.
 ἡ—xii. 52.

³³ Ἀλλην παραβολὴν ἀκούσατε.

ἡ Ἀνθρωπος ἦν

Damasc Ps-Ath: υπαγω κυρις κ. ουκ (18 ?) 69. 124 tol² arm. aft απηλθεν add
 εις τον απελευνα D lat-a b c syr-cu syr-jer arm.

³⁰. rec (for προσελθ. δι.) και προσελθ., with C rel lat-^h syrr Chr; και (alone) syr-cu
 aeth: txt BDLZ 1. 33. 69 latt syr-jer copt arm Cyr Op. rec (for ετερω) δευτερω
 (as following πρωτω), with BC²LMSVZ 1. 33 copt Orig, Chr: txt C'D rel latt syrr
 syr-cu aeth arm Orig, Eus Ps-Ath, Cyr Damasc. for εγω κυρις και ουκ, ου θελω
 υστερον μεταμεληθεις B 13. 69. 124. 238 al tol² syr-jer copt aeth-a-m arm. aft
 κυρις ins υπαγω D.

³¹. το θελ. γ. πατρος bef εποιησιν D. rec aft λεγουσιν ins αυτω, with C
 rel latt syrr syr-cu Eus: om BDLN 33. 69 fuld (with forj tol) lat-g, l copt aeth
 arm Chr(so mss and Fd). for πρωτος, υστερος B syr-jer copt aeth-a-m arm;
 ποσεισιν ins am (with forj fuld harl¹ tol) lat-a b c ff. 1, 2, g, h l Aug: dicunt voluntati
 janiorem obedisse Hil: εσατος D (αισχ.) 69 al Hippol Ps-Ath Damasc: txt CLN rel
 vulg-ed (with gat mm) lat-c f g, syrr syr-cu aeth-ed Eus Chr Jer² xpr.

³². rec προς υμας bef ιωαννης, with D rel latt syrr syr-cu copt: om προς υμας
 arm-zoh: txt BCL 33 lat-c aeth Orig Chr. rec ου (the force of ουδε not being
 seen), with C rel Orig, Chr: om D lat-e: txt B 1. 33. 69 vulg lat-a b &c syrr syr-cu
 copt aeth Hil Op.

³³. rec aft ανθρωπος ins τις, with C²X rel lat-e f g h Syr syr-cu arm (Iren-lat) Eus
 spec: om BC²DKLSVA 1. 33 latt(a def) syrr copt aeth Orig, Thi Lucif Hil.

implied in the emphatic *εγω*)—having however no intention of obeying (there is no mention of a *change of mind* in this case): but go not. These are the *Scribes and Pharisees*, with their shew of legal obedience, who “said, and did not” (ch. xiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared. ³¹.] In connexion with the reading ὁ υστερος, which Tregelles has adopted *without the preceding transposition*, it may be mentioned, that some (not Origen, that I can find) have understood it to mean, ὁ υστερον μεταμεληθεις.

προ-
 ἔγουσιν, either the declarative present—*go before you*, in the matter of God’s arrange-
 ments,—or the assertive present, of the mere matter of fact, *are going before you*. I prefer this latter on account of the explanation following:—‘*go before*,—*not entirely without hope* for you, that you may follow, but *not necessarily implying* your follow-

ing. The door of mercy was not yet shut for them: see John xii. 35; Luke xxiii.

³⁴. προάγ. answers to υπαγ. κ. ιργ. in the parable. The idea of ‘*showing the way*’ by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the Lord.

³².] ὁδῷ δικ., not only in the way of God’s commandments, so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take δικαιο-
 σύνης for ‘*repentance*,’ as Noah is called δικ. κηρυξ (2 Pet. ii. 5) in similar circumstances.

μεταμ. ἔστ. are words repeated from the parable (ver. 29), and serving to fasten the application on the hearers.

τοῦ πισ., that ye might believe on Him: see *reff.*

³³—⁴⁶.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Mark xii.

σχῶμεν τὴν κληρονομίαν αὐτοῦ. ³⁹ καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ⁴⁰ ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκεῖνοις; ⁴¹ λέγουσιν αὐτῷ Ἰακώβους κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. ⁴² λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν ἀπεδοκίμασαν

see Ps. i. 8. b = John v. 39 ref. c = Acts iv. 11. 1 Pet. ii. 6. d = Luke ix. 23 || Mk. xvii. 35. Heb. xii. 17. 1 Pet. ii. 4, 7 only. Jer. vi. 26.

^{38.} rec κατασχόμεν (*gloss*), with C rel Eus: txt BDLZ 1. ³⁸ latt (*habebimus*) arm Iren-lat Orig Lucif.

^{39.} α. π. κ. ε. ε. τ. α. π. (see || Mk) D mm lat-a b c e ff. h Lucif Juvenc.

^{41.} rec εκδωσεται, with 69 al: txt BDFSV rel Orig Eus: εκδωσει C al Cyr. (Z def.)

cf. the *σὺ εἰπας* of our ch. xxvi. 64), added no doubt to the guilt of the Jewish rulers in rejecting and crucifying Him, however this consciousness may have been accompanied with *ἀγνοία* of one kind or other in all of them,—see Acts iii. 17 and note.

ὁ κληρον.] This the Son is in virtue of His human nature: see Heb. i. 1, 2.

ἐν. ἀνθρώπ. αὐτ.] The very words of the LXX, ref. Gen., where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God (*πάτερ, ἐύχαριστῶ σοὶ κ.τ.λ.* John xi. 41), in the raising of Lazarus, and also immediately (*οὖν*) after Caiaphas's prophecy.

καὶ σχ.] See John xi. 48. As far as this, the parable is History: from this point, Prophecy.

^{39.} This is partly to be understood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evangelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, ἀπέκτειναν κ. ἐξέβ. ἔξω.

^{40, 41.} See Isa. v. 5. All means had been tried, and nothing but judgment was now left. Mark and Luke omit the important words *λέγουσιν αὐτῷ*, though Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the people, who seem to have made the answer. Perhaps however the Pharisees (as suggested by Trench, Parables, in loco) may have made this answer, having *missed*, or (as Olshausen thinks, Biblisch. Comm. i.

p. 793, and Stier, R. J. ii. 363) *pretended* to miss, *the sense of the parable*; but from the strong *κακὸς κακῶς*, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25: the *last form*, as Nitzsch finely remarks (cited by Stier, ib.), of the divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with divine foresight (see Acts ii. 23: Gen. i. 20), that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from his sin.

The expression *κακὸς κακῶς* ἀπολ. is one of the purest Greek:—*ἀπό σ' ὁλῶ κακὸν κακῶς*, Aristoph. Plut. 66, and indeed *passim* in the best writers.

οἵτινες] of a kind, who: οἱ would identify, οἵτινες classifies. They do not specify *who*, but only of *what sort*, the new tenants will be. The clause is peculiar to Matthew. We may observe that our Lord here makes *ὅταν ἔλθῃ ὁ κύριος* coincide with the *destruction of Jerusalem*, which is incontestably the overthrow of the wicked husbandmen. This passage forms therefore an important key to our Lord's prophecies, and a decisive justification for those who, like myself, firmly hold that *the coming of the Lord* is in many places to be identified, primarily, with that overthrow.

^{42.} A citation from the *same Psalm of triumph from which the multitudes had taken their Hosannas*. This verse is quoted with the same signification in Acts iv. 11: 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxviii. 16 is

e — ch. xix. 5
 ref.
 f. ch. vi. 5 ref.
 g. Rom. i. 14.
 h. 1 Kings iv. 8.
 i. Pa. xxvii. 4.
 j. h. Mk. ref.
 k. 1 Mk. i. Kings
 xxvii. 21, 24.
 l. Misc. i. 13
 al.
 m. ch. iii. 8 ref.
 n. L. only. Pa.
 iv. 6.
 o. Micah iii. 3.
 p. L. only.
 Job xxvii. 21.
 q. Dan. ii. 44
 Theod.
 r. pres., John i.
 46 ref.
 s. — ch. xii. 11.
 t. xiv. 8, xviii.
 u. xxii. 6
 v. al. fr. Pa. iv.
 tit.
 w. — ch. xxvii.
 x. Luke i. 34 al. f.
 y. — ch. xi. 26 ref.

οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη ὁ εἰς κεφαλὴν ἡ γωνίας
 παρὰ κυρίου ἐγένετο ἡ αὕτη, καὶ ἐστὶν ἡ θουμαστή ἡ ἐν ὀφθαλ-
 μοῖς ἡμῶν; ⁴³ διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ'
 ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἐθνέι ^k ποιοῦντι
 τοὺς ^k καρποὺς αὐτῆς. ⁴⁴ καὶ ὁ πεσὼν ἐπὶ τὸν λίθον
 τούτον ⁱ συνθλασθήσεται ἐφ' ὃν δ' ἂν πέσῃ, ^m λικμήσει
 αὐτόν. ⁴⁵ καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 τὰς παραβολὰς αὐτοῦ ἐγνώσαν ὅτι περὶ αὐτῶν ⁿ λέγει.
 καὶ ζητοῦντες αὐτὸν ὁ κρατήσαι ἐφοβήθησαν τοὺς ὄχ-
 λους, ^p ἐπεὶ ^q εἰς προφῆτην αὐτὸν ^r εἶχον.

XXII. ¹ Καὶ ὁ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν

43. ὡμῶν D' (and lat) 1. 69 al.

44. om ver D 33 lat-a (appy) *δ ε ff*.^{1,2} Orig Iren-lat Lucif (and Tischendorf, as introduced from || Luke; but the words are not the same, and it would not have been inad here but aft ver 42. Its omn may be accounted for, as Meyer, by the copyist passing from αὐτῆς to αὐτόν).

45. for καὶ ἀκουσ., ἀκουσ. δε LZ 33 syr-cu copt.

46. for τοὺς ὄχλους, τον ὄχλον C al lat-δ Syr syr-cu copt. rec ewaldg, with C rel: txt BDL 1. 33 Orig., rec (for εἰς) ως (from ver 26), with CD rel latt syrr syr-cu copt arm: txt BL 1. 22 Orig.,

quoted, as in Rom. ix. 33. The words here are those of the LXX. αὕτη . . . θαυμαστή . . . are feminine by a Hebraism, in which idiom the fem. is used as the neuter, there being no neuter. Meyer takes it as agreeing with κεφ. γωνίας, but surely with the examples in the ref. before us, it is simpler and better to understand the construction as above.

The οἰκοδομοῦντες answer to the husbandmen, and the addition is made in this changed similitude to shew them that though they might reject and kill the Son, yet He would be victorious in the end.

εἰς κεφ. γων.] The corner-stone binds together both walls of the building; so Christ unites Jews and Gentiles in Himself. See the comparison beautifully followed into detail, Eph. ii. 20—22.

On θαυμαστή ἡ ὀφθ. ἡμ., cf. Acts iv. 13, 14. ^{43.} Our Lord here returns

to the parable, and more plainly than ever before announces to them their rejection by God. The ἀμπελῶν is now ἡ βασιλ. r. θ. The ὄχλος here spoken of is not the Gentiles in general, but the Church of the truly faithful,—the ἰθὺς ἀγιον, λαὸς εἰς περιποίησιν of 1 Pet. ii. 9: see Acts xv. 14. ^{44.} A reference to Isa.

viii. 14, 15, and Dan. ii. 44, and a plain identification of the stone there mentioned with that in Pa. cxviii. The stone is the whole kingdom and power of the Messiah

summed up in Himself.

ὁ πεσὼν . . . he that takes offence, that makes it a stone of stumbling, shall be broken: see Luke ii. 34: but on whosoever, as its enemy, it shall come in vengeance, as prophesied in Daniel, λικμήσει αὐτόν, it shall dash him in pieces. Meyer maintains that the meaning of λικμ. is not this, but literally 'shall winnow him,' throw him off as chaff (see ref. Job). But the confusion in the parable thus occasioned is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part: and it is surely far better to understand this result as the work of the falling of the stone, than to apply the words to a part of the operation for which the falling of a stone is so singularly unsuited.

^{45, 46.} All three Evangelists have this addition. St. Mark besides says καὶ ἀφίντες αὐτὸν ἀπῆλθον, answering to our ch. xxii. 22. Supposing Mark's insertion of these words to be in the right place, we have the following parable spoken to the people and disciples: see below.

CHAP. XXII. 1—14.] PARABLE OF THE MARRIAGE OF THE KING'S SON. Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15—24, yet we must not hastily set it down as the same. Many circumstances are entirely different: the locality and oc-

αὐτοῖς παραβολαῖς λέγων ² Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἄνθρωπῳ βασιλεῖ ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ, ³ καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν. ⁴ πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Εἴπατε τοῖς κεκλημένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. ⁵ οἱ δὲ ἀμελήσαντες

z. 27. Esth. v. 12. a ch. xxi. 29 ref. xxi. 12. 3 Kings iv. 22 complet. Tobit xii. 12. b Luke xi. 28. xiv. 12 (14 v. r.) only. 3 Kings c Acts xiv. 12. Heb. ix. 12. x. 4 only. Gen. xxxii. 16. d here only f. Ps. xxi. 13 Symm. σιτιστὺν ἔφαγε e = Luke xv. 23, 27, 30. John x. 10. Acts x. 12. xi. 7. 1 Kings xxv. 11. xxviii. 24. 3 Kings xix. 21. (see Mark xiv. 12.) f 1 Tim. iv. 14. Heb. ii. 2. viii. 9 (2 Pet. i. 12 v. r.) only. Jer. iv. 17. xxxviii. (xxxix.) 23. Wisd. iii. 10. 2 Mac. iv. 14 only.

CHAP. XXII. 1. rec αὐτοῖς bef εν παραβολαῖς, with C rel syr-cu syr arm: om αὐτοῖς Syr mth: txt BDL 1. 33. 69 vulg lat-g, Orig.—om ειπεν αὐτοῖς E.

4. rec ητοιμασα (change to more usual historical tense), with C³X rel Orig: ετοιμον εν-y: txt BC³DL 1. 33.

casion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the enmity of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous, their only penalty, *exclusion*;—here they *maltreat the servants*, and are *utterly destroyed*. This binds the parable in close connexion with that of the wicked husbandmen in the last chapter, and with this period of our Lord's course.

2.] The *householder* of the former parable is the KING here, who *ποιεῖ γάμους* for his Son. γάμοι are not always necessarily 'a marriage,' but any great celebration, as accession to the throne, or coming of age, &c. See Esth. i. 5, LXX. Meyer (in loc.) denies this, but does not refer to the passage of Esther just cited, which to my mind is decisive. Esth. ix. 22 is not satisfactorily explained on his interpretation, viz. that the LXX translate freely and exegetically,—but is another instance in point. Here however the notion of a marriage is *certainly included*; and the interpretation is, *the great marriage supper* (Rev. xix. 9) of the *Son of God*: i. e. His full and complete union to His Bride the Church in glory: which would be to the guests the ultimate result of accepting the invitation. See Eph. v. 25—27. The difficulty, of the *totality of the guests* in this case constituting the *Bride*, may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as

being espoused to their prince. On the whole imagery, cf. Ps. xlv.

3.] These δούλοι are not the prophets, not the same as the servants in ch. xxi. 34, as generally interpreted:—the parable takes up its ground nearly from the conclusion of that former, and is altogether a *New Testament parable*. The office of these δούλοι ("κλήτορες, διπνοκλήτορες, vocatores, invitatores," Webst. and Wilk.) was *καλεῖσαι τοὺς κεκλημένους*, to *summon* those who had been invited, as was customary (see Esth. v. 8 and vi. 14); these being the *Jewish people*, who had been before, by their prophets and covenant, invited. These first δούλοι are then the *first messengers of the Gospel*,—John the Baptist, the Twelve, and the Seventy,—who preached, saying 'The Kingdom of heaven is at hand.' And even our Lord Himself must in some sort be here included, inasmuch as He *μορφήν δούλου λαβὼν*, and preached this same truth, with however the weighty addition of *δεῦτε πρὸς με*.

4.] We now come to a different period of the Evangelic announcement. Now, all is ready: *the sacrifice*, or the meat for the feast, *is slain*. We can hardly help connecting this with the declarations of our Lord in John vi. 51—59, and supposing that this second invitation is the preaching of the Apostles and Evangelists *after the great sacrifice was offered*. That *thus* the slaying of the Lord is not the *doing of the invited*, but is mentioned as *done for the Feast*, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The

g ch. xiii. 8 ref. ^h here only. ⁱ here only. ^j here only. ^k here only. ^l here only. ^m here only. ⁿ here only. ^o here only. ^p here only. ^q here only. ^r here only. ^s here only. ^t here only. ^u here only. ^v here only. ^w here only. ^x here only. ^y here only. ^z here only. ^{aa} here only. ^{ab} here only. ^{ac} here only. ^{ad} here only. ^{ae} here only. ^{af} here only. ^{ag} here only. ^{ah} here only. ^{ai} here only. ^{aj} here only. ^{ak} here only. ^{al} here only. ^{am} here only. ^{an} here only. ^{ao} here only. ^{ap} here only. ^{aq} here only. ^{ar} here only. ^{as} here only. ^{at} here only. ^{au} here only. ^{av} here only. ^{aw} here only. ^{ax} here only. ^{ay} here only. ^{az} here only. ^{ba} here only. ^{bb} here only. ^{bc} here only. ^{bd} here only. ^{be} here only. ^{bf} here only. ^{bg} here only. ^{bh} here only. ^{bi} here only. ^{bj} here only. ^{bk} here only. ^{bl} here only. ^{bm} here only. ^{bn} here only. ^{bo} here only. ^{bp} here only. 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5. rec (for *ος μεν* and *ος δε*) *ο μεν* and *ο δε*, with C⁹X rel Chr: *ος μεν* and *ος δε* D lat-b *ο ο* ff; *h* Iren-lat Lucif: *ο μεν* and *ος δε* C¹: txt BL 1. 69 Orig. (33 defective, but has *ος δε*.) rec (for *επι*) *εις* (*mechanical repetition of former*), with L rel Iren-lat Chr-*h* Op: txt BCD 33. 69 latt Orig, Chr Lucif. for *αυτον, αυτων* D lat-b *ο ο* ff; *h* Iren-lat Lucif.

6. om *αυτον* L Orig, Iren-lat-in-4-mss Eus: ins B(see table) rel &c.

7. rec ins *ακουσας δε* bef *ο βασιλευς*, with 33(appy) al syrr: *ο δε βασ. ακ. 13. 69. 124. 346* vulg lat-ff₁ g₁, *h* copt arm Iren-lat Eus Chr: *και ακουσας ο βασ. ακεινος* C rel lat-f syr Damasc: *εκεινος ο βασ. ακουσας* D, *ille autem & lat-a b ο ο* ff, Lucif: txt BL 1. 22. 118. 209 lat-l Syr copt-ms sah sct. (*It appears from the variety of position, as if ακουσας had been a supplementary gloss, because the king was not present, and εκεινος, insd after ch xviii. 28, or ver 10.*) for *τα στρατευματα, το στρατευμα* D 1. 118. 209. 238 lat-a *b ο &c* syr-cu copt Orig.

8. rec (for *εαν*) *αν*, with DGKLS Orig: txt BC rel Orig.

10. for *εκεινοι, αυτον* D 49 latt(not f) Iren-lat: om arm Chr Lucif. for *οσους*,

discourse of Peter in that chapter is the best commentary on *πᾶντα ἔθνη· δέους εἰς τοὺς γ.* Meyer well remarks that *ἄριστον* is not = *δειπνον*, but is the meal at noon with which the course of marriage festivities began. This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast, which the Church of God now enjoys. As the former parable had an O. T. foundation, so this: viz. Prov. ix. 1 ff. 5, 6.] Two classes are here represented: the *irreligious* and careless people (notice *τὸν ἑαυτοῦ ἀγρόν*, bringing out the selfish spirit), and the *rulers*, who persecuted and slew God's messengers. Stephen, James the brother of John, James the Just, and doubtless other of the Apostles of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through his life, and most probably brought him to his death at last: and the guilt of the death of the Lord abode upon them (ch. xxvii. 25). They repeatedly insulted and scourged the Apostles (see Acts iv. 3; v. 18, 40). 7.] The occurrence of

this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the *substitution of the Gentiles* did not take place till that event.

τὰ στρατ. αὐτοῦ] The Roman armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5; xiii. 6: Jer. xxv. 9: Joel ii. 25.

τὴν πόλιν αὐ.] no longer *His*, but *their* city. Compare *ὁ οἶκος ἑμῶν* ch. xxiii. 38. This is a startling introduction of the *interpretation into the parable*; we knew not before that they had a city.

8-10.] On *οὐκ ἄξιοι* see Acts xiii. 46. ἦσαν, as Bengel,—"præteritum indignos eo magis prætermittit."

διεξοδοι are the places of resort at the meetings of streets, the squares, or confluences of ways. De Wette and Meyer are wrong in saying that they are not in the city, 'for that was destroyed': it is not the city of the murderers, but that in which the feast is supposed to be held, which is spoken of: not Jerusalem, but

"πονηρούς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἄνα-
κειμένων. ¹¹ εἰσελθὼν δὲ ὁ βασιλεὺς ἠθέσασθαι τοὺς
ἄνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα
γάμου ¹² καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθεις ὧδε μὴ
ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφिमώθη. ¹³ τότε ὁ βασι-
λεὺς εἶπεν τοῖς διακόνοις Δῆσαντες αὐτοῦ πόδας καὶ χεῖ-
ρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ

ms. Luke xii. 22. 4 Kings x. 22. s ch. xi. 17 reff. a = ch. viii. 29. xiv. 18. Mark
xi. 8. Acts ix. 31 al. b ver. 24. Mark i. 25 f. iv. 39. 1 Tim. v. 18 (St 1 Cor. ix. 9 v. r., from
Deut. xxv. 4 [only]). 1 Pet. ii. 15 only. c ch. viii. 12 reff.

ους D al vulg lat-f g₁. for γαμος, νυμφων B¹L: txt B¹-marg (sic, from personal
inspection: B¹ has retouched it) CD rel Orig₂ (ο αγαμος C). ins των bef ανακει-
μένων D 69 al.

11. for ουκ, μη C²D al.

12. for ιεηλθ., ηλθεις D lat-b c &c syr-cu Iren-lat Lucif Aug Ambr., for ο, ος D.

13. rec εἶπεν bef ο βασιλευς, with CD rel vas Iren-lat Lucif: txt BL 83. 69 al lat-A.
rec bef εκβαλετε ins apare αυτον και (see below), with C rel lat-f ff₁ syr: om
BL 1. 69 al am(with fuld) lat-g_{1,2} / Syr coptt with arm Orig, Chr Cyr^{ap} Hil, Aug
Op.—apare αυτον ποδων κ. χειρων κ. βαλετε D lat-a b c e ff₂ h syr-cu Iren-lat Hil,
Lucif Donat: tollite eum ligatis pedibus et manibus et mittite eum lat-f f₁ Ambrst Jer
Vict-tun. (The origin of the variations seems to have been, the difficulty presented by
a person bound hand and foot being cast out,—without some expression implying his
being taken up by the hands of others. This has perhaps led to the insertion in rec
and the change of the sentence in D.) for εκβ., βαλετε DH 69 al, mittite latt.

rec om αυτον (see above), with C rel lat-b f: ins BDL 1 latt syrr syr-cu coptt
with arm Iren-lat Orig, Eus Lucif.

God's world. πονηρ. τε κ. αγαθ.]

Both the open sinners and the morally
good together. See ch. xiii. 47, where the
net collects *ἐκ παντός γένους*. Stier re-
marks that we might expect, from ch.
xxi. 31, to find the guest who by and by
is expelled, among the *ἀγαθοί*. ὁ γάμος

is here the feast, not the place where it
was held.

Here, so to speak, the
first act of the parable closes; and here is
the situation of the Church at this day;—
collected out of all the earth, and contain-
ing both bad and good. ἐπλήσθη, as
Meyer well remarks, is emphatic.

11, 12.] This second part of the parable is
in direct reference to the word of pro-
phesy, Zeph. i. 7, 8: cf. especially ver. 8,
καὶ ἔσται ἐν ἡμέρᾳ θυσίας κυρίου καὶ ἐκ-
διήσω . . . ἐπὶ πάντας τοὺς ἐνδιδυμέ-
νους ἐνδύματα ἀλλότρια. The coming of
the King to see his guests is the final and
separating Judgment of the Church, see
ch. xxv. 19,—when that distinction shall
be made, which God's ministers have no
power nor right to make in admissions
into the visible Church. Yet as Trench
remarks (Parables, p. 207), this coming
of the King is not *exclusively* the final
one, but every trying and sifting judg-
ment adumbrates it in some measure.

With regard to the *ἔνδυμα γάμου*, we

must not, I think, make too much of the
usually cited Oriental custom of present-
ing the guests with such garments at
feasts. For (1) it is not distinctly proved
that such a custom existed; the passages
usually quoted (Gen. xiv. 22: Judges xiv.
12: 2 Kings v. 22) are nothing to the
purpose; 2 Kings x. 22 shews that the
worshippers of Baal were provided with
vestments, and *at a feast*: and at the
present day those who are admitted to
the presence of Royalty in the East are
clothed with a *caftan*: but all this does
not make good the assumption: and (2)
even granting it, it is not to be pressed,
as being manifestly not the punctum
salien of this part of the parable. The
guest was bound to provide himself with
this proper habit, out of respect to the
feast and its Author: *how* this was to be
provided, does not *here* appear, but does
elsewhere. The garment is the *imputed*
and *inherent righteousness* of the Lord
Jesus, put on *symbolically* in Baptism
(Gal. iii. 27), and *really* by a true and
living faith (ib. ver. 26),—without which
none can appear before God in His King-
dom of Glory;—Heb. xii. 14: Phil. iii.
7, 8: Eph. iv. 24: Col. iii. 10: Rom.
xiii. 14:—which truth could not be put
forward *here*, but at its subsequent mani-

ἡ δὲ ἀντίγραφος. ²⁰ καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὐτῆ καὶ ἡ ἐπιγραφή; ²¹ λέγουσιν αὐτῷ Καίσαρος. τότε λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. ²² καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι λέγοντες μὴ εἶναι ἡ ἀνάστασις, καὶ ἐπρωώτησαν αὐτὸν λέγοντες Διδάσκαλε, Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ

Acts i. 22 al. (Lam. iii. 68. Zeph. iii. 8.) 2 Mac. vii. 14. xii. 43 only. t ch. xi. 2 read ὁ only in Gospp. Rom. i. 23. Heb. x. i. al. Gen. v. i. v. i. Mark xv. 26 l. only. w Rom. xiii. 7 al. Dent. xxi. 21. x ch. xi. 17 ref. y = Gospp. here &c. l. Luke (ii. 84). xlv. 14. John v. 29 b. xl. 24. 26 only. s Deut. xxv. 8.

20. for 1st καὶ, ο δὲ C: om D lat-δ e ff. 2, 9, 1, 2 h (sah). aft αὐτοῖς add ο ἵς DLZ

33. 69 latt Syr syr-cu copt aeth arm-mss Op. 1. κ. η επιγρ. bef αυτη LZ.

21. om αυτω B lat-g, Syr arm. om ουν D 157 al Scr's k lat-a b c e ff. 1
syr-cu copt aeth arm (Orig, Did) Chr Tert Ambr. ins τω bef καισαρι DKA al
Justin Orig.

23. [απηλθαν, so BD.]

23. rec ins α bef λεγοντες, with L rel syr copt arm, qui dicunt latt: om BDMSZ 1.
33 aeth Orig, Thl.—et dicentes ei Syr syr-cu. (Both variations arose appy from
terms -saidoi of preceding word.)

subjection to (Tiberius) Cæsar, and recognition of that subjection: Pay therefore, He says, that which is Cæsar's to Cæsar, and (not perhaps without reference to the Herodians, but with much deeper reference) that which is God's, to God. These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18: Rom. xiii. 1: 1 Pet. ii. 13, 14: John xix. 11. The second clause comprehends the first, and gives its true foundation: q. d. 'this obedience to Cæsar is but an application of the general principle of obedience to God, of Whom is all power.' The latter clause thus reaches infinitely deeper than the former: just as our Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. *Man is the coinage, and bears the image, of God* (Gen. i. 27): and this image is not lost by the fall (Gen. ix. 6: Acts xvii. 29: James iii. 9. See also notes on Luke xv. 8, 9: and compare Tertull. contr. Marc. iv. 38, p. 463, "Quæ erunt Dei? quæ similia sunt denario Cæsaris, imago scilicet et similitudo ejus. Hominem igitur reddi jubet Creatori, in cujus imagine et similitudine et nomine et materia expressus est"). We owe then *ourselves* to God: and this solemn duty is implied, of giving ourselves to Him, with all that we have and are. The answer also gives them the real reason why they were now under subjection to Cæsar: viz. because they had fallen from their allegiance to God. 'The question

was as if an adulterer were to ask, whether it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier ii. 388.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33.] REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and spirit; consequently the immortality of the soul, as well as the resurrection of the body. This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many Commentators (including Wordsw. on the authority of Jerome) have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged the prophets also, and rejected tradition only (see this abundantly proved by Winer, Realwörterbuch, Sadducæer).

23. λέγ.] In Luke, οὐ ἀντίληγ. = οὐ τινες λέγουσιν Mark. Here, the art. being absent, we must understand that they came, saying that there was no resurrection: i. e. either, in pursuance of their well-known denial of that doctrine,—or, which is more probable, actually saying, maintaining it against our Lord: viz., in shape and manner following.

24. ἀναστ. σὺν ἑρ.] The first-born son of a levitical marriage was reckoned and registered as the son of the deceased brother.

ὑπὸ τοῦ θεοῦ λέγοντος ^{32 P} Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς [θεὸς] νεκρῶν, ἀλλὰ ζώντων. ³³ καὶ ἀκούσαντες οἱ ὄχλοι ἔξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. ³⁴ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, ³⁵ συνήχθησαν ἐπὶ τὸ αὐτό, καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς ³⁶ πειράζων αὐτὸν καὶ λέγων Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ Ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ³⁸ αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολὴ. ³⁹ Δευτέρα δὲ ὅμοια αὐτῇ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. ⁴⁰ ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος ⁴⁰ κρέμαται καὶ οἱ προφῆται.

³² ch. v. 19 al. Lev. iv. 13. a Dan. vi. 5. b John iv. 26, 34. (36;) and Luke x. 27, from 1. c.) c) and Luke x. 27, from 1. c. var. Luke i. 51. Eph. ii. 8 al. Exod. ix. 31. d Lev. xix. 18. e — and w. ὁν, here only. w. δε, Judith viii. 24. (claw. lit. w. εἰς, ch. xviii. 6. [εἰς & acc., and περί, ib. v. r.] gen., Acts v. 30. x. 20. Gal. iii. 12, from Deut. xxi. 23. δε, Acts xxviii. 4. δε, Esak. xxvii. 10. absol. Luke xxiii. 30.) Plat. Legg. viii. p. 831, cf. αὐτὴν κρεμαμένην πάσα ψυχὴ πολέων.

³³ om 4th o DH. om 5th θεος (see || Mk Lw) BDLA 1. 33 latt Syr syr-cu coptt Orig, Eus Chr Damasc Iren-lat Tert Hil, Aug: ins E rel syr (sēth) arm Orig, Chr(but om [not ms-γ] preceding ο θεος).

³⁴ for ἐπὶ τὸ αὐτό, ἐπ' αὐτὸν D lat-b c e ff, syr-cu sēth Hil.

³⁵ om καὶ λέγων (see || Mk) BL 33 vulg lat-e ff, g, i, j l Syr coptt sēth Orig-lat: ins D rel lat-b c f ff, h syr syr-cu. (lat-a def.)

³⁶ ἐν τῷ νόμῳ bef μεγάλη D 122.

³⁷ rec aft ο δε ins ιησους (see || Mk), with E rel syrr sēth arm: aft αὐτῷ (omg ο δε) D latt syr-cu: txt BL 33 coptt Orig-lat. rec (for εἶπεν, with 69(e sil): txt BD rel Scr's mss Bas Thl. om 1st τῇ B rel Clem: ins DKLMSZ. om 2nd τῇ B rel Thl: ins DKLMSZ Clem.

³⁸ rec transp πρώτη and μεγάλη (because πρώτη is the leading predicate, —cf. δευ. below. So also Meyer, and in part, De W.), with E rel lat-f syr arm Aug Op: η πρ. κ. μυ. Δ: txt B D-gr(om η) L(η πρω.) Z 1. 33. 69 latt Syr syr-cu syr-jer coptt sēth Orig-lat, Hil Aug Op.

³⁹ ομοίως, omg δε and αὐτῇ, B. ραντῇ D al Cypr Hil Zeno Oros Op: αὐτῆς Δ Chr Bas. (αὐτῇ B'EFGHKMUV Bas: dative Γ 1. 33. 69 vss.)

⁴⁰ rec καὶ οἱ προφ. κρεμάνται (grammī corrη), with E rel syr coptt arm Clem Orig, Zeno: txt BDLZ 33 latt Syr syr-cu sēth Orig-lat, Hil Tert Cypr.

the past. And notice also (with Bengel), that Abraham's (&c.) body, having had upon it the seal of the covenant, is included in this. Stier (after Lavater) remarks that this is a weighty testimony against the so-called 'sleep of the soul' in the intermediate state. Compare πάντες γὰρ αὐτῷ ζῶσιν Luke xx. 38. Thus the burden of the Law, 'I AM THE LORD THE GOD,' contains in it the seed of immortality and the hope of the resurrection.

34—40.] REPLY CONCERNING THE GREAT COMMANDMENT. Mark xii. 28—34. In the more detailed account of Mark (Luke has a similar incident in another

place, x. 25), this question does not appear as that of one maliciously tempting our Lord: and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord, whichever way He had answered the question. See the notes there. 34.] ἐπὶ τὸ αὐτό is local; not of their purpose.

35. νομικοί] These were Mosaic jurists, whose special province was the interpretation of the Law. γραμματεὺς is a wider term, including them. πειράζων] See above.

38. ποία δευ. πρ.] Not, 'which is the great commandment,'—but which (what kind of a) commandment is great in the

τοῖς μαθηταῖς αὐτοῦ ² λέγων Ἐπὶ τῆς Μωυσέως ^ο καθ-
 ἔδρας ^ρ ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. ³ πάντα
 οὖν ὅσα ἂν ⁴ εἰπωσιν ὑμῖν ποιήσατε καὶ ^τ τηρεῖτε κατὰ δὲ
 τὰ ἔργα αὐτῶν μὴ ποιεῖτε. λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.
⁴ δεσμεύουσιν δὲ ^φ φορτία ^β βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς
 ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ ^δ δακτύλῳ αὐτῶν οὐ
 θέλουσιν ^κ κινῆσαι αὐτά. ⁵ πάντα δὲ τὰ ἔργα αὐτῶν

FG
LM
TA
100.

o ch. xxi. 19 l
only. 1 Kings
xx. 18. Pa.
cvi. 30.
p instr. ch. v. 1
ref.
q = Mark v. 48
al. Exod.
xxiv. 1.
r ch. xix. 17
ref.
s Acts xxii. 4
only. Gen.
xxxvii. 7.
Job xxvi. 8.
t ch. xi. 20
ref.
u ver. 23. Acts

xx. 29. xiv. 7. 2 Cor. x. 10. 1 John v. 3 only. Ps. xxxviii. 4. v Luke xv. 8 only. Judg.
xvi. 5 al. w Mark vii. 23. Luke xi. 20, 46. xvi. 34. John (viii. 6 read) xx. 25, 27 only. Lev.
iv. 6. x ch. xxviii. 30 § 111. Acts xviii. 28. xxi. 30. xxiv. 6. Rev. ii. 5. vi. 14 only. Job xvi. 5.

2. καθέδρας bef μωυσεως D 69 al latt Iren-lat Orig-hom-CI Hil.

3. for αν, εαν Z rel: txt BDF (FKS, e sil) Eus. om υμιν D-gr copt Aug.

rec aft υμιν ins τηρειν (gloss, as ποιειν shews), with E rel lat-f₁ (appy) syrr: ποιειν Γ Orig-lat Chr Damasc Phot: om BDLZ 1 latt syr-cu coptt aeth arm Iren-lat Orig-lat, Eus Hil Ambr Aug Op Gild.

rec τηρειτε κ. ποιειτε (ποιησaris being first altered to ποιειτε for conformity, then transposed for logical accuracy: so Meyer), with E rel latt(a def) syrr syr-cu Iren-lat Hil: ποιειτε (alone) Γ Sc's f¹ Orig-lat, Chr Hil, Augst: τηρει κ. ποιειτε F: ποιειτε κ. τηρειτε D 1. 209 Eus, Damasc: txt BLZ fuld(with forj) syr-jer coptt aeth arm Eus, Damasc Hil.

4. rec (for 1st δε) γαρ (as more suitable), with D¹ rel vulg lat-e f h Iren-lat Chr Hil: om D² Γ al arm: txt BLMA 1. 33 am(with tol) lat-a b c f_{1,2} g_{1,2} l syrr syr-cu coptt Thl Ambr Aug Jer Op.

rec aft βαρια ins καὶ δυσβάστακτα (from Luke xi. 46 ?), with BD rel vulg lat-e f f₁ g_{1,2} l syr sah aeth arm: om L 1. 209 lat-a b e f₂ h Syr syr-cu copt Iren-lat Hil Ambr.

rec (for αυτοι δε τω) τω δε, with E rel latt syr arm: txt BDL 33 Syr syr-cu coptt aeth Iren-lat Ambr Jer Op₁.

Mount, and may be regarded as the solemn close, as that was the opening, of the Lord's public teaching. It divides itself naturally into three parts: (1) introductory description of the Scribes and Pharisees, and contrast to Christ's disciples (vv. 1—12): (2) solemn denunciations of their hypocrisy (vv. 14—33): (3) conclusion, and mournful farewell to the temple and Jerusalem. 2.] *Moses' seat* is the office of judge and lawgiver of the people: see Exod. ii. 13—25: Deut. xvii. 9—13. Our Lord says, 'In so far as the Pharisees and Scribes enforce the law and precepts of Moses, obey them: but imitate not their conduct.'

ἐκάθισαν must not be pressed too strongly, as conveying blame,—*have seated themselves*—it is merely stated here as a *matter of fact*. Vv. 8, 10 however apply to their *leadership* as well as their faults; and declare that among Christians there are to be none sitting on the seat of Christ. 3.

πάντα οὖν ὅσα ἔν] The οὖν here is very significant:—*because they sit on Moses' seat*: and this clears the meaning, and shews it to be, 'all things which they, as successors of Moses, out of his law, command you to observe, do'; there being a distinction between their lawful teaching

as expounders of the law, and their frivolous traditions superadded thereto, and blamed below.

ποιήσατε, do, as occasion arises. τηρεῖτε, observe, having respect to them as a constant rule of conduct. The present binds on the habitual practice to the mere momentary act of the *aorist*. 4.] The warning was, *imitate* them not—for they do not themselves what they enjoin on others. And this verse must be strictly connected with ver. 3. The φορτία then are not, as so often misinterpreted (even by Olshausen, i. 834), *human traditions* and observances, but the *severity of the law*, which they enforce on others, but do not observe (see Rom. ii. 21—23): answering to the βαπτισμα τοῦ νόμου of ver. 23. The irksomeness and unbecomableness of these rites did not belong to the Law in itself, as rightly explained, but were created by the rigour and ritualism of these men, who followed the letter and lost the spirit: 'omnem operam impendebant (says Grotius) ritibus urgendis et ampliandis.'

τῷ δακτύλῳ, not αὐτῶν: the emphasis is not on the pronoun, but on the δακτύλῳ. As a general rule, when the pron. is simply reflexive, the smooth breathing should always be printed. 5—7.] But what-

γ ch. vi. 1 al. ^{Jer. xxxiv.} (xxvii.) 10. ^{21.} (xxviii.) 10. ^{10.} ^{a 2 Cor. vi. 11.} ^{18 only.} ^{11.} ^{Jer. xxviii.} (11.) 58. ^{b here only t.} ^{c Luke i. 40.} ^{58.} ^{Acta v.} ^{13.} ^{x. 40.} ^{xix. 17.} ^{2 Cor. x. 15.} ^{Phil. i. 20 only.} ^{— 1 Kings ii.} ^{21.} ^{Dan. iv.} ^{8 (11) Theod.} ^{d ch. ix. 20} ^{1 L. xiv. 36} ^{1 only.} ^{Nam. xv. 28 al.} ^{e — 1 L. ch. vi. 5.} ^{f 1. Luke (xi. 43 v. r.) xiv.} ^{g 1. Luke xi. 43 only t.} ^{h 1. Luke i. 29, 41, 43.} ^{1 Cor. xvi. 22.} ^{Col. iv. 18.} ^{2 Thess.} ^{iil. 17 only t.} ^{1 constr. ch. vi. 5.} ^{Isa. lvi. 10.} ^{k ch. xxvi. 26, 40.} ^{Mark ix. 5.} ^{xi. 21.} ^{xiv.} ^{45 (bis).} ^{not in Luke.} ^{John i. 20, 50 al⁶ only t.} ^(-βουσι, Mark x. 51.) ^{1 — 4 Kings ii. 12.} ^{vi. 21.} ^{m ch. v. 48 refl.}

ποιουσιν ἵπρὸς τὸ ἑαθῆναι τοῖς ἀνθρώποις. ἡπλα- BDEI
HKI
SUV
1. 33.
τύνουσιν γὰρ τὰ β φυλακτήρια αὐτῶν, καὶ ἑμεγαλύνουσιν
τὰ ἑκράσπεδα, ἑ φιλοῦσιν δὲ τὴν ἑ πρωτοκλισίαν ἐν τοῖς
δείπνοις, καὶ τὰς ἑ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,
7 καὶ τοὺς ἑ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ ἑ καλεῖσθαι
ὑπὸ τῶν ἀνθρώπων ἑ ῥαββὶ [ῥαββί]. ἑ ὑμεῖς δὲ μὴ
κληθῆτε ἑ ῥαββί: εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος,
πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. ἑ καὶ ἑ πατέρα μὴ καλέσητε
ὑμῶν ἐπὶ τῆς ἡς: εἰς γὰρ ἐστὶν ὁ ἑ πατὴρ ὑμῶν ὁ

5. rec δέ, with E rel syr-cu: om arm: γαρ BDL X-comm 1. 33. 69 latt syrr coptt Chr Damasc. rec aft κρασπεδα ins των ιματιων αυτων (*interpolation from such places as ch ix. 20, xiv. 36*), with E rel gat(with mm) lat-f ff, h syrr syr-cu

copt arm Chr Op, Orig-lat; των ιματιων LA: om BD X-comm 1 latt Op.

6. rec (for εἰ) γε (*correct as more suitable copula; but Matth never uses it*), with E rel: om Γ arm Cypr: txt BDKLA 1. 69 latt syr coptt Hil. τας πρωτοκλισιας

L(Treg, expr) 1. 33 vulg lat-a c f ff, g, h D-lat syrr syr-cu copt æth arm Bas Hil Op: r. πρωτοκλισιασιν Γ rel: txt BDEKMSU lat-b e ff, Cypr.

7. om 2nd ραββί BLA 1. 33(appy) latt Syr coptt æth Chr Cyr Op. (*The om was easy, and the fact of the reduplication not occurring below, seems to testify to its genuineness here.*)

8. rec (for διδάσκαλος) καθηγητης (*mechanical alteration from below, ver 10*), with DL rel: txt BU 33 lat-a b c Syr syr-jer copt Orig Eus Chr. rec adds ο χριστος,

with E rel syr-cu syr-with-ast; χριστος HU: om BDE² L 1. 33(appy) latt Syr syr-ma syr-jer coptt æth arm Bas Chr Thl Cypr.

9. for υμεις, υμιν D(υμειν) latt Syr sah arm Clem Cypr Aug Opt Op. υμων bef ο πατηρ BU 33 al. rec (for ουρανιος) εν τοις ουρανοις (ο ουις επι της ης),

with E rel latt Clem Orig Tert; εν ουρανοις DA 1 al: txt BL 33. 69 æth arm.

ever they do perform, has but one motive. φυλακ.] Hgb. Tephillin, were

strips of parchment with certain passages of Scripture, viz. Exod. xiii. 11—16 and 1—10: Deut. xi. 13—21; vi. 4—9, written on them, and worn on the forehead between the eyes, on the left side next the heart, and on the left arm. The name in the text was given because they were considered as charms. They appear not to have been worn till after the captivity; and are still in use among the rabbinical Jews. Their use appears to have arisen from a superstitious interpretation of Exod. xiii. 9: Deut. vi. 8, 9. See Joseph. Antt. iv. 8. 13. The fringes were commanded to be worn for a memorial, Num. xv. 38. See note on ch. ix. 20.

6, 7.] See Mark xvi. 38, 39: Luke xx. 46, 47. On πρωτ. εν τοις δαλ. see Luke xiv. 7.

8—10.] The prohibition is against loving, and in any religious matter, using such titles, signifying dominion over the faith of others. It must be understood in the spirit and not in the letter. Paul calls Timotheus his 'son' in

the faith, 1 Tim. i. 2, and exhorts the Corinthians (1 Cor. xi. 1) to be followers of him as he of Christ. To understand and follow such commands in the slavery of the letter, is to fall into the very Pharisæism against which our Lord is uttering the caution. See (e.g.) Barnes's note here.

ῥαββί = רַבִּי my master: an expression used, and reduplicated as here, by scholars to their masters, who were never called by their own name by their scholars. So the Lord says, John xiii. 13, ὑμεις φωνειτε με Ὁ διδάσκαλος κ. ὁ κύριος, καὶ καλῶς ληγετε, ἐγὼ γάρ. See Schöttgen, Hor. Heb. ii. 900. The Teacher is probably not *Christ*, as supplied here in the rec., but the Holy Spirit (see John xiv. 26: Jer. xxxi. 33, 34: Ezek. xxxvi. 26, 27), only *not here named*, because this promise was only given in private to *the disciples*. If this be so, we have God, in His Trinity, here declared to us as the only Father, Master, and Teacher of Christians; their πατήρ, καθηγητής (= ὁδηγός τυφλῶν Rom. ii. 19), and διδάσκαλος—the only One, in all these relations, on

οὐράνιος. ¹⁰ μὴδὲ κληθῆται καθηγῆται, ὅτι καθηγῆτης ὡμῶν ἐστὶν εἰς ὁ χριστός. ¹¹ ὁ δὲ μείζων ὡμῶν ἐστὶν ὡμῶν διάκονος. ¹² ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται. ¹³ οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσέρχομένους ἀφίετε εἰσελθεῖν. ¹⁴ οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν

10. rec *us* γὰρ ὡμῶν ἐστὶν ὁ καθηγῆτης (corrⁿ of order from ver 8), with E rel lat^f syrr copt (appy) æth: (scr. bef *um*. Δ 1: om ο bef καθ. U: om *um*. K al: *um*. aft καθ. 69:) txt BDGL 33 lat-(a b) c ff^{1,2} g^{1,2} h l Ambr Op. (D-gr vulg &c εἰς bef ἐστὶν: lat- a o D-lat arm om εἰς.)

11. om δὲ D latt Hil Op.

[12.] rec *ins* οὐαὶ ὑμῖν γρ. κ. φαρ. υποκρ., οἱ κατεσθίετε τὰς οικίας τῶν χηρῶν, κ. προφασί μακρὰ προσευχομένοι· δια τοῦτο ληψέσθε περισσοτέρον κριμα (from Mark xii. 40, Luke xx. 47: this is further shewn by οἱ κατεσθίετε being conformed to the other *vs* here, and προφ. μ. προσευχομένοι being carelessly left as in Mark)—Steph, bef ver 14, with E rel lat^f syrr copt æth Chr Damasc Op—elz, aft ver 14, with 69 al vulg lat-b c ff, h syr-cu Hil (for numerous other variations see Lachm and Scholz): om BDL Z(appy) 1. 33 am(with em forj fuld gat harl mm) lat- a o ff^{1,2} g^{1,2} copt-mss sah-mnt arm Orig(calls ver 15 δεύτερον ταλαισμένον) Eus-canon (appy) Jer.

14. Steph om δε, with E rel lat^f h syrr syr-cu copt-ms æth arm Orig-lat Eus Hil: *ins* BDL 1 latt copt.

whom they can rest or depend. They are all *brothers*: all substantially equal—*none by office or precedence nearer to God than another; none standing between his brother and God.* 'And the duty of all Christian teachers is to bring their hearers to the confession of the Samaritans in John iv. 42: ἐνταῦθα διὰ τὴν σὴν λαλίαν πιστεύουσιν αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.' (Olshausen, Christus der einigē Erlöser, p. 10, cited by Stier, ii. 444.)

πατέρα μὴ κ. ἡμ., name not any Father of you on earth: no 'Abba' or 'Papa' (see the account of the funeral of John Wesley, Coke and More's Life, p. 441, and the opening of the Author's dedication of the book).

11.] It may serve to shew us how little the letter of a precept has to do with its true observance, if we reflect that he who of all the Heads of sects has most notably violated this whole command, and caused others to do so, calls himself '*servus servorum Dei*.'

12.] This often-repeated saying points here not only to the universal character of God's dealings, but to the speedy

humiliation of the lofty Pharisees; and as such finds a most striking parallel in Ezek. xxi. 26, 27.

14.] In Luke xi. 52 it is added ἤρατε τὴν κλειδα τῆς γνώσεως—the Key being, not the Key of, i. e. admitting to, Knowledge, but the Knowledge itself, the true simple interpretation of Scripture which would have admitted them, and caused them to admit others, into the Kingdom of Heaven by the recognition of Him of whom the Scriptures testify; whereas now by their perverse interpretations they had shut out both themselves and others from it. See a notable instance of this latter in John ix. 24. They shut the door as it were in men's faces who were entering. On the interpolated ver. 13, see notes in Mark (xii. 40).

15.] And with all this betrayal of your trust as οἱ διδασκαλοὶ τοῦ Ἰσραὴλ (John iii. 10), as if all your work at home were done, ye περιάγετε τ. θ. κ.τ.λ. This was their work of supererogation—not commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favour-

x oh. xii. 10^{xx} ξηρὰν ποιῆσαι ἓνα ὃ προσήλυτον, καὶ ὅταν γένηται,
 ref. — al.
 above(x). Mir.
 xxxvii. 3 al.
 vi. 6. xiii. 43
 only. Exod.
 xii. 48, 49.
 Lev. xvii. 8
 al.
 e oh. viii. 12.
 1 Kings xx.
 31.
 a oh. v. 22 ref.
 b 1 Tim. v. 17.
 Rev. xviii. 6
 his only.
 Isa. xl. 2.
 comp., here
 only t.
 o oh. xv. 14
 ref.
 d oh. v. 34
 ref. v. 1v.
 1 Kings xx.
 43.
 e — John viii.
 54. 1 Cor.
 vii. 10. xiii.
 2. 2 Cor. xii. j
 11.
 f absol., here
 only. Isa. xiv. 2. see Luke xi. 4.
 τίς κτῆσις (of two) δικαία ἐστί; Xca. Cyr. l. 3. 17.
 87 al. fr. i ver. 35. ch. v. 23, 24. Luke i. 11. xi. 51. 1 Cor. ix. 13 al. Gen. ii. 3. xxix.
 j constr., Luke xiii. 4. Acts i. 19. ii. 9, 14 al³. Rev. (xii. 12 v. r.) xvii. 2 only. Ps. cxxxi. 21 al. fr.

15. ινα ποιησῃς D latt.
 16. om oi D¹.
 17. τι γὰρ μεῖζον Z latt.—μεῖζω D. rec (for ἀγίαςας) ἀγιάζων (as more sim-
 ple, and used in ver 19), with CL rel latt: txt BDZ.
 18. rec εαν, with E rel: txt BCDFKL 33. 69. (Z def.) [vv. 18—27 lat-b def.]
 19. rec bef τυφλοὶ ins μωροὶ καὶ (from ver 17: no reason could be assigned for its
 omission, if genuine), with BC rel lat-c f syrr copt sah-mnt arm Orig-lat: om DLZ 1
 vulg lat-a e ff_{1,2} g_{1,2} h l syr-cu copt-mss eth. μεῖζω D.
 20. for ἐπάνω, ἐπ' Z (appy).
 21. rec κατοικῶντι, with BH 69 (S 1, e sil) latt syr eth arm: txt CDZ rel
 Damasc.

ing and often attending their worship—but of the *proselytes of righteousness*, so called, who by persuasion of the Pharisees, took on them the whole Jewish law and its observances. These were rare—and it was to the credit of our nature that they were. For what could such a proselyte, made by such teachers, become? A disciple of hypocrisy merely—neither a sincere heathen nor a sincere Jew—doubly the child of hell—condemned by the religion which he had left—condemned again by that which he had taken. The expression διπλότερον ὑμῶν occurs in the same connexion, and probably in allusion to this passage, in Justin Martyr, Tryph., § 122, p. 215, οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ.

16—22.] The Lord forbade all swearing to His own disciples, ch. v. 34; and by the very same reasoning—because every oath is really and eventually an oath by God—shews these Pharisees the validity and solemnity of every oath. “This subterfuge became notorious at Rome. ‘Ecce negas, juraque mihi per templa Tonantis;

Non credo: jura, verpe, per Anchialum’ = am chai aloh (as God liveth). Martial xi. 94” (F. M.). The gold here is probably not the ornamental gold, but the Corban—the sacred treasure. (This Meyer doubts, because the question here is not of *oaths*. But in the absence of any examples of an oath by the gold of the temple, it is just as likely as the other interpretation.) They were fools and blind, not to know and see, that no inanimate thing can witness an oath, but that all these things are called in to do so because of sanctity belonging to them, of which God is the primary source—the order likewise of the things hallowed, being, in their foolish estimate of them, reversed: for the gold must be less than the temple which hallowes it, and the gift than the altar—not as if this were of any real consequence, except to shew their folly—for vv. 20—22, every oath is really an oath by God. But these men were servants only of the temple (ὁ οἶκος ὑμῶν, ver. 38) and the altar, and had forgotten God. ἀφείλε, is bound (see Exod. xxix. 37). κατοικῶντι (not sar-

ἁ ὁμνύει ἐν τῷ ἱ θρόνῳ τοῦ θεοῦ, καὶ ἐν τῷ ἱ καθήμενῳ ἑπάνω αὐτοῦ. 23 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἁ ἀποδεκατοῦτε τὸ ἁ ἥδυσσμον καὶ τὸ ἁ ἄνη-
 θον καὶ τὸ ἁ κύμινον, καὶ ἁ ἀφήκατε τὰ ἁ βαρύτερα τοῦ ἁ νόμου, τὴν ἁ κρίσιν καὶ τὸ ἁ ἔλεος καὶ τὴν ἁ πίστιν· ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ ἁ ἀφεῖναι. 24 ἁ ὁδηγοὶ τυφλοί, ἁ διυλίζοντες τὸν ἁ κώνωπα, τὴν δὲ ἁ κάμηλον ἁ καταπί-
 ροντες. 25 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἁ καθαρίζετε τὸ ἁ ἔξωθεν τοῦ ποτηρίου καὶ τῆς ἁ παροψί-
 δος, ἁ ἔσωθεν δὲ ἁ γέμουσιν ἐξ ἁ ἀρπαγῆς καὶ ἁ ἀκρασίας.

q = Mark vii. 2. Luke xi. 48 al. r = 2 Cor. x. 10. Acts xxv. 7. (ver. 4 revf.)
 t = Rom. iii. 2. Tit. ii. 10. Prov. xii. 23. s here only. Amos vi. 5 only.
 w here only t. (-vion, Judith x. 31.) x ch. xix. 24 revf. y 1 Cor. xv. 24, from Isa. xlv.
 2. 2 Cor. ii. 7. v. 4. Heb. xi. 30. 1 Pet. v. 8. Rev. xii. 16 only. Num. xvi. 32. z Mark vii.
 19 al. 2. a here (and ver. 26 v. r.) only t. b ver. 27. Rev. iv. 8. c w. 26.
 here only. see Rev. viii. b. w. gen. ver. 27 revf. d Luke xi. 20. Heb. x. 34 only. Isa. lili. 14.
 1 Cor. vii. 5 only t. (-vty, 2 Tim. iii. 2.)

23. ἀρχαί B¹. rec τον ελσον, with C rel (το M): txt BDL 33 Chr Epiph Cyr.
 rec om δε, with D rel vulg lat-c ff_{1,2} g_{1,2} arm Lucif: ins BCKLMD 33 lat-
 a & D-lat syrr syr-cu copt æth Orig-lat Chr-η. rec αφιεναι, with CD rel:
 txt BL.

24. rec aft τυφλοι ins οι, with CD² rel (οι διυλίζοντα C¹) syrr syr-cu. for την,
 τον D.

25. ελω D X-comm Clem Chr-γ (and Fd's mas exc x). om εξ (as unnecessary),
 CD X-comm latt copt arm Chr: ins B rel. for ακρασίας, αδικίας (gloss on
 unusual word, as is shown by the variations below) C rel lat-f Syr Chr Thl Euthym
 Op Promiss: αερ. κ. αδικ. syr-w-ast: ακαθαρσίας vulg lat-f₁ g_{1,2} l coptt Clem:
 πλεονείας M Chr-M¹: αδικ. κ. πλειον. æth: πονηρίας al: txt BDLA 1. 33. 69 lat-a o
 f, & syr arm.

οικουόντι) is remarkable: God did not then dwell in the Temple, nor had He done so since the Captivity. [This may perhaps be so: but grammatically it is hardly probable. Rather should I say now, with Meyer, that the aor. refers to the one definite act by which God took possession of the temple as His dwelling-place on its dedication by Solomon: without any allusion to present circumstances. 1862.] 23, 24.] It was doubtful, whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In the threefold enumeration, our Lord refers to Micah vi. 8 (see also Hosea xii. 6)—where to do justly, to love mercy, and to walk humbly with God, are described as being better than all offerings. ταῦτα—these last, are the great points on which your exertions should have (ιδε, oportebat) been spent—and then, if for the sake of these they be observed, the others should not be neglected. Stier gives an instance of this,

in (Scripture) philology, which if it be applied in subjection to a worthy appreciation of the sense and spirit of the Writer, may profitably descend to the minutest details: but if the philologist begin and end with his 'micrology,' he incurs the μωροὶ καὶ τυφλοὶ of the Pharisees (ii. 515, edn. 1). διυλίζοντες τ. κ.] The straining the gnat, is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully, that they might not violate Levit. xi. 20, 23, 41, 42 (and, it might be added, Levit. xvii. 10—14). The "strain at a gnat" in our present auth. vers. for "strain out a gnat" of the earlier English vss., seems not to have been a mistake, as sometimes supposed, but a deliberate alteration, meaning, "strain [out the wine] at [the occurrence of] a gnat." τὸν and τὴν indicate reference to a proverb or fable. The camel is not only opposed, as of immense size, but is also joined with the other, as being equally unclean. 25—28.] This voo is founded not on a literally, but a typically denoted practice of the Pharisees.

τ— here (Luke 26 xvil. 21) only. Pa. cil. 10. h here only t. h here only t. (-μοις, Mark vii. 8, 13.) i Matt. only (ch. xxv. 61, &c. xxviii. 1), &c. Rom. iii. 13, from Pa. v. 9. (-φῶ, ch. xxvii. 7 only.) k Acts xxiii. 3 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only. l— ch. vii. 15 ref. m Acts iii. 2, 10. Rom. x. 15 only. 3 Kings i. 6. n ver. 25. Rev. iv. 8. o w. gen., Luke xii. 30. Rom. iii. 14, from Pa. x. 23 (7). Rev. iv. 8, v. 8 ap. Gen. xxvii. 25. acc., Rev. xvii. 3, 4. p Lake xxiv. 29 ref. q Gosp., here only. claw. Paul only, Rom. i. 24 al. fr. Lev. v. 3 al. r Prov. xxi. 2. s John xii. 26 (1st) ref. t Mark xii. 15. Luke xii. 1. Gal. ii. 15. 1 Tim. iv. 2. (James v. 12 v. r.) 1 Pet. ii. 1 only t. 2 Mac. vi. 25 only. u ch. vii. 23. 3 Cor. vi. 14. Heb. i. 9 (from Pa. xiv. 7 vat.) al. Gen. xii. 13. v ch. vii. 24, 26 al. fr. 1 Mac. xiii. 27. w ch. xii. 44 l. 1 Pet. iii. 5 al. Eeck. xxiii. 41. x ch. viii. 28 al. fr. Gen. xxiii. 6, 9. Eph. ii. 8. a Gosp., Luke v. 10 only. 1 Cor. x. 18, 20. Heb. x. 33 al. Isa. i. 23. b constr., Luke iv. 22. John iii. 26, 28. v. 33. Gal. iv. 15 al. Gen. xliii. 3 vat. c 2nd pers., ch. iii. 9 ref. d ver. 35. ch. v. 21. xii. 18 j and Rom. xiii. 9, from 2nd. xx. 15 (15), or Deut. v. 17. Jam. ii. 11. iv. 2. v. 6 only.

26. rec aft ποτηριον add και της παροψιδος (repetition from ver 25), with BC rel vulg lat-c Orig-lat: om D 1. 209 lat-a e Iren-lat Clem Chr. for εκρος, εξωθεν D Clem. rec αυτων (to wit the inn of κ. της παροψ. above), with C rel syrr copt arm: om X-comm vulg lat-c D-lat Iren-lat Clem Orig-lat Chr: txt B'D'E 1. 69 lat-a e 2th hom-Cl.

27. ομοιζετε (see varr readd in Matt xxvi. 73, Mk xiv. 70) B 1. for οτ. εἰ. μ. φ. ωρ., &c., εξωθεν ο ταφος φαίνεται ωραιος, εσ. δ. γμεν D Iren-lat Clem.

28. rec μεστοι bef εστε (for euphony), with X rel latt Iren-lat Lucif: txt BCDL 33. 69.

30. rec (for ημεθα) ημεν (twice), with KM'SU 1 Orig Chr: txt BCD rel Orig-ms Cyr. rec κοινωνοι bef αυτων, with C rel latt Orig: txt BD 1. 69 Chr.

Our Lord, in the ever-deepening denunciation of His discourse, has now arrived at the delineation of their *whole* character and practices by a parabolic similitude. γέμουσιν εἰς] not, 'are filled by' (Dr. Burton), but, are full of: נָמַלְוּ in Hebrew. The straining out of the gnat is a cleansing pertaining to the εξωθεν, as compared with the inner composition of the wine itself, of which the cup is full: see Rev. xviii. 3. [Iva γίν.] The exterior is not in reality pure when the interior is foul: it is not 'a clean cup,' unless both exterior and interior be clean: 'alias enim illa mundities externa non est mundities.' Bengel. Observe, the emphasis is on γίνηται: "that its exterior also may not appear to be, but really become, pure." τάφ. κενον.] The Jews used once a year (on the fifteenth of the month Adar) to whitewash the spots

where graves were, that persons might not be liable to uncleanness by passing over them (see Num. xix. 16). This goes to the root of the mischief at once: 'your heart is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell. And your religion is but the whitewash—hardly akin-deep.'

29—33.] The guilt resting on these present Pharisees, from being the last in a progressive series of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of continuity with their fathers' wickedness. See, as clearly setting forth this view, Luke xi.

ὁμοίως ὁ πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ³³ ὅφεις ἡ γεννήματα ἡ ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς ἡ γεννῆς; ³⁴ διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν, ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα

^h ch. iii. 7 (ref.). ⁱ — John v. 24, 26. ^{hoh} x. 27. ² Pet. ii. 4 al. ^{isa} lili. 8. ^k ch. v. 22 ref. ^l ch. xxi. 34. ^{jer} xxv. 4. ^m — ch. xlii. 82 ref. ⁿ Luke xi. 49. ^{xxi} 16. ³ John 4 al. ^o Kings x. 23 var. ^p — Acts xxi. 11. ^q John xlii. 4 al. ^r — var. 30. ^{Gen} ix. 6, d. iv. 10.

³³. πληρώσατε B¹ lat-e: πληρώσατε DH al (both corrupt, the imperative not being understood): txt B⁷C rel Orig Eus.

³⁴. om ἐγω D 33 al Iren-lat, Orig, Chr Phot Lucif. αποστέλλω D-gr 33 al copt Orig, Chr: txt BC rel lat syr eth arm Iren-lat, Orig Lucif. om προς υμᾶς D ev-y. rec ins καὶ bef lat εξ αυτων, with CD rel latt syr-w-ob copt eth arm-mss Iren-lat Orig Lucif: om BMA 1. 33. 69 am(with fuld harl!) lat-e Syr arm Orig, αποκτενεῖτε D. om κ. εξ αυτ. μαστ. εν τ. συν. υμ. D lat-a Iren-lat Lucif.

47, 48. '(Sit licet divus, dummodo non vivus). Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure (Acts vii. 52).' Stier (ii. 453). Again notice the emphasis, which is now markedly on οἱοι; thus bringing out that relation in all its fulness and consequences.

πληρώσατε, imper., all ye also (as well as they) the measure (of iniquity) of your fathers.

Ver. 33 repeats almost verbatim the first denunciation of the Baptist—in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole preaching of repentance had now been expended. One weighty difference however there is: then it was, *τίς ἐπέδειξεν ὑμῖν φυγεῖν*; the wonder was, *how they bethought themselves of escaping*—now, *πῶς φύγητε*; *how shall ye escape*! On ὅφεις, see Rev. xii. 9. ³⁴.] From the similar place in the former discourse (Luke xi. 49, see notes there) it would appear that the διὰ τοῦτο refers to the whole last denunciation: 'quæ cum ita sint'—'since ye are bent upon filling up the iniquities of your fathers, in God's inscrutable purposes ye shall go on rejecting His messengers.' Notice the difference between ἡ σοφία τοῦ θ. in Luke xi. 49, and ἐγώ, with its emphasis here. These words are no where written in Scripture, nor is it necessary to suppose that to be our Lord's meaning. He speaks this as Head of His Church, of

those whom He was about to send: see Acts xiii. 1: 1 Cor. xii. 8: Eph. iii. 5. He cannot, as some (Olah.) think, include *Himself* among those whom He sends—the Jews may have crucified many Christian teachers before the destruction of Jerusalem. And see Euseb. H. E. iii. 32, where he relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan. The καὶ takes out the σταυρώσετε, the special, from the ἀποκτενεῖτε, the general; with, of course, somewhat of emphasis. The προφῆται were the Apostles, who, in relation to the Jews, were such—the σοφοί, Stephen and such like, men full of the Holy Ghost—the γραμματεῖς, Apollos, Paul (who indeed was all of these together), and such.

On μαστ. ἐν τ. συν. κ.ρ.α. see Acts v. 40; xxii. 19; xxvi. 11. ³⁵.] ὅπως, not 'in such a way that' (?), as Webst. and Wilk.: but strictly 'in order that.'

αἷμα δίκ. or ἀθῶον is a common expression in the O. T. See 4 Kings xxi. 16; xxiv. 4: Jer. xxxiii. (xxvi.) 15; and more especially Lam. iv. 13, which perhaps our Lord referred to in speaking this.

πᾶν αἷ.] Thus in Babylon, Rev. xviii. 24, is found the blood of all that were slain upon the earth. Every such signal judgment is the judgment for a series of long-crying crimes—and these judgments do not exhaust God's anger, Isa. ix. 12, 17, 21.

The murder of Abel was the first in the strife between unrighteousness and holiness, and as these Jews represent, in their conduct both in former times and now, the murderer of the first, they must bear

· s ch. xxvi. 28 δίκαιον ἔκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος BC
 i Mk. L. Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα- GI
 Luke xi. 50. χίου, ὃν ἔφονεύσατε ἑμεταξὺ τοῦ νοσού καὶ τοῦ ἑθυσιασ- MI
 Acts xii. 20. τηρίου. 36 ἄμην λέγω ὑμῖν [ὅτι] ἤξει πάντα ταῦτα XA
 Gen. ix. 6. χίου, ὃν ἔφονεύσατε ἑμεταξὺ τοῦ νοσού καὶ τοῦ ἑθυσιασ-
 t ver. 31 ref. τηρίου. 36 ἄμην λέγω ὑμῖν [ὅτι] ἤξει πάντα ταῦτα
 u = i Luke xi. 51. Acts xii. 20. χίου, ὃν ἔφονεύσατε ἑμεταξὺ τοῦ νοσού καὶ τοῦ ἑθυσιασ-
 6 r. (Wind. xvi. 10 a12) τηρίου. 36 ἄμην λέγω ὑμῖν [ὅτι] ἤξει πάντα ταῦτα
 v vv. 18, 20. ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ Ἱερουσαλὴμ ἡ
 ref. ἀποκτείνουσα τοὺς προφῆτας καὶ ἑλιθοβολοῦσα τοὺς
 w ch. v. 18 ἀπεσταλμένους ἑμοὺς αὐτὴν, ποσάκις ἠθέλησα ἐπι-
 ref. ἑμεταξὺ τοῦ νοσού καὶ τοῦ ἑθυσιασ-
 x w. i. i. Luke xix. 48. ἀπεσταλμένους ἑμοὺς αὐτὴν, ποσάκις ἠθέλησα ἐπι-
 Rev. iii. 8. ἑμεταξὺ τοῦ νοσού καὶ τοῦ ἑθυσιασ-
 bis. Jer. ii. 8. ἡκαὶ ἐπὶ ἑσέινους οἰκίαν, Demosth. p. 624. γ ch. xxi. 35 ref. s = Luke i. 45 (7). xiii.
 24. Rev. xviii. 24. Isa. xlii. 16 Heb. a ch. xviii. 21. Luke xlii. 34 only. 2 Chron. xviii. 15. Ps.
 lxxvii. 40. Sir. xx. 17 only. b ch. xxiv. 31 i Mk. Mark i. 33. Luke xlii. 1. xlii. 34 only. 2 Chron. xx. 36.

35. aft. εως ins an C² M-marg 33. 69. rec εκχυνόμενον, with B (see table)
 L rel 69 Orig: txt CDGUA 1. 33. om 1st του DL 33 ev-y Eus. om 2nd
 του D 33. om υιον βαραχιου N ev-6-13 Eus (but Iren Orig have it): "In
 Evangelio quo utuntur Nazareni, pro filio Barachias, *filium Joiada* reperimus scriptum"
 (Jer in loc).

36. rec om ori (see Luke xi. 51), with BDL 1 latt sēth arm Iren-lat Lucif: ins C rel
 lat-syrr Orig Chr Thl. rec ταυτα bef παντα, with C D-gr LMS X-comm latt
 copt Orig Lucif: txt B rel Iren-lat.

37. αποκτείνουσα CGK al Thdrt-ms: -νουσα Δ 33. 69 al Thl: txt BD rel Clem
 Orig. Eus. for αυτην, σε D arm. (ad te missi sunt latt Iren-lat Orig-lat, Cyp
 Hil.) rec επισυναγει bef ορνις, with C rel: txt BDKL 1. 33. 69 latt copt Clem

the vengeance of the whole in God's day of wrath. Who Zacharias son of Barachias is has been much disputed. We may conclude with certainty that it cannot be (as Aug. and Greswell suppose) a future Zacharias, mentioned by Josephus, B. J. iv. 5. 4, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for our Lord evidently speaks of an event *past*, and never *prophesies* in this manner elsewhere. Origen has preserved a tradition (in Matth. Comm. Series, 24, vol. iii. p. 846), that Zacharias father of John the Baptist was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see Lightfoot in loc., and note on Luke xi. 49) it is Zacharias the son of Jehoiada, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity. υἱοῦ βαραχιου does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as Zacharias the prophet was son of Barachiah, see Zech. i. 1: a circumstance suppressed by Dr. Wordsworth in his elaborate account of the mystical reason of the patronymic being used here, as "signifying Son of the Blessed, which was a name of Christ Himself." See his note. μετ. τ. v. κ. τ. θ.] He was killed in the *priests' court*, where the

altar of burnt-offerings was. On ver. 36, see note on ch. xxiv. 34. It is no objection to the interpretation there maintained, that the *whole period* of the Jewish course of crime is not filled up by it: the *death of Abel* can by no explanation be brought within its limits or responsibility; and our Lord's saying reaches far deeper than a mere announcement of their responsibility for what *they themselves had done*. The Jews stood in the *central point of God's dealings with men*; and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath. Our Lord mentions *this last murder*, not as being the *last* even before His own day, but *because it was connected specially with the cry of the dying man*, 'The Lord look upon it and require it.' Compare Genesis iv. 10. This death of Zacharias was the *last* in the arrangement of the Hebrew Canon of the O. T., though *chronologically* that of Urijah, Jer. xxvi. 23, was later. 37.] These words were before spoken by our Lord, Luke xlii. 34: see notes there. On the construction of αυτην, see ref. ποσάκις ἄθ. must be understood of all the messages of repentance and mercy sent by the prophets, for our Lord's words embrace the whole time comprised in the historic survey of ver. 35, as well as His own ministry. On the similitude, see Deut. xxxii. 11: Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4: Isa. xxxi. 5: Mal. iv. 2,

συναγαγεῖν τὰ τέκνα σου ὃν ἑτρόπον ὕρνης ἔπισυν-
 ἄγει τὰ ὀνομασθέντες αὐτῆς ὑπὸ τὰς πέτρων, καὶ οὐκ
 ἠθέλησατε. 38 ἰδοὺ ἡ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἱερῆμος.
 39 λέγω γὰρ ὑμῖν Οὐ μὴ με ἴδῃτε ἅπ' ἄρτι, ἕως ἃν εἴπητε
 Ἐὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

XXIV. 1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ
 ἐπορεύετο καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξά-
 αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ ἀποκριθεὶς εἶπεν
 αὐτοῖς Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
 ὁ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.

—lat-
 —of-
 vna. X.
 CDEF
 38KL
 18UVA
 .31. 69.

xc a. xvi. 5 al. g Luke as above. Rev. iv. 5. ix. 0. xii. 14 only. h = ch. xxi. v. 1.
 2 ref. i Ha. i. 9. see Isa. xiv. 10, 11. k ch. xxi. 29, 64. John (1. 52 v. r.) xiii.
 19. xiv. 7. Rev. xiv. 12 only. l ch. xxi. 9 ref. Pa. xviii. 20. m ch. xvi. 1 ref.
 n = i Mk. (ab). 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21. i Chron. xxi. 1 f. Ezek. xl. 2. met., Paul only.
 Rom. vii. 19 al. o i. ch. iv. 11, 20. xiii. 38. Luke xiii. 8. Judg. ii. 23. iii. 1. Pa. xvi. 14.
 p Hag. ii. 16. q = i. ch. xxvi. 61. Acts vi. 14. 2 Cor. v. 1. Gal. ii. 18. Ezra v. 12.

Orig., Eus., Bas Cyr Thdrt Hil. rec ααυτης (see Lu xiii. 34), with C rel Orig.;
 txt B(Mai) DMA 33 latt Iren-lat Clem Eus Hil. aft περιουας ins ααυτης B¹-marg
 XA al fuld(with gat mm) lat-a b c &c syrr copt æth Clem Orig Cyr Hil: om B¹-txt
 CDL rel vulg-ed(with am forj &c) lat-ff, arm Iren-lat, Orig., Eus.,

38. ημων D¹-gr. om ιρημος (corr to Luke xiii. 35: see there) BL lat-ff,
 copt-ms Orig-ms.

39. aft ημ. ins οτι (from || Luke) D 1. 69 lat-a b c fff, h syrr arm Orig-lat.
 for ευριου, θειου D.

CHAP. XXIV. 1. rec σκορ. bef απ. τ. ιρ. (corr to avoid εβλθ. αω, see B below),
 with C rel: ατ τ. ιρ. σκορ. B: txt DLA 1. 33. 69 latt syrr syr-jer copt æth arm Orig-
 lat Chr Hil Op.

2. rec (for αποκριθεις) ιησους, with C rel lat-f syr (αποκρ. seeming inapprpr): txt
 BDL 1. 33. 69 latt syr-jer copt æth arm Chr: om H lat-l Syr. om ου (see || Mk)
 DLX 33 latt copt æth arm Orig-lat, Thl Ambr Op: ins BC rel syrr Orig-lat, Chr.
 rec παντα bef ταυτα, with DEFGKSA lat-e syr: txt BC rel latt syr copt arm
 Orig-lat, Chr Thl Ambr. aft υμιν ins οτι D. rec aft ος ου ins μη, with GKU
 (1. 33, e sil): om BCD rel Chr Mac Thl.

and compare ch. xxiv. 28. οὐκ ἦθ.]
 See Isa. xxviii. 12; xxx. 15. The tears
 of our Lord over the perverseness of Je-
 rusalem are witnesses of the freedom of
 man's will to resist the grace of God.

38, 39.] This is our Lord's last and
 solemn departure from the temple—the
 true μεταβαίνωμεν ἐντεύθεν ('motus ex-
 cedentium Deorum' Tacitus). οἶκος
 ἡμῶν—no more God's, but your house
 —said primarily of the temple,—then of
 Jerusalem,—and then of the whole land in
 which ye dwell. οὐ μὴ με ἴδῃτε—He
 did not shew Himself to all the people
 after His resurrection, but only to chosen
 witnesses, Acts x. 41. ἕως ἃν εἴπῃ.]
 until that day, the subject of all prophecy,
 when your repentant people shall turn with
 true and loyal Hosannas and blessings to
 greet 'Him whom they have pierced': see
 Deut. iv. 30, 31: Hosea iii. 4, 5: Zech. xii.
 10; xiv. 8—11. Stier well remarks, 'He
 who reads not this in the prophets, reads
 not yet the prophets aright.' ἱεροῦ—

σαλήμ, which is Luke's more frequent
 form, does not occur elsewhere in Matt.
 This is to be accounted for by these verses
 being a solemn utterance of our Lord, and
 the sound yet dwelling on the mind of the
 narrator; and not by supposing the verses
 to be spurious and inserted out of Luke, as
 Wieseler has done, Chronolog. Synops.
 p. 322. His assertion that ver. 39 has no
 sense here, is implicitly refuted above.

CHAP. XXIV. 1—51.] PROPHECY OF
 HIS COMING, AND OF THE TIMES OF THE
 END. Mark xiii. 1—37. Luke xxi. 5—36.
 Matt. omits the incident of the widow's
 mite, Mark xii. 41—44. Luke xxi. 1—4.
 1, 2.] St. Mark expresses their re-
 marks on the buildings; see note there:—
 they were probably occasioned by ver. 38 of
 the last chapter. Josephus writes, B. J.
 vii. 1. 1, κελύει Καῖσαρ ἥδη τὴν τε πόλιν
 ἅπασαν καὶ τὸν νῶον κατασκάπτειν . . .
 τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περί-
 βολον οὕτως ἐκωμάλιον οἱ κατασκά-
 πτοντες, ὥς μηδὲ πώποτε οἰκισθῆναι πεί-

γὰρ ἐλεύσονται ἑπὶ τῷ ὀνόματί μου λέγοντες Ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς * πλανήσουσιν. ⁶ * μελλήσετε δὲ ἀκούειν πολέμους καὶ * ἀκοὰς πολέμων. ὁράτε, μὴ ὁρθο-
εῖσθε. ^c δεῖ γὰρ πάντα ^c γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ
τέλος. ⁷ ^d ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία
ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ * κατὰ τόπους.

M. 7. b = § Mk. 2 Thes. II. 2 only. Cant. v. 4 only.
1. xxi. 6. Dan. II. 28. d Isa. xix. 2.
ἐνίστασθαι κατὰ τόπους, Philo de Mund. Opif. p. 18.

e j. ch. xxi. 64. Rev. I. 1. iv.
e j. Acts xxii. 19. xiv. 25. II. 46. v. 43 al.
Mark ix. 30
L. Acts
iv. 17, 18.
v. 28, 40.
Jer. xxiii. 25.
Act. xvi. 27.
Acts xxiv. 15.
Rom. viii. 13
al. Jer.
xxvii.
(xxix.) 10.
Isa. I. 2
Isa. I. 12 only.
34 al. Isa.

5. aft λέγοντες ins οτι C¹ al lat-f syrr arm Orig-lat.

6. μελλήτε D Scr's p Orig, Chr-2. om πάντα BDL 1. 33 lat-g, coptt æth Orig-
lat Ps-Ath: ταυτα al latt syr-jer Cyr: (πάντα appearing too general, it was either
omd after || Mk, or changed to ταυτα after || Lu:) txt C rel lat-f syrr Chr.

7. for εἰ, ἐπ' CKL 1 ev-y al. rec aft λιμοὶ ins και λοιμοὶ (from || Luke, as
also the variations shew), with C rel lat-^h syrr syr-marg-gr copt æth arm Orig-lat:
pref λοιμοὶ και, L 33 al vulg lat-c f ff, g, i, l Oros: txt BDE¹ lat-a b c f ff, Cyr Hil
Arnob.

πολλ. γὰρ] This was the first danger awaiting them: not of being drawn away from Christ, but of *imagining that these persons were Himself*. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchochab, &c.) are all too early or too late, and not correspondent to the condition, ἐπὶ τῷ ὀνόματι, 'with My name as the ground of their pretences.' See Greswell on the Parables, v. 380 note. Luke gives an addition (ver. 8) to the speech of the false Christ, καὶ ὁ καιρὸς ἤγγικεν.

6—8.] πόλεμοι and ἀκοαὶ πολέμων there certainly were during this period; but the prophecy must be interpreted rather of those of which the *Hebrew Christians would be most likely to hear as a cause of terror*. Such undoubtedly were the *three threats of war against the Jews* by Caligula, Claudius, and Nero; of the first of which Josephus says, Antt. xix. 1. 2, ἰθὺν τι τῷ ἡμετέρῳ οὐδὲ εἰς ὀλίγον ἐλεγύνει μὴ οἷα ἀπολωλέναι, μὴ ταχέως αὐτῷ (Γαίῳ) τελευτῆς παραγενόμενης. Luke couples with πολ., ἀκαταστάσις, —and to this ἔθνος ἐπὶ ἔθνος seems also to point. There were serious disturbances, —(1) at Alexandria, which gave rise to the complaint against and deposition of Flaccus, and Philo's work against him (A.D. 38), in which the Jews as a nation were the especial objects of

persecution; (2) at Seleucia about the same time (Josephus, Antt. xviii. 9. 8, 9), in which more than 50,000 Jews were killed; (3) at Jamnia, a city on the coast of Judæa near Joppa (Philo, legat. ad Caium, § 30). Many other such national tumults are recorded by Josephus. See especially B. J. ii. 17. 10, 18. 1—8, in the former of which places, he calls the sedition προσημιον ἀλώσις, and says that ἕκαστος τῶν μετρίων ἐνεδράκετο: and adds, εἰνὴ δὲ δλην τὴν Συρίαν ἐπίσχε παραχῇ, καὶ πᾶσα πόλις εἰς δύο διήρητο στρατόπεδα. λιμός, and λοιμός, which is coupled to it in || Luke, are usual companions: a proverb says, μετὰ λιμὸν λοιμός. With regard to the *first*, Greswell (vol. v. p. 260 note) shews that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome, —and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius (Claud. 18) speaks of *assiduâ sterilitates*; and Tacitus (Ann. xii. 43) of 'frugum egestas, et orta ex eo fames,' about the same time. There was a famine in Judæa in the reign of Claudius (the true date of which however Mr. Greswell believes (Diss. vol. ii. p. 5) to be the third of Nero), mentioned by Josephus, Antt. iii. 15. 3. And as to λοιμοὶ, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius, Nero 39, and Tacitus, Ann. xvi. 13, which in a single autumn carried off 80,000 persons at Rome. But such matters

λους. ¹² καὶ διὰ τὸ ^p πληθυνθῆναι τὴν ^q ἀνομίαν ἡ ψυγή- ^p Gopp., here
σεται ἡ ἀγάπη ^r τῶν πολλῶν. ¹³ ὁ δὲ ὑπομείνας ^r εἰς ^{only. Acts}
τέλος, οὗτος σωθήσεται. ¹⁴ καὶ ^u κηρυχθήσεται τοῦτο τὸ ^{vi. 7 al.}
εὐαγγέλιον τῆς ^u βασιλείας ἐν ὅλῃ τῇ ^u οἰκουμένῃ, ^u εἰς ^u 1 Pet. i. 2.
^q μαρτύριον πᾶσιν τοῖς ἔθνεσιν. καὶ τότε ἔξει τὸ ^u τέλος. ^u 2 Pet. i. 2.
^q 12 al.

¹⁵ Ὃταν οὖν ἴδῃτε τὸ ^u βδέλυγμα τῆς ^u ἐρμώσεως, τὸ ^u here only.
not. (but not

—1. Num. xi. 32. 2 Kings xvii. 19. Jer. vi. 7 bis. viii. 19 only. ^u Rom. v. 15. xii. 5. 1 Cor. x. 17.
3 Cor. ii. 17. (ch. x. 22 (rev.)). ^u — 1 Mk. ch. xxi. 13 1 Mk. Lake xiv. 47 al. see Joel iii. 9.
v ch. iv. 23. ix. 35 (Mark i. 14 v. r.) only. ^u Matt. here only. act Mk. sur John. Paul. Rom. x.
18 (Rom. ix. xviii. 4) only. Heb. i. 8. ii. 5. Luke ii. i. 12. Act. xi. 28 al. Rev. iii. 10. xii. 9. xvi. 14.
Isa. x. 22. x ch. viii. 4 rev. ^u ver. 6. Dan. xi. 13 Theod. ^u 1 Mk. Lake xvi. 16
only, besides Rev. xvii. 4. 5. xxi. 27. Deut. xix. 17 al. fr. Dan. ix. 27. xii. 11. ^u 1 Mk. Lake
xii. 30 only. Jer. xxxii. (xxv.) 18.

12. πληθυνται D Chr-2.

14. το εὐαγγέλιον bef τοῦτο D al Orig Eus Chr Cypr: om τοῦτο (|| Mk) al lat-a arm.

2 Cor. xi. 13. Even De Wette, who attempts to deny the historical fulfilment of the former signs (ver. 7), confesses that this was historically fulfilled (Exeget. Handbuch in loc.).

13.] It is against this ἀνομία especially that James, in his Epistle, and Jude, in more than the outward sense the brother of James, were called on to protest,—the mixture of heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the past sense of πληθυνθῆναι, and interpret, 'because the iniquity is filled up,' on account of the horrible state of morality (parallel to that described by Thucydides, iii. 82—84, as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold.

τῶν πολλῶν,—thus we have ch. xxv. 5, ἐνίσταξαν πᾶσαι καὶ ἐκθινοῦν. Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3.

13.] The primary meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has ulterior meanings, according to which ῥίλος will signify, to an individual, the day of his death (see Rev. ii. 10),—his martyrdom, as in the case of some of those here addressed,—to the Church, endurance in the faith to the end of all things. See Luke, xxi. 19, and note.

14.] We here again have the pregnant meaning of prophecy. The Gospel had been preached through the whole 'orbis terrarum,' and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6, 23: 2 Tim. iv. 17. This was necessary not only as re-

garded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, the opportunity of receiving or rejecting the preaching of Christ. But in the wider sense, the words imply that the Gospel shall be preached in all the world, literally taken, before the great and final end come. The apostasy of the latter days, and the universal dispersion of missions, are the two great signs of the end drawing near.

15. βδέλυμα. τ. ἐρημ.] The LXX rendering and that of Theod. (vat. omits τῆς) of τῷ γὰρ, Dan. xii. 11. The similar expression in ch. xi. 31, is rendered in the same manner by the LXX, but by Theod. βδέλ. ἡφανισμῶν, and in ch. ix. 27, τὸ βδέλ. τῶν ἱερωμάτων in the Vat. MS., and altogether differently in the Alex.

To what exactly the words in Daniel apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of Antiochus Epiphanes by the Alexandrine Jews; thus 1 Macc. i. 54 we read ψοδόμησαν βδέλυγμα ἱερῶσις ἐπὶ τὸ θυσιαστήριον. Josephus refers the prophecy to the desolation by the Romans: Antt. x. 11. 7, Δαυιήλος καὶ περὶ τῆς τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἱερωθήσεται. The principal Commentators have supposed, that the eagles of the Roman legions are meant, which were βδέλυγμα, inasmuch as they were idols worshipped by the soldiers. These, they say, stood in the holy place, or a holy place, when the Roman armies encamped round Jerusalem under Cestius Gallus first, A.D. 66, then under Vespasian, A.D. 68, then lastly under Titus, A.D. 70. Of these the first is generally taken as the sign meant. Josephus relates, B. J. ii. 20, 1, that after Cestius

b w. δι.δ., ch. l. 22 reff. = ch. iii. 8. c neut. form (1 Mk. v. r.). Rev. xiv. f. 2 Tim. ii. 7. Prov. i. 2, 6. d Acts vi. 18. xxi. 28. Lev. x. 13. Ps. lxxvii. 5. Isa. lx. 13. e — J. Mk. Rom. i. 20. 1.3

^b ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ^c ἐστὸς ἐν ^d τόπῳ ^d ἁγίῳ B¹ H¹ (ὁ ἀναγινώσκων ^e νοεῖτω), ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ- SU

15. elz (for *ιστος*) *ιστως*, with B¹D¹EKMU 1. 69 Hippol Eus: txt B¹D¹ rel Cyr-jer. (Z def.)

was defeated, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥςπερ βαπτιζομένης νέως, ἀνενήχοντο τῆς πόλεως. But, without denying that this *time* was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplicable. The error has mainly arisen from supposing that the parallel warning of Luke (ver. 20, *δταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἰερ. τότε γινῶτε ὅτι ἡγγικεν ἡ ἱρήμωσις αὐτῆς*) is identical in meaning with our text and that of Mark. The two first evangelists, writing for Jews, or *as* Jews, give the *inner* or *domestic* sign of the approaching calamity: which was to be seen *in the temple*, and was to be the *abomination* (always used of something caused by the Jews themselves, see 2 Kings xxi. 2—7: Ezek. v. 11; vii. 8, 9; viii. 6—16) which should *cause the desolation*,—the last drop in the cup of iniquity. Luke, writing for Gentiles, gives the *outward state of things* corresponding to this inward sign. That the *Roman eagles cannot be meant*, is apparent: for the sign would thus be *no sign*, the Roman eagles having been seen on holy ground *for many years past*, and at the very moment when these words were uttered. Also *τόπος ἅγιος* must mean *the temple*: see reff.

Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission (B. J. iv. 6. 3) is important: *ἦν γὰρ δὴ τις παλαιὸς λόγος ἀνδρῶν, ἐνθα τότε τὴν πόλιν ἀλώσεσθαι, καὶ καταφλεγῆσθαι τὰ ἅγια νόμῳ πόλεμον, σῆσις ἰδὼν κατασκήψῃ, καὶ χεῖρες οἰκτεῖαι προμάνωσι τὸ τοῦ θεοῦ τίμενος· οἷς οὐκ ἀπιστήσαντες οἱ ἠλωταὶ διακόνοῦς ἑαυτοὺς ἐπίδοσαν.* The party of the Zelots, as we learn from ib. ch. 3. 6, 7, had taken possession of the temple,—*τὸν νῶον τοῦ θ. φρούριον αὐτοῖς ποιοῦνται, καὶ καταφυγὴ καὶ τυραννίον αὐτοῖς ἦν τὸ ἄγιον.* In the next section (8) he tells us that they chose one Phannius as their high-priest, an ignorant and profane fellow, brought out of the field,—*ὥςπερ ἐπὶ σκηνῆς ἀλλοτριῇ κατεκόσμου προσωπεῖω, τὴν τε ἰσθίητα περιτιθέντες ἱερὰν, καὶ τὸ τί διὰ ποιεῖν ἐπὶ καιροῦ διδάσκοντες,—χλιὴν δ' ἦν ἐκείνους καὶ παιδιὰ τὸ τηλικούτου ἀσίστημα,—τοῖς δὲ ἄλλοις ἱερεῦσιν ἐπι-*

θεωμένοις πόρρωθεν παιζόμενον τὸν νόμον δακρύνει ἱππεί, καὶ κατίστινον τὴν τῶν ἱερῶν τιμῶν κατάλυσιν. I own that the above-cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event *seems* to stand a little too late for our purpose (A.D. 67, a year after the investment by Cestius): but the narrative occurs in a description of the atrocities of the Zelots, and *without any fixed date*, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. Whatever it was, it was a *definite, well-marked event*, for the flight was to be immediate, *on one day* (*μυδὲ σαββάτῳ*), and universal from all parts of Judæa. Putting then St. Luke's expression and the text together, I think that some *internal desecration of the holy place by the Zelots* coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See Luke xxi. 20: also Dr. Wordsw.'s note here, which however introduces much mystical and irrelevant matter, though coming to what I regard as the right conclusion.

δ ἀγ. νοεῖτω] This I believe to have been an ecclesiastical note, which, like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words *may* be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7; Dan. xii. 10); but this is not likely, especially as the *reference to Daniel* does not occur in Mark, where these words are also found. They *cannot* well be the words of the *Evangelist*, inserted to bespeak attention, as this in the three first Gospels is wholly without example.

16—18.] The Christian Jews are said (Euseb. H. E. iii. 5) to have fled to Pella, a town described by Josephus (B. J. iii. 3. 3) as the northernmost boundary of Peræa. Eusebius says they were directed thither by a certain prophetic in-

r = J. Luke 1. 27. John 11. 16, 16. Acts 2. 14 al. Exod. 25. 16. Gen. vi. 12 al. ^a here & 1 Mk. dia. ver. 31 1 Mk. Luke xviii. 7. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. ii. 9. Isa. lxv. 28. Wisd. iii. 9. t ver. 11. ^a here (1 Mk. v. r.) only t. v = Acts ii. 19. Deut. xiii. 1. 3 Kings xiii. 3, 5. w 1 Mk. John iv. 48. Acts ii. 19 (from Joel i. c.), 23, 45 al. Rom. xv. 19. 2 Cor. xii. 13. 2 Thess. ii. 9. Heb. ii. 4. Dent. xiii. 1, 9 al. x in N. T. always w. σημ., as above (w) only. Exod. xv. 11. y vv. 5, 6. a Rom. ix. 29. 2 Cor. xiii. 2. 2 Pet. iii. 2. Jude 17 al. 2 Mac. ii. 23 al. a ch. vi. 6. Luke xii. 3, 24 only. Isa. xvi. 20. b = ch. xviii. 8. Luke x. 18 (si. 36). xvii. 34 only, exa. Rev. iv. 6 al. Zech. ix. 14. Ep. Jer. 61. c ch. ii. 1 ref. d ch. viii. 11 ref. e ver. 3 ref.

23. for η ωδε, η εκει D ev-16 vulg lat-ff₁ g₂ (a b c e g₁ h) copt arm Thdt Jer Aug. πιστευετε B¹ (|| Mk.) : ευηγε B².
 24. δωσωσιν Z. πλανηθηται D vulg lat-b ff₂ g₁ g₂ Cypr : πλανασθαι LZ 1. 33
 Orig : txt B rel.
 27. for φαίνεται, φαίνει DG 1. 118. rec aft ισται ins και, with MΔ (69, e sil)
 vulg lat-b c e f ff₂ g₁ g₂ syr eth Hippol Chr Damasc Cypr : om BD rel harl lat-a ff₁ h
 Syr copt arm Orig Hil.

nation (in the ultimate fulfilment, *all flesh*) would have perished : but for the sake of the chosen ones,—the believing,—or those who should believe,—or perhaps the preservation of the chosen race whom God hath not cast off, Rom. xi. 1,—they shall be shortened. It appears that besides the *cutting short in the Divine counsels*, which must be hidden from us, various causes combined to shorten the siege. (1) Herod Agrippa had begun strengthening the walls of Jerusalem in a way which if finished would have rendered them *πάσης ἀνθρωπίνης κρείττονα βίας*, but was stopped by orders from Claudius, A.D. 42 or 43, Jos. Antt. xix. 7. 2. (2) The Jews, being divided into factions among themselves, had totally neglected any preparations to stand a siege. (3) The magazines of corn and provision were burnt just before the arrival of Titus ; the words of Josephus are remarkable on this, *κατακαῖναι δὲ πλὴν ὀλίγων πάντα τὸν σίτον, ὃς ἀν αὐτοῖς οὐκ ἐπ' ὀλίγα διήρκεσεν ἐτη πολιτοκουμένους*, B. J. v. 1. 5. (4) Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification (B. J. vi. 8. 4). (5) Titus himself confessed, (B. J. vi. 9. 1.) *οὐν θεῶ γ' ἰσολιμήσομαι, καὶ θεὸς ἦν ὁ τῶνδε τῶν ἱρυμάτων Ἰουδαίων καθελών, ἐπεὶ χεῖρες τε ἀνθρώπων ἢ μηχαναὶ τί πρὸς τοῦτους τοὺς πύργους δύνανται* ; (The foregoing particulars are from Mr. Greswell, Par. v. 343 ff. note.)

Some such providential shortening of the great days of tribulation, and hastening of God's glorious Kingdom, is here promised for the latter times. 23–26.] These verses have but a faint reference (though an unmistakable one) to the time of the siege (Joseph. B. J. ii. 13. 4, says, *πλάνοι γὰρ ἀνθρώποι καὶ ἀπατεῦντες προσχήματι θιασμοῦ νικητρισμὸς καὶ μεταβολὰς πραγματούμενοι, δαιμονῶν τὸ πλῆθος ἀνέπειθον . . .*) : their *principal reference* is to the *latter days*. In their first meaning, they would tend to correct the idea of the Christians that the Lord's coming was to be simultaneous with the destruction of Jerusalem : and to guard them against the impostors who led people out into the wilderness (see Acts xxi. 38), or invited them to consult them privately, with the promise of deliverance. In their main view, they will preserve the Church firm in her waiting for Christ, through even the awful troubles of the latter days, unmoved by enthusiasm or superstition, but seeing and looking for Him who is invisible. On the *signs and wonders*, see 2 Thess. ii. 9–12 : Deut. xiii. 1–3. 27, 28.] The coming of the Lord in the end, even as that in the type was, shall be a *plain unmistakable fact*, understood of all ;—and like that also, *sudden and all-pervading*. But here again the full meaning of the words is only to be found in the *final fulfilment* of them. The lightning,

23 ὅπου ἐὰν ᾖ τὸ ἰ πτώμα, ἐκεῖ ἔ συναχθήσονται οἱ ἄετοί. † Mark vi. 29.
(† Mt. v. r.).
Rev. xii. 4, 5
his only.
Judg. xiv. 3.
ch. xiii. 2 ref.
Luke xvii.
37. Rev. iv.
29 εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος
31 σκοτισθήσεται, καὶ ἡ ἡ σελήνη οὐ δώσει τὸ φέγγος

7. viii. 12. xii. 14 only. Prov. xiii. 17. 1 Mk. Luke xxi. 45. Rev. ix. 2. Ezech. xii. 2.
k j. (Acts ii. 20). 1 Cor. xv. 41. Rev. vi. 12, 13. viii. 12 (xii. 22) only. J. xii. iii. 15. 1 as above (D). Rom.
i. 21. xi. 10, from Pa. i. xviii. 20 (Eph. iv. 13 v. r.) only. m as above (k), and Rev. xii. 1 only. Isa.
xiii. 10. n j Mk. (Luke xi. 23 v. r.) only. Ezek. i. 4, &c.

29. rec aft σπον ins γαρ, with E rel lat-c ff, syr arm Orig-lat; δε Syr (both addns for connexion): om BD rel coptt æth Hippol Orig-lat, Cypr Hil. for san, an D al Hippol Chr.

lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His Personal coming, Whom every eye shall see, Rev. i. 7.

23.] The stress is on *ὅπου ἐὰν* and *ἐκεῖ*, pointing out the *universality*. In the similar discourse, Luke xvii. 37, before this saying, the disciples ask, 'Where, Lord?' The answer is,—first, *at Jerusalem*: where the corrupting body lies, thither shall the vultures (literally) gather themselves together, coming as they do from far on the scent of prey. Secondly, in its final fulfilment,—*over the whole world*;—for that is the *πτῶμα* now, and the *ἀετοί* the angels of vengeance. See Deut. xxviii. 49, which is probably here referred to; also Hosea viii. 1: Hab. i. 8. The interpretation (Theophylact, Euthym., Calvin, Dr. Wordsw., &c.) which makes the *πτῶμα* our Lord, and the *ἀετοί* the elect, is quite beside the purpose. The mystical defence of it may be seen in Wordsw.'s notes. Neither is any allusion (Lightfoot, Ham., Wetstein, Wolf, &c.) to the *Roman eagles* to be for a moment thought of. The *ἀετοί* are the *vultures* (vultur percnopter, Linn.), usually reckoned by the ancients as belonging to the eagle kind, Plin. Nat. Hist. ix. 3.

29.] *εὐθέως*—all the difficulty which this word has been supposed to involve has arisen from confounding the *partial* fulfilment of the prophecy with its *ultimate* one. The important insertion in Luke (xxi. 23, 24) shews us that the *θλίψις* includes *ὀργή* τῷ λαῷ *ρούρω*, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after *that tribulation* which shall happen *when the cup of Gentile iniquity is full, and when the Gospel shall have been preached in all the world* for a witness, and *rejected by the Gentiles*, (πληρωθῶσιν καιροὶ θανάτου), shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is

equally indicative of a considerable interval; *ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην*.) The fact of His coming and its attendant circumstances being known to Him, but the exact time unknown, He speaks *without regard to the interval*, which would be employed in His waiting till all things are put under His feet: see Rev. i. 1; xxi. 6—20.

In what follows, *from this verse*, the Lord speaks mainly and directly of *His great second coming*. Traces there are (as e. g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem;—as there were in the former part to the great events of which that is a foreshadowing:—but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) *signs which shall immediately precede* (ver. 30) *the coming of the Lord to judgment*, and (ver. 31) *to bring salvation to His elect*. The certainty of the event, and its intimate connexion with its *premonitory signs* (vv. 32, 33); the *endurance* (ver. 34) of the Jewish people till the end—even till Heaven and Earth (ver. 35) pass away. But (ver. 36) of the day and hour none knoweth. Its suddenness (vv. 37—39) and decisiveness (vv. 40, 41),—and exhortation (vv. 42—44) to be ready for it. A parable setting forth the blessedness of the watching, and misery of the neglectful servant (vv. 45—end), and forming a point of transition to the parables in the next chapter.

δ ἥλιος σκοτ.] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Isa. v. 30; xiii. 10; xxxiv. 4: Jer. iv. 28: Ezek. xxxii. 7, 8: Amos viii. 9, 10: Micah iii. 6. But the type is not only in the words of the prophecy, but also in the events themselves. Such prophecies are to be understood *literally*, and indeed without such understanding would lose their truth and significance. The physical signs shall happen (see Joel ii. 31:

ο as above (k).
 ch. ii. 2, &c.
 Jude 13 al.
 p (but w. &c)
 Luke x. 18.
 Rev. viii. 10.
 ix. 1.
 q = l. Rom.
 viii. 38.
 1 Pet. iii. 22.
 Isa. xxxiv.
 4. Dan. viii.
 10 Theod.
 r ch. xi. 7.
 Luke vi. 48.
 Acts iv. 31.
 xvi. 26 al.
 Ps. xvii. 7.
 7. v. v. vii. 9. xi. 9. xii. 7. xiv. 6 only.
 64 JMK. Rev. i. 7. Dan. vii. 13.
 s ver. 8 ref.
 t ch. xi. 17 ref. Zech. xii. 12.
 Ezech. xx. 33.
 u = (ch. xix. 28 al.) Rev. i.
 v ch. viii. 20 ref.
 w l. ch. xvi.
 x = Dan. vii. 13. Isa. xxxiii. 17. Acts xxi. 12.

39. for αφο, εκ D al Eus.

30. rec ins τω bef ουρανῶ, with X rel Chr Thdrt Damasc: om BL Cypr.—τον εν ουρανοῖς D. κοψ. bef τοτε D 1. 69. 124. 209 lat-a. πολλης bef κ. δοξης D 115 latt(not f) Cypr Ambr Jer Aug.

Hagg. ii. 6, 21, compared with Heb. xii. 26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The *Sun* of this world and the church (Mal. iv. 2: Luke i. 78: John i. 9: Eph. v. 14: 2 Pet. i. 19) is the Lord Jesus—the Light, is the Knowledge of Him. The moon—human knowledge and science, of which it is said (Ps. xxxvi. 9), ‘In thy light shall we see light:’ reflected from, and drinking the beams of, the Light of Christ. The stars—see Dan. viii. 10—are the leaders and teachers of the Church. The Knowledge of God shall be obscured—the Truth nigh put out—worldly wisdom darkened—the Church system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large) recounted: not *setting aside*, but *accompanying*, their *literal fulfilment*. al *Ευν. τ. ούρ.*] not, the stars, just mentioned;—nor the angels, spoken of by and by, ver. 31: but most probably the greater heavenly bodies, which rule the day and night, Gen. i. 16, and are there also distinguished from the *ἀστέρες*,—the *λαμπροὶ δαυστραι* of Ezech. Agam. init. See notes on 2 Pet. iii. 10—12, where the stars seem to be included in *τὰ στοιχεῖα*. Typically, the influences which rule human society, which make the political weather fair or foul, bright or dark; and encourage the fruits of peace, or inflict the blight and desolation of war. 30.] This *τότε*, so emphatically placed and repeated, is a *definite declaration of time*,—not a mere sign of sequence or coincidence, as e. g. in ver. 23:—when these things shall have been somewhat filling men’s hearts with fear,—*THEN* shall, &c. It is quite uncertain what the *σημείον* shall be:—plainly, not the *Son of Man Himself*, as

some explain it (even Bengel, generally so valuable in his explanations, says, ‘Ipse erit signum sui,’ and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger were the ‘sign,’ not the *child*), nor *any outward marks on his body*, as his wounds; for both these would confuse what the prophecy keeps distinct—the seeing of the *signs* of the Son of Man, and all tribes of the earth mourning, and afterwards seeing the *Son of Man Himself*. This is manifestly *some sign in the Heavens*, by which all shall know that the Son of Man is at hand. The *Star of the Wise Men* naturally occurs to our thoughts—but a *star* would not be a sign which all might read. On the whole I think no sign completely answers the conditions but that of the *Cross*:—and accordingly we find the Fathers mostly thus explaining the passage. But as our Lord Himself does not answer the question, *τί τὸ σημεῖον τῆς σῆς παρουσίας*; we may safely leave the matter. I mention, just to shew how sensible expositors can be misled by a false interpretation of the whole, Wetstein’s strange paraphrase of *τὸ σημεῖον τ. v. τ. ἀνθ.*,—‘*fumus Hierosolymorum incensorum, qui interdiu solem, nocte vero lunam et stellas obscurat.*’ *πᾶσαι* al *φ. τ. γ.*] see Zech. xii. 10—14, where the mourning is confined to the families of Israel:—here, it is universal: see ref. Rev.; also vi. 15—17. This coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff.,—His coming at the commencement of the *millennial reign to establish His Kingdom*: see Dan. vii. 13, 14. *δύναμις* is the *power of this Kingdom*, not, the host of heaven.

31.] In 1 Thess., as above, the voice of the Archangel and the trump of God are distinguished from one another, which

BDI
HK
SUV
1. 33

ἡ σάλπιγξ φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἑκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. 32 ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν. ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἑκφυῇ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος. 33 οὕτως καὶ ὑμεῖς ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 34 ἡμῖν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα

b ver. 33 rēf. o Mk. Rev. vii. 1. Eccl. ii. 6. d = here & i Mk. lxx (Luke xvi. 34. Heb. xi. 32) only. Dent. xxx. 4. Neh. i. 9. Jer. xli. 12. e i. ch. xxi. 19, & j. Luke xlii. 6, 7. John i. 49, 51. James iii. 12. Rev. vi. 18 only. Isa. xxiv. 4. f ch. xli. 35 rēf. g Mk. only. Gen. xviii. 7 al. Lev. ii. 14 Ag. Sym. h ch. xxi. 19 rēf. i Mk. only. Pa. ciii. 14 Symm. k only. Gen. viii. 22. l Mk. Acts v. 9. Prov. ix. 14. Cant. ii. 13. m ch. v. 33 rēf. n i. ch. v. 18. o Cor. v. 17. Pa. lxxxix. 5. Jer. vii. 20.

31. om φωνῆς (as unnecessary) Ld 1 ev-y al lat-e Syr syr-ms copt arm Orig-lat Cyr-jer Chr Thdrt Cyr Hil: μετ. φωνῆς σαλπ. μεγάλης syr (but φωνῆς with ast) syr-jer sēth: μ. σαλπ. καὶ φωνῆς μεγάλης D latt Hil Jer Aug: txt B rel sah. aft εως ins τω B 1. 33. 69. aft αὐτῶν ins Lu xxi. 28 D lat-b c h.

32. εσφύ EFGHKMV latt (ατα) sēth &c Aug: εσφύ B-UX 1. 33. 69 D lat-lat ff, arm, producit Orig-lat, miserit Orig-lat, ins εστιν bef r. θ. D al latt Orig-lat: aft θερ., 33.

33. ταῦτα bef πάντα DHKUV 1. 33. 69 latt Syr copt arm Chr: txt B rel lat-e syr Orig-lat.

34. aft υμιν ins ori (from || Mk Lu) BDFL 1. 33. 69 latt syrr Orig-lat. ταῦτα bef πάντα DHL 69 lat-a e ff, g, i h i Syr copt arm Chr: om ταῦτα al forj harl² lat-b ff, Orig-lat Bas Ps-Ath Chr Op.

seems to favour the reading which inserts *and* here. This is *not* the great Trumpet of the general Resurrection (ref. 1 Cor.), except in so far as that may be spoken of as including also the first resurrection: see on this verse the remarkable opening of Ps. l, which is itself a prophecy of these same times. 32, 33, 34.] τὴν

παρ., not as E. V., 'a parable,' but the (not, *is*: the fig-tree may teach many lessons besides this; cf. reff. Matt. Luke) parable,—the natural phenomenon which may serve as a key to the meaning.

This coming of the Lord shall be as sure a sign that the Kingdom of Heaven is nigh, as the putting forth of the tender leaves of the fig-tree is a sign that summer is nigh. Observe πάντα ταῦτα, every one of these things,—this coming of the Son of Man included, which will introduce the millennial Kingdom. As regards the

parable,—there is a reference to the withered fig-tree which the Lord cursed: and as that, in its judicial unfruitfulness, emblemized the Jewish people, so here the putting forth of the fig-tree from its state of winter dryness, symbolizes the future reviviscence of that race, which the Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is the true meaning of that verse, must appear when we recollect that it forms

the conclusion of this parable, and is itself joined by παρέλθῃ to the verse following. We cannot, in seeking for its ultimate fulfilment, go back to the taking of Jerusalem and make the words apply to it.

As this is one of the points on which the rationalizing interpreters (De Wette, &c.) lay most stress to shew that the prophecy has failed, it may be well to shew that γενεὰ has in Hellenistic Greek the meaning of a race or family of people. See Jer. viii. 3 LXX; compare ch. xliii. 36 with ib. ver. 35, ἰσχυροῦσθε . . . but *this generation* did not slay Zacharias—so that the whole people are addressed: see also ch. xii. 45, in which the meaning absolutely requires this sense (see note there): see also Luke xvii. 25; Matt. xvii. 17; Luke xvi. 8, where γενεὰ is predicated both of the οἱ τοῦ αἵματος τοῦτον and the οἱ τοῦ φωτός, Acts ii. 40; Phil. ii. 15. In all these places γενεὰ is = γένος, or nearly so; having it is true a more pregnant meaning, implying that the character of one generation stamps itself upon the race, as here in this verse also.

This meaning of γενεὰ is fully conceded by Dörner; 'omnes reor concessuros, vocem γ. si eam veritas atque, multas easque plane insuperabiles ciere difficultates, contextum vero et orationis progressum flagitare significationem gentis, nempe Judae-

ζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν ^aκιβωτόν, ^aκαὶ οὐκ ἔγνωσαν ἕως ἤλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ⁴⁰ τότε δύο ἔσονται ἐν τῷ ἀγρῷ· εἰς παραλαμβάνεται, καὶ εἰς ἀφίεται. ⁴¹ δύο ἀλήθουσai ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. ⁴² γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται. ⁴³ ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης ποία φυλακῇ ὁ κλέπτῃς ἔρχεται, ἔργον γόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ. ⁴⁴ διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί. ὅτι ᾗ

ref. xii. 37. Jer. i. 12. b | Mk. ch. xxv. 12. xxi. 32, 33. J. Mk. Luke xii. 37, 39. 1 Cor. xvi. 13 al. 1 Mac. xii. 37. Jer. i. 12. c = ch. xxi. 32, 33. ref. f = ch. xiv. 30 ref. Pa. lxxxix. 4. g = Luke iv. 41. Acts xxviii. 4 al. Lake only, exa. here & 1 Cor. x. 12. (Rev. ii. 20 v. r.) Job ix. 12. h ch. vi. 19, 20 ref. 1 Lake xii. 40. 1 Cor. x. 7, 22. xl. 1 al. Exod. xix. 10.

ημ. bef ης D³: for ης, της D¹: om ης 69.

39. παντας D I_c (perhaps) al Did. rec aft εσται ins και (see Luke xvii. 26), with I_c rel vulg lat-c e f syr arm Orig-lat spec: om BD lat-a b ff, g, Syr copt aeth.

40. εσονται bef δυο (Luke xvii. 34) B Scr's p forj lat-λ. rec ins o bef εις (twice), with E rel: ins o bef 2nd εις Δ Chr-2: txt B I_c (def at 2nd) L (Δ) 1. 33 (syrr, appy) Chr^t.

41. rec μυλωνι (gloss on μύλω), with DHM: txt B I_c (appy) rel Orig. at end ins (from Lu xvii. 34) δυο επι κλεινης μιας εις παραλαμβανεται ε. εις αφιεται D 69, simly vulg-aixt lat-a b c f λ aeth Orig-lat Hil Juvenc.

42. rec (for ημερα) ωρα (see ver 44), with L rel latt Syr copt arm Orig-lat Ath Chr Op: txt BD I_c Δ 1. 33. 69 lat-f ff, syr syr-jer (aeth) Iren-lat Ath-2-mss Hil.

43. om αν D 33. διορυχθηναι D I_c (perhaps) L 1. 33. εαυτου I_c 33.

by His mouth who is Truth itself, of the historic reality of the flood of Noah.

The expression πινοντες may serve to shew that it is a mistake to imagine that we have in Gen. ix. 20 the account of the first wine and its effects. The security here spoken of is in no wise inconsistent with the anguish and fear prophesied, Luke xxi. 25, 26. They say, there is peace, and occupy themselves as if there were: but fear is at their hearts;—'surgit amari aliquid, quod in ipsis floribus angit.' On the addition in Luke xxi. 34—36, see notes there.

40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter.

These verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work: see Exod. xi. 5 (LXX), Isa. xlvii. 2. They also shew us that the elect of God will to the last be mingled in companionship and partnership with the children of this world (see Mark i. 19, 20). We may notice, that

these verses do not refer to the same as vv. 16—18. Then it is a question of voluntary flight; now of being taken by the angels, ver. 31: the present graphically sets the incident before us; or perhaps describes the rule of proceeding. See on the sense of παραλαβ. especially ref. John, or left. Nor again do they refer to the great judgment of ch. xxv. 31, for then (ver. 32) all shall be summoned:—but they refer to the millennial dispensation, and the gathering of the elect to the Lord then. The "women grinding at the mill" has been abundantly illustrated by travellers, as even now seen in the East. See especially the Land and the Book, pp. 526, 7. It, either because the pair of stones is the element in which the act of grinding takes place,—or, more probably, because that which is ground is within, between the stones. 42—44.]

Our Lord here resumes the tone of direct exhortation with which He commenced. To the secure and careless He will come as a thief in the night: to His own, as their Lord. See Obad. 5: Rev. iii. 3; vti. 15: 1 Thess. v. 1—10, where the idea

κ. eb. vii. 24
ref.
l. ch. xxv. 21,
22. Luke
xii. 14, 42.
Acto vi. 3 al.
Gen. xxxix.
4. Dan. ii.
48.
m here only t.
Job i. 2
Symm.
(-την, Luke
xvi. 18.)
n Pa. alt. 27.
o Luke xii. 49.
xx. 10. 1 Pet.
v. 6. Pa. i. 8.
p ch. v. 2, &c.
q dat., Luke
xii. 44 only.
ver. 45.
ii 6, 8.
xxiii. 31. Judg. v. 28.

αὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴⁵ τίς ἄρα
ἐστὶν ὁ πιστὸς δούλος καὶ ἠφρόνιμος, ὃν ἠκατέστησεν ὁ
κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ, τοῦ δῶναι αὐτοῖς τὴν τροφήν
ἐν καιρῷ; ⁴⁶ μακάριος ὁ δούλος ἐκεῖνος ὃν
ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. ⁴⁷ ἀμὴν
λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ κατα-
στήσει αὐτόν. ⁴⁸ ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος
ἐν τῇ καρδίᾳ αὐτοῦ Ἥ χρονίζει μου ὁ κύριος ἐλθεῖν,

Gen. xii. 41 vat. ol hvi ταῖς μηχαναῖς, Xen. Cyr. vi. 2. 22. see ch. xxv. 21. Pa. viii. 6. gen.
r — ch. xli. 21 ref. s Luke xii. 45. Rom. x. 6. Eccles. ii. 1. t — Mark
u ch. xxv. 5. Luke i. 21. xii. 48. Heb. x. 27 (from Hab. ii. 3) only. Gen. xxxix. 19. Dan.
xxiii. 31. Judg. v. 28.

44. rec ὥρα bef ου δοκεῖτε (*for perspicuity* ?), with E rel lat-e f g₁ syrr æth arm :
txt BD I_c N copt.

45. for ὥρα, γὰρ D ev-γ Orig-lat Op. rec aft κυρίου ins αὐτοῦ (*for per-
spicuity*), with E rel vulg lat-δ c f ff_{1,2} g₁ i syrr copt æth arm Orig-lat Bas Chr Op :
om BD I_c L 1. 33 forj lat-a e g₂ h Iren-lat Orig Hil Ambr Hesych spec. rec (for
οἰκετείας) θεραπείας (*from Luke xii. 42, οἰκετ. no where else occurring*), with D rel :
οικίας N 69 æth Ephr Bas Chr : txt B I_c L Δ 33. saurov C. om τῶν D.
rec (for δῶναι) διδοῖναι (*from* || Lu), with E rel : txt BCD I_c LU Δ 1. 33. 69
Bas Chr.

46. rec ποιοῦντα bef οὕτως (*from* || Lu), with E rel lat-f syrr arm Orig-lat Bas :
txt BCD I_c L 1. 33. 69 latt æth Iren-lat Hil Ambr.

48. rec ο κύριος bef μου (|| Luke), with E rel latt hom-Cl Bas Chr : txt BCD I_c L
33 Orig. om ἐλθεῖν (*as unnecessary, see ch xxv. 5*) B 33 coptt Iren-lat.

is expanded at length. Compare ver. 7
there with our ver. 49, and on the distinc-
tion between those who are of the day,
and those who are of the night, see notes
there. 45—47.] Our Lord had given
this parabolic exhortation before, Luke
xii. 42—46. Many of these His last say-
ings in public are solemn repetitions of,
and references to, things already said by
Him. That this was the case in the
present instance, is almost demonstrable,
from the implicit allusion in Luke xii. 36,
to the return from the wedding, which is
here expanded into the parable of ch. xxv.
1 ff. How much more natural that our
Lord should have preserved in his para-
bolic discourses the same leading ideas,
and again and again gathered his pre-
cepts round them,—than that the Evan-
gelists should have thrown into utter and
inconsistent confusion, words which would
have been treasured up so carefully by
them that heard them;—to say nothing
of the promised help of the Spirit to
bring to mind all that He had said to
them. τίς ἄρα ἐστίν.] A question
asked that each one may put it to him-
self,—and to signify the high honour of
such an one. πιστ. κ. φρ.] Pru-
dence in a servant can be only the conse-
quence of faithfulness to his master.
This verse is especially addressed to the

Apostles and ministers of Christ. The
διδόναι τὴν τροφήν (= τὸ σιτομετρίαν
Luke xii. 42) answers to ἐργάτην ἀνταρ-
σχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς
ἀληθ. in 2 Tim. ii. 15. On ver. 47, com-
pare ch. xxv. 21 : 1 Tim. iii. 13 : Rev. ii.
26 ; iii. 21, which last two passages an-
swer to the promise here, that each faith-
ful servant shall be over all his master's
goods. That promotion shall not be like
earthly promotion, wherein the eminence
of one excludes that of another,—but
rather like the diffusion of love, in which,
the more each has, the more there is for
all.

48—51.] The question is not
here asked again, τίς ἐστίν κ.τ.λ., but the
transition made from the good to the bad
servant, or even the good to the bad mind
of the same servant, by the epithet κακός.

On this graphic use of the demon-
strative pronoun, see Kühner, Gramm. ii.
325. χρονίζει.] then manifestly, a
long delay is in the mind of the Lord :
see above on ver. 29. Notice that this
servant also is one set over the house-
hold—one who says ὁ κύριός μου—and
began well—but now ἀφῆται τυπ., &c.—
falls away from his truth and faithful-
ness;—the sign of which is that he begins
(lit. shall have begun) to κατακυριεύειν
τῶν κληρῶν 1 Pet. v. 8, and to revel with
the children of the world. In conas-

49 καὶ ἄρξῃται τύπτειν τοὺς ⁵⁰ συνδούλους αὐτοῦ, ἐσθίῃ
 δε καὶ πίνῃ μετὰ τῶν ⁵¹ μεθύοντων, ἥξει ὁ κύριος τοῦ
 δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ ⁵² προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ
 οὐ ⁵³ γινώσκει, δι καὶ ⁵⁴ διχοτομήσει αὐτόν, καὶ τὸ ⁵⁵ μέρος
 αὐτοῦ μετὰ τῶν ὑποκριτῶν ⁵⁶ ῥησεί· ἐκεῖ ἔσται ὁ ⁵⁷ κλαυθμὸς
 καὶ ὁ ⁵⁸ βρυγμὸς τῶν ὀδόντων. XXV. ⁵⁹ Τότε ὁμοιω-
 θήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα ⁶⁰ παρθένοις, ⁶¹ αἰτίνες
 λαβούσαι τὰς ⁶² λαμπάδας αὐτῶν ἐξήλθον εἰς ⁶³ ὑπάντησιν

49. rec om αυτου (see || Luke), with E rel hom-C1: ins BCD I_c L 1. 33. 69 latt syrr
 coptt with arm Orig-lat Bas-old-mss Chr Thl Euthym Hil Op. rec εσθιειν δε x.
 πινειν (|| Luke), with G(πινειν) al lat-a: txt BCD I_c rel vulg lat-δ c &c syrr copt with
 arm Bas Chr Thl Euthym Op. (εσθιει, πινει FHK 69: εσθιει M 33.) for δε, re
 (|| Luke) C 1. 33 al Syr with Bas.
 51. θησει bef μετὰ D latt (a def) Hil.

CHAP. XXV. 1. rec αυτων, with C I_c rel Orig Bas: txt BDL (see note).

rec

quence, though he have not lost his *belief* (ὁ εἶπε. πῶς), he shall be *placed* with those who believed not, the hypocrites.

51.] &c. refers to the punishment of cutting, or sawing asunder: see Dan. ii. 5; iii. 29: Sus. ver. 69: see also Heb. iv. 12; xi. 37. The expression here is perhaps not without a symbolical reference to that dreadful *rendering of the conscience and practice* which shall be the reflective torment of the condemned:—and by the mingling and confounding of which only is the anomalous life of the wilful sinner made in this world tolerable.

CHAP. XXV. 1—13.] PARABLE OF THE VIRGINS. Peculiar to Matthew.

1.] τότε—at the period spoken of at the end of the last chapter, viz. the coming of the Lord to His personal reign—not His final coming to judgment.

δέκα παρ.] The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants; no outward distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in *some having made a provision* for feeding the lamps in case of delay, and the others none—and the moral of the parable is the *blessedness of endurance unto the end*. 'In eo verititur summa parabola; quod non satis est ad officium semel accinctos fuisse et paratos, nisi ad finem usque duremus.' Calvin. There is

no question here of apostasy, or unfaithfulness—but of the *want of provision* to keep the light against the coming of the bridegroom however delayed.

Ten was a favourite number with the Jews—*ten* men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number in marriage processions: see also Luke xix. 13.

εἰς ὧν. τ. v.] It would appear that these virgins had left their own homes, and were waiting somewhere for the bridegroom to come,—probably at the house of the bride; for the object of the marriage procession was to *fetch the bride to the bridegroom's house*. Meyer however supposes that in this case the wedding was to be *held* in the bride's house, on account of the thing signified—the coming of the Lord to his Church;—but it is better to take the ordinary custom, and interpret accordingly, where we can. In both the wedding parables (see ch. xxii.) the *bride* does not appear—for she, being the church, is in fact the aggregate of the guests in the one case, and of the companions in the other. We may perhaps say that she is here, in the strict interpretation, the Jewish Church, and these ten virgins Gentile congregations accompanying her. The reading καὶ ῥῆς νύμφης is probably an interpolation, such as are of frequent occurrence in D and its cognates. This ἐξήλθον is *not* their

final going out in ver. 6, for only half of them did so,—but *their leaving their own*

1 ch. ix. 15. ^{ref.} τοῦ ¹ νυμφίου. ² πέντε δὲ ἐξ αὐτῶν ἦσαν ^m μωραὶ, καὶ BCDI
 m ch. vii. 20 ^{ref.} πέντε ⁿ φρόνιμοι. ³ αἱ γὰρ ^m μωραὶ λαβοῦσαι τὰς GHI
 n ch. vii. 24 ^{ref.} ¹ λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' αὐτῶν ^o ἔλαιον. ⁴ αἱ MSU
 o Mark vi. 18 ^{ref.} δὲ ⁿ φρόνιμοι ἔλαβον ^o ἔλαιον ἐν τοῖς ^p ἀγγείοις μετὰ τῶν XZA
 iv. 9 ^{ref.} ¹ λαμπάδων αὐτῶν. ⁵ ^a χρονίζοντος δὲ τοῦ ¹ νυμφίου 32. 2
 p here (a ch. xiii. 48 v. r.) only. Jer. xlviii. (xl.) 10
 q ch. xxiv. 48 ^{ref.} ἐνύσταξαν πᾶσαι καὶ ἐκάθειδον. ⁶ ^a μέσης δὲ ¹ νυκτὸς
 r 2 Pet. ii. 8 only. Ps. cxviii. 28 vat. cxx. 3, 4. s here only. 8 Kings iii. 20. see Mark xiii. 35.

απαντησιν (from ver 6), with DL rel: txt BC 1 Method. (Z doubtful.) aft
 νυμφίου add καὶ τῆς νυμφῆς (prob a clumsy interpolation: see note) DX¹ 1¹ al latt
 Syr syr-w-ast (with a margl note, "sponsa non in omnibus exemplaribus invenitur
 nominatim in Alexandrino") arm Orig-lat Hil Arnob Tich Op: om BCZ rel coptt aeth
 Method Bas Chr Aug.

2. [vv 2—16 lat-a defective.] ins ai bef 1st πεντε Z. rec ησαν bef εἰ
 αυτων, with X rel Bas Chr-H: om εἰ αυτων Chr-2 (and ed-Fd): txt BCDLZΔ¹ 1 lat-b o
 & arm Orig-lat Bas Chr-6-9-η-p. rec transp φρονιμοι and μωραι (more natural
 order. It has hardly, as Mey and De W., been altered to txt to suit ver 3), with X
 rel lat-f syrr Bas Chr Thl: txt BCDLZ 1. 33 latt syr-jer coptt aeth arm Orig-lat.

Steph ins ai bef πεντε (error from the last letters of καὶ ?), with E rel Bas Thl:
 om BCDLZ 1. 33.

3. rec αιτινες (mechanical repetition from ver 1, αιτινες λαβοῦσαι κ.τ.λ. ?), with X
 rel Bas Chr: ai δε Z 1 latt aeth: ai ουν D lat-f₂: καὶ ai Syr syr-ms: ai syr arm: txt
 BCL 33 copt. (γὰρ not being understood, δε, ουν, καὶ were substituted; or as rec: this
 seems to me far more likely than that ai γὰρ should have been substituted for αιτινες,
 as Mey and De W. think.) rec (for αυτων) εαυτων (mechanical repetition from
 ver 1), with Z (appy) (S 1, e sil): om L vulg lat-f_{1,2} g_{1,2} 1 arm: txt BCD rel Bas.
 aft ελαιον ins εν τοις αγγειοις αυτων D Scr's q¹ ev-y (once) Arnob.

4. rec aft αγγιους ins αυτων, with C rel latt syr coptt aeth: om B D-gr LZ 1 forj
 lat-h Syr arm Arnob. om 2nd αυτων CZ vulg lat-f₂ g_{1,2} Δ Aug: εαυτων B.

homes: cf. λαβοῦσαι—ἔλαβον, &c. vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lord—not hypocrites, but faithful souls, bearing their lamps (τ. λ. εαυτῶν, cf. 1 Thess. iv. 4)—the inner spiritual life fed with the oil of God's Spirit (see Zech. iv. 2—12; Acts x. 38; Heb. i. 9). All views of this parable which represent the foolish virgins as having only a dead faith, only the lamp without the light, the body without the spirit, &c., are quite beside the purpose;—the lamps (see ver. 8) were all burning at first, and for a certain time. Whether the equal partition of wise and foolish have any deep meaning we cannot say; it may be so.

3, 4.] These were not torches, nor wicks fastened on staves, as some have supposed, but properly lamps: and the oil vessels (which is most important to the parable) were separate from the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the difference between the wise and foolish:—the one made no provision for the supply of this—the others did. How so? The wise ones gave all diligence to make

their calling and election sure (2 Pet. i. 10 and 5—8), making their bodies, souls, and spirits (their vessels, 2 Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others did not this—but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer.

5—7.] χρονίζ.: compare ch. xxiv. 48. But the thought of the foolish virgins is very different from that of the wicked servant: his—'there will be plenty of time, my Lord tarrieth;—theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to shew how altogether diverse is the ground of the two parables. ἐν. πᾶσ. κ. ἐκ.] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness: as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber:—but, the while, how much difference was there between them! ἐνύπτ.] dormitabant: we have Aristoph. Vesp. 12, ὕπνος νυσταρχῆς: and Plato, Rep. p. 405 c, speaks of a νυστάζων διασκή. Wordsw., after

κραυγὴ γέγονεν Ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάν-
τησιν. ⁷ τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ
ἐκόσμησαν τὰς λαμπάδας αὐτῶν. ⁸ αἱ δὲ μωραὶ ταῖς
φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἔλαιου ὑμῶν, ὅτι αἱ
λαμπάδες ἡμῶν σβέννυνται. ⁹ ἀπεκρίθησαν δὲ αἱ φο-
νιμοὶ λέγουσαι Μήποτε οὐ μὴ ἄρκισθ ἡμῖν καὶ ὑμῖν.
πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ αγοράσατε
ἑαυταῖς. ¹⁰ ἀπερχομένων δὲ αὐτῶν αγοράσαι ἦλθεν ὁ
νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς
γάμους, καὶ ἐκλείσθη ἡ θύρα. ¹¹ ὕστερον δὲ ἔρχονται

xii. 9. (Luke III. 14 ref.) Num. xi. 22.
only. see 3 Cor. ix. 5. 1 Pet. i. 5.

2 2nd pers., ch. III. 9 ref.
b plur., ch. xxi. 2, 2nd. ref.

a 2 term., here

6. for γεγονεν, *eveneto* B. rec aft νυμφίος ins *ερχεται*, with C⁹X rel latt syrr
seth arm Orig-lat Bas Chr Op: om BC¹DLZ coptt Method Ephr Cyr. for εἰ-
χεσθε, *εξέρχεται* D¹. συναρτησιν C. rec aft απαντησιν ins *αυτου*, with AD
rel; *αυτω* C latt: om B Cyr. (Z 33 defective.)
7. om *εισιναι* D ev-22 (Syr P) arm. rec (for *ειστων*) *αυτων*, with CD rel: txt
ABLZ. (33 def.)
8. rec *ειπον*, with ADZ rel: txt BCL 33. aft ημιν ins *ελαιον* A. for
ημων, *υμων* C¹LU.
9. rec (for *ου μη*) *ουκ*, with ALZ 33. 69: txt BCD rel Ephr Bas. *αρκισαι* D
33 al. rec aft πορευεσθε ins *δε*, with CZ rel lat-ff₂ syr copt-wilk: om ABDEGHSSVA
latt copt-schw seth arm Orig-lat, Aug Op.
10. for *απ. δε αυτ.*, *ως υπαγουσιν cum vadunt* D. *ειτοιμα* A ev-γωωω.
ηελασθη B¹.

Hilary, understands this verse of sleep in death. But, not to mention that this will not fit the machinery of the parable (see below on ver. 8), it would assume (πᾶσαι) that none of the faithful would be living on earth when the Lord comes. κραυγὴ γ.] see Isa. lxiii. 5—7: and the porter's duty, Mark xiii. 34. This warning cry is *before* the coming: see ver. 10. γίγονεν, not, *was*, but to be rendered *present*, graphically setting the reality before us: there ariseth a cry. πᾶσαι] *All* now seem alike—all wanted their lamps trimmed—but for the neglectful, there is not wherewith! It is not enough to *have burnt*, but to *be burning*, when He comes. Raise the wick as they will, what avails it if the oil is spent? ἐκόσμη-σαν] “by pouring on fresh oil, and removing the fungi about the wick: for the latter purpose a sharp-pointed wire was attached to the lamp, which is still seen in the bronze lamps found in sepulchres. Virgil's Moretum, ‘Et producit acu stupas humore carentes.’” Webst. and Wilk. 8, 9.] σβ., are going out,—not as E. V., and even recently Dr. Wordsw. to support his interpretation of ver. 5,—‘*are gone out*’ and there is deep truth in this: the lamps of the foolish virgins are *not ex-*

tinguished altogether. μήν. σὺ μὴ ἀρ.] see Ps. xlix. 7; Rom. xiv. 12. No man can have more of this provision than will supply his own wants. πορεύεσθε] This is not said in mockery, as some (Luther, Calv.) suppose: but in earnest. οἱ πωλοῦντες are the ordinary dispensers of the means of grace—ultimately of course God Himself, who alone can give his Spirit. The counsel was good, and well followed—but the time was past. (Observe that those who sell are a *particular class* of persons—no mean argument for a *set* and *appointed ministry*—and moreover for a *paid* ministry. If they *sell*, they *receive* for the thing sold: cf. our Lord's saying, Luke x. 7. This *selling* bears no analogy with the crime of Simon Magus in Acts viii.: cf. our Lord's other saying, Matt. x. 8.) 10—12.] We are *not told that they could not buy*—that the shops were shut—but simply that it was *too late*—for *that time*. For it is *not the final coming of the Lord to judgment, when the day of grace will be past*, that is spoken of,—except in so far as it is hinted at in the background, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. *This feast* is the *marriage supper* of Rev.

c see ch. vii. 23.
d ch. xxi. 33.]
Lake xv. 18
only f.
o — Luke iv. 6.
Acts xvii. 1
al.
f ch. xix. 21
ref. Eccles.
v. 18.
g ch. xiii. 8 ref.
here, &c. and
ch. xviii. 24
only. 2 Kings
xii. 20.
h Cor. viii. 8.
1 Chron.
xxix. 2.
k absol. Acts
xviii. 3. Rom.
iv. 4 al. Sir.
x. 27.
l — ch. v. 13.
Rom xvi. 16.
Jam. iii. 9.
Rev. ii. 16.

καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἀνοιξὺν
ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ
οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν
οὐδὲ τὴν ὥραν. 14 ὥςπερ γὰρ ἄνθρωπος ἄποδημῶν
ἐκάλεσεν τοὺς ἰδίους δούλους καὶ ἠπαρέδωκεν αὐτοῖς τὰ
ὑπάρχοντα αὐτοῦ, 15 καὶ ᾧ μὲν ἔδωκεν πέντε ἑτάλанта,
ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ ἑκάτῃ τὴν ἰδίαν δύναμιν,
καὶ ἀπεδήμησεν εὐθέως. 16 πορευθεὶς δὲ ὁ τὰ πέντε
ἑτάλанта λαβὼν ἐεργάσατο ἐν αὐτοῖς καὶ ἐποίησεν
ἄλλα πέντε [ἑτάλанта]. 17 ὥσαύτως καὶ ὁ τὰ δύο

m — ch. iii. 10. Lake xix. 18. Deut. viii. 18.

11. for *ερχονται*, *ηλθον* D lat-c f syr copt Orig-lat Op. om kai DHZ forj lat-
b c f h copt æth Aug: ins ABC rel vulg lat-ff_{1,2} S_{1,2} syrr arm Orig-lat Bas Aug Op.

13. rec aft *ωραν* ins εν η ο υιος του ανθρωπου ερχεται (gloss), with C²E rel syr-jer-
mg: om ABC'DLXΔ 1¹. 33 latt syrr syr-jer coptt æth arm Orig-lat Bus(appy) Ath Bas
Chr Hil Aug.

14. om γαρ D arm Orig. aft ανθρωπος ins τις C²FM al arm. for αυτου,
αυτων A.

15. for εν, ενα D. for ιδ. δυν., δυναμιν αυτου D.

16. εὐθεως πορευθεις, omg δε, B lat-d ff₁ S₁: εὐθεως δε πορ. 1 al lat-c f ff₂ h syr-jer
Op: πορ. δε εὐθεως arm. ηργασατο DL 69. for εποιησεν, εκειροησεν
(prob from vv 17, 22) A¹BCDL 1. 33. 69: txt A¹ rel. om 2nd ταλанта (as un-
necessary: it is hardly possible it should have been inserted) BL 1. 33 lat(not f) Syr
syr-jer coptt arm Op.

17. for ωσαυτως, ομοιως D.—A adds δε. om kai C¹L 33 am(with em forj fuld³
tol) lat-d g₂. aft δυο ins ταλанта λαβων D lat-c æth-rom; λαβων vulg lat-a b

xix. 7—9 (see also ib. xxi. 2); after which these improvident ones gone to buy their oil shall be judged in common with the rest of the dead, *ibid.* vv. 12, 13. Observe

here, οὐκ οἶδα ὑμᾶς. is very different, as the whole circumstances are different, from οὐδὲ ποτε ἔγνων ὑμᾶς. in ch. vii. 23, where the ἀποκριθεὶς ἀπ' ἐμοῦ binds it to the πορεύεσθε ἀπ' ἐμοῦ in our ver. 41, and to the time of the final judgment, spoken of in that parable. [See the note at the end of the chapter.]

14—30.] PARABLE OF THE TALENTS. Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there. 14.] *ἄνθρωπος*. γ.—the ellipsis is rightly supplied in the E. V., For the Kingdom of Heaven is as a man, &c. We have this parable and the preceding one alluded to in very few words by Mark, xiii. 34—36. In it we have the active side of the Christian life, and its danger, set before us, as in the last the contemplative side. There, the foolish virgins failed from thinking their part too easy—here the wicked servant fails from thinking his too hard. The parable is still concerned with Christians (τοὺς ἰσθους

δούλους), and not the world at large.

We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it.

15.] In Luke each receives the same, but the profit made by each is different: see notes there. Here, in fact, they did each receive the same, for they received according to their ability—their character and powers. There is no Pelagianism in this, for each man's powers are themselves the gift of God. 16—18.] The increase

gained by each of the two faithful servants was the full amount of their talents:—of each will be required as much as has been given.

“ἐεργάσατο is the technical term, common in the classics, and especially in Demosthenes: see Reiske's index. ἐν is instrumental.” Meyer.

ἐποίησεν is not a Latinism (*conficere pecuniam*), but answers to ποιεῖν καρπὸν ch. iii. 10. The third servant here

is not to be confounded with the wicked servant in ch. xxiv. 48. This one is not actively an ill-doer, but a sinner of the money entrusted to him—one who brings no profit: see on ver. 24. 19—23.]

μετὰ πολὺν χρόνον.—Here again, as well as

¹⁸ ἐκέρδησεν [καὶ αὐτὸς] ἄλλα δύο. ¹⁹ ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυσεν γῆν καὶ ἐκρυσεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. ¹⁹ μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ ¹⁹ συναίρει λόγον μετ' αὐτῶν. ²⁰ καὶ προσελθὼν ὁ τὰ πέντε ἡτάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε ἡτάλαντα λέγων Κύριε, πέντε ἡτάλαντά μοι ²⁰ παρέδωκας, ἴδε ἄλλα πέντε ἡτάλαντα ²⁰ ἐκέρδησα ἢ ἐπ' αὐτοῖς. ²¹ ἔφη αὐτῷ ὁ κύριος αὐτοῦ Ἐὺ δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε ²¹ καταστήσω· ²¹ εἰσελθε εἰς τὴν ²¹ χαρὰν τοῦ κυρίου σου. ²² προσ-

45, 47 mss.
L 34. Heb. xii. 2.

a Heb. iii. 11 al., from Ps. xciv. 11.

v John xv. 11. xvi. 20. 2 Cor.

&c copt Orig-lat. om kai avtos (as unnecessary aft ωσαντως) BC¹L 33 latt coptt wth arm Orig-lat Bas Op : ins AC³ (D bef εκερδ.) X rel lat-^h syr.

18. aft εν ins ταλαντον A lat-a b o &c. om απελθων D 5. 36. 59 lat-a b o &c (not f^h). rec εν τῇ γῇ, with AC³D rel am syrr : την γην C¹ : γην BL 33 lat-ff, wth arm. (The decision here is difficult. ΞΕΝΕΝΘΗΓΗ was likely enough to be mistaken, one EN being passed over, for ΞΕΝΘΗΓΗ, and then the TH omitted; and on the other hand, ΞΕΝΓΗ was just as likely to be mistaken for ΞΕΝΕΝΘΗΓΗ, and then the TH inserted.) rec απερυψε, with X rel : txt ABCDL 33.

19. rec χρονον bef πολυν, with A rel syrr : txt BCDGL 1. 33. 69 latt copt arm Orig Op. rec μετ' αυτων bef λογον, with A rel lat-ff, syrr Orig : txt BCDL 1. 33 latt.

20. for kai προσελθ., προσελθ. δε A copt. om 4th ταλαντα C¹L latt Syr wth. επεκέρδησα D, superlucratum sum latt arm Orig-lat. om επ αυτοις (as difficult and appy superfluous; the reading of D &c above, and E &c below, have also been attempts to correct it) BDL 33 latt copt wth arm : ins AC rel syrr, εν αυτοις (from vor 16) EG al.

21. rec aft εφη εν δε, with A rel syr copt : om BCDEKL (MU, Tisch) 33 latt Syr arm Orig-lat. ευγε (see Luke xix. 17) A¹(appy) latt Iren-lat Lucif. for 1st επ., επι (i. e. επει) επ' D latt arm : quia in (ori εν) D-lat Iren Lucif.

in the χρονίζ. of ver. 5 and ch. xxiv. 48, we have an intimation that the interval would be no short one.

This proceeding is not, strictly speaking, the last judgment, but still the same as that in the former parable; the beginning of judgment at the house of God—the judgment of the millennial advent. This, to the servants of Christ (τοὺς ἰδίους δούλους, ver. 14), is their final judgment—but not that of the rest of the world. We may observe that this great account differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action past—that with a present state of preparation. This holds, in the individual application, of the account after the resurrection: that, at the utmost (and not in the direct sense of the parable even so much), of being ready for his summons at death. 20.] The faithful servant does not take the praise to himself—μοι παρέδωκας is his confession—and

ἐπ' αὐτοῖς the enabling cause of his gain; —'without Me, ye can do nothing,' John xv. 5. This is plainer in Luke (xix. 16), ἡ μὲν σου δέκα προσηργάσατο μνᾶς. See 1 Cor. xv. 10;—and on the joy and alacrity of these faithful servants in the day of reckoning, 1 Thess. ii. 19; 2 Cor. i. 14; Phil. iv. 1. 21.] In Luke = ὅτι ἐν ἐλαχίστῳ πιστὸς ἰγίνου, ἰσθὶ ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων—where see note. (I cannot imagine with Meyer that ὅτι is to be taken with ἐπὶ ὀλίγα ἦς π., or that it will not bear the sense of 'Well done!' Although εὐγε is the more usual word, we have (see Passow) in later Greek such expressions as μαλ' εὐ, which is as near as possible to that meaning.)

The χαρὰ here is not a feast, as sometimes interpreted, but that joy spoken of Heb. xii. 2, and Isa. liii. 11—that joy of the Lord arising from the completion of his work and labour of love, of which the first Sabbath rest of the Creator was typical—

w ver. 14. ελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν Κύριε, δύο τάλαντά
 x = here only. (John vi. 60) μοι ἡ παρέδωκας, ἴδε ἄλλα δύο τάλαντα ἡ ἐκέρδησα ἡ ἐπ' ABC
 xxv. 8. Isa. xix. 4. αὐτοῖς. 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ ἡ Εὐ δούλε ἀγαθὲ FGI
 y ch. vi. 26. καὶ πιστέ, ἡ ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε ἡ κατα- LMS
 John iv. 36, αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, XAI
 Gen. xl. Jer. xii. 18. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 a = ch. vi. 26. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 xlii. 47. John vi. 18. Gen. xii. 36. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 a ch. xvi. 81 ἡ Mt. (from Zech. xiii. 7 P.) Luke i. 51. xv. 18. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 xi. 1. John xi. 52. Acts v. 27 only. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 Esch. x. 2. b ch. xx. 14. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 o = Rom. xii. 11 (Phil. iii. 1) only. Prov. vi. 6, 9. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 d = ch. xxvii. 6. Mark xii. 41, Eccl. i. L. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 e here only t. αὐτῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, 63
 ὁ Σακίαν συνέταξε τῇ τραπεζίτῃ, Polyb. xxxii. 18. 6. Jos. Antt. xii. 2. 8. (see ch. xxi. 13)

23. om δε B. rec aft τάλαντα ins λαβων, with D rel vulg lat-δ c; εἰληφώς 157. 248: om ABCL 1. 33. 69 syrr. (a space is left in Rettig's edn of Δ.) παρ-
 εδωκας D. for ἴδε, ἴδου D (and ver 25).

23. ευγε and επει επ, as before, ver 21. πιστος bef ης B lat-λ. (om ης lat-c.)

24. om 1st και D 1 lat-a δ c g, Lucif. for εν, ενα D¹. om σε D 46 latt arm Hil Orig-lat Op. for οθεν, οπου D 56 latt.

25. απηλθον και D al latt sct.

26. δουλε bef πονηρη A latt Syr copt Orig-lat, hom-Cl Chr-ed(not Fd) Damasc Hil Lucif Ambr Jer Op.

27. rec ουν bef σε, with AD rel latt copt Orig-lat Op: txt BCL 33 εν-γονος syrr.

Gen. i. 31; ii. 2,—and of which his faithful ones shall in the end partake: see Heb. iv. 3—11; Rev. iii. 21. Notice

the identity of the praise and portion of him who had been faithful in less, with those of the *first*. The words are, as has been well observed, “not, ‘good and successful servant,’ but ‘good and faithful servant.’” and faithfulness does not depend on *amount*.

24, 25.] This sets forth the excuse which men are perpetually making of human infirmity and inability to keep God's commands, when they never apply to that grace which may enable them to do so—an excuse, as here, self-convicting and false at heart.

θεριζ. δε. οὐκ εἰσιν.] The connexion of thought in this our Lord's *last* parable, with His *first* (ch. xiii. 3—9), is remarkable. He looks for fruit where He has sown—*this is truth*: but not beyond the power of the soil by Him enabled—*this is man's lie*, to encourage himself in idleness.

φοβ.] see Gen. iii. 10. But that pretended fear, and this insolent speech, are *inconsistent*, and betray the falsehood of his answer. ἔχεις τὸ σόν] This is also false—it was not τὸ σόν—for there was his lord's time,—and his own labour,

which was his lord's—to be accounted for.

26, 27.] Luke prefixes ἐκ τοῦ στόματός σου κρινῶ σε,—viz. ‘because, knowing the relation between us, that of absolute power on my part over thee,—if thou hadst really thought me such an hard master, εἶδε σε κ.τ.λ., in order to avoid utter ruin. But this was *not* thy real thought—thou wert πονηρός κ. δκνηρός.’

The ἦδαις, &c. is not concessive, but hypothetical;—God is *not* really such a Master.

τοὺς τραπ. in Luke (xix. 23) ἐπὶ τράπεζαν. τραπεζίτης is interpreted κολλοβιστής (see ch. xxi. 12) by Hesychius. There was a saying very current among the early Fathers, γίνεσθι δόκιμοι τραπεζίται, which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer, Theas., under the word, discusses the question, and inclines to think that it was a way of expressing the general moral of the two parables in Matt. and Luke. But, in the interpretation, who are these τραπεζίται? The explanation (Olah., and

n = ch. xix. 26. xxi. 2. Ps. ix. 4. see Isa. vi. 1. o ch. xix. 26. Isa. xlii. 23. see Heb. iv. 16. viii. 1. p ch. xiii. 2 ref. plur. ch. vi. 23 ref. q ch. xlii. 49 ref. Lev. xiv. 12. r Luke xv. 20 only. Gen. xxvii. 9 al. (-φρον, ver. 23.) s ch. xx. 21, 23 ref. t here only t. (-φρον, ver. 23.) u ch. iv. 19. xl. 22. xlii. 4 al. Gen. xxxvii. 20. w Gen. i. 2. John vi. 43. Philom. i. 1. Wisor, i. 30. 2. 10. xv. 20 al. Gen. xv. 7. Isa. xlii. 8. y = ch. x. 23 ref. z ch. v. 5. xix. 29. Lake i. 22. 42. (see Gen. xxiv. 31 val.) Isa. lxi. 8. Lake x. 29. xviii. 18. 1 Cor. vi. 2. s w. υνός, Lake xl. 20. Heb. iv. 2. a ch. v. 6 ref. b ch. xiv. 16 ref. c ch. x. 42 f. Rom. xii. 20 (from Prov. xxv. 21) al. Judg. iv. 19.

31. rec ins *αγιοι* bef *αγγελοι* (*usual epithet*: insd from Mark viii. 38, or Lake ix. 26), with A rel lat^f syrr Chr: om BDL 1. 33 latt syr-jer copt æth arm Orig Eus Ath Chr-κ-λ (and wlf-ms) Cyr Max Cyp Hil Ambr Aug Op.

32. rec *συναχθησεται* (*gramm. corr.*), with A rel Eus₁: txt BDKL (G U, Treg) 33. 69 Eus, Thdrt. for *απ'*, απο D. *επιφων* B.

33. om *μεν* D lat-a b c e f ff, h Syr syr-ms æth arm. δεξιας I₁ ('ut mihi quidem videbatur: contra, Tischdf.' Treg). om *αυτον* A al Orig-lat Bas-acl Avit.

day of judgment. Compare for the better understanding of the distinction, and connexion of these 'two comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7—10. This description is not a parable, though there are in it parabolic passages, e. g. *ὥςπερ ὁ ποιμ.* κ.τ.λ.: and for that very reason, that which is illustrated by those likenesses is *not itself parabolic*. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord *only three days before His sufferings*. *ἐν τῇ δόξ. αὐτῇ.*] This expression, repeated again at the end of the verse, is quite distinct from *μετὰ δυνάμ. κ. δόξ. πολλῆς* ch. xxiv. 30; see Rev. xx. 11. This *His glory* is that also of all his saints, with whom He shall be accompanied: see Jude, ver. 14. In this his coming *they are with the angels*, and *as the angels*: see Rev. xix. 14 (compare ver. 8): Zech. xiv. 5. 32.] The expression *πάντα τὰ θνη* implies all the nations of the world, as distinguished from the *ἐκλεκτοι* already gathered to Him, just as the Gentiles were by that name distinguished from his chosen people the Jews. Among these are "the other sheep which He has, not of this fold," John x. 16. *ἀφοριεῖ* κ.τ.λ.] see Ezek. xxxiv. 17. The *sheep* are those referred to in Rom. ii. 7, 10; the *goats* in ib. vv. 8, 9, where this same *judgment according to works* is spoken of. 34.] THE

KING—here for the first and only time does the Lord give Himself this name: see Rev. xix. 16: Rom. xiv. 9. *δεῶτα* κ.τ.λ.] Whatever of good these persons had done, was all *from Him* from whom cometh every good gift—and *the fruit of his Spirit*. And this Spirit is only purchased for man by the work of the Son, in whom the Father is well pleased: and to whom all judgment is committed. And thus *they are the blessed of the Father*, and those for whom this kingdom is prepared. It is not to the purpose to say that those *ἐκλογημ.* . . . must be the elect of God in the *stricter sense* (οἱ ἐκλεκτοί)—and that, because the Kingdom has been prepared for them from the foundation of the world. For evidently this would, in the divine omniscience, be true of every single man who shall come to salvation, whether belonging to those who shall be found worthy to share the first resurrection or not. The Scripture assures us of *two resurrections*: the *first, of the dead in Christ*, to meet Him and reign with Him, and hold (1 Cor. vi. 2) judgment over the world; the *second, of all the dead*, to be judged according to their works. And to what purpose would be a judgment, if *all were to be condemned*? And if *any* escape condemnation, to them might the words of this verse be used: so that this objection to the interpretation does not apply. *Election to life* is the universal doctrine

ἄ ξένος ὁ ἡμῖν καὶ ὁ συνηγάγετέ με, ³⁶ γυμνὸς καὶ ὁ περι-
 βάλετέ με, ὁ ἡσθίενσα καὶ ὁ ἐπεσκέψασθέ με, ἐν ὁ φυλακῇ
 ὁ ἡμῖν καὶ ἡλθατε πρὸς με. ³⁷ τότε ἀποκριθήσονται αὐτῷ
 οἱ δίκαιοι λέγοντες Κύριε, πότε σὲ εἶδομεν ὁ πεινῶντα καὶ
 ὁ ἐθρέψαμεν, ὁ διψῶντα καὶ ὁ ἐποτίσαμεν; ³⁸ πότε δὲ σε
 εἶδομεν ὁ ξένον καὶ ὁ συνηγάγομεν, ὁ γυμνὸν καὶ ὁ περιεβά-
 λωμεν; ³⁹ πότε δὲ σε εἶδομεν ὁ ἀσθενοῦντα ὁ ἐν ὁ φυλακῇ
 καὶ ἡλθομεν πρὸς σε; ⁴⁰ καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ
 αὐτοῖς ὁ Ἀμὴν λέγω ὑμῖν, ὁ ἐφ' ὁ ὅσον ὁ ἐποίησατε ἐνι τού-
 των τῶν ὁ ἀδελφῶν μου τῶν ὁ ἐλαχίστων, ἐμοὶ ὁ ἐποίησατε.
⁴¹ τότε ἐρεῖ καὶ τοῖς ὁ ἐξ ἐυνούμων ὁ Πορεύεσθε ἀπ' ἐμοῦ οἱ
 ὁ καταγραμμένοι εἰς τὸ ὁ πῦρ τὸ ὁ αἰώνιον τὸ ὁ ἡτοίμασμένον

³⁷ al. Eusd. iv. 81. Sir. vii. 35. h = ch. v. 36. xiv. 3, 10 | Mk. al. Gen. xl. 3 al. 1 ch. vi. 36 ref.
 m ch. v. 18 ref. o ch. x. 13 only. o ch. xx. 32. p ch. xii. 43, &c. i. xxviii. 10. Heb.
 ii. 11. q = ch. ii. 6 ref. 1 Cor. xv. 9. Wind vi. 6. r ver. 33. s Luke iv. 43.
 v. 41. Gen. viii. 3. t (ch. v. 44 v. r.) Mark xl. 31. Luke vi. 28. Rom. xii. 14. James iii. 9
 only. Num. xxiv. 9. u ch. x. 13. 3. Jade 7 only. v ver. 34.

³⁶. rec ἡλθατε, with KMSUV 1: txt ABD rel. (I_c doubtful.)

³⁷. εἶδαμεν B' I_c.

³⁸. εἶδομεν bef se D al Clem: εἶδαμεν I_c (but εἶδομεν ver 39). for η, και D.

³⁹. for ποτε δε, η ποτε D latt copt Orig-lat Clem. rec (for ασθενουντα) ασθενη
 (from ver 44), with A I_c rel latt: ασθενην Δ: txt BD al Clem Cypri. for η, και
 I_c Cypri. ηλθαμεν D.

⁴⁰. ερι αυτοις bef ο β. D: ο βασ. om lat-a. om των αδελφων μου (see ver
 45) B' lat-f₁, Clem, Ambr Aug Gaud Chrom. [Either αυτων or των αδελφων μου is
 written in marg of B, but it is now illegible. From inspection.]

⁴¹. om οι BL 83. (I_c defective.) for το ητοιμασμενον, ο ητοιμασεν ο πατηρ
 μου D 1. 22 lat-a δ c ff₁ s, h Justin Iren-lat, Clem Hippol Aug, Juvenc Gaud Ruf Leo
 Salv Paulin Promiss. (Orig Tert Hil have both.)

of Scripture; but *not the reprobation of the wicked*: see below, on ver. 41. On *ἀπὸ καταβολῆς κόσμου*, see John xvii. 24: 1 Pet. i. 20.

³⁵. *συνηγάγετε*, sc. *εἰς οἶκον*, or *εἰς ὑμᾶς*,—a meaning confined to the LXX and N. T.—received me with hospitality—took me in; the idea is, ‘numbered me among your own circle.’

³⁷—⁴⁰.] The answer of these *δικαιοι* appears to me to shew plainly (as Olshausen and Stier interpret it) that they are *not* to be understood as being the covenanted servants of Christ. Such an answer it would be impossible for *them* to make, who had done all distinctly *with reference to Christ*, and for his sake, and with his declaration of ch. x. 40—42 before them. Such a supposition would remove all reality, as indeed it has generally done, from our Lord's description. See the remarkable difference in the answer of the faithful servants, vv. 20, 22. *The saints are already in His glory*—judging the world with Him (1 Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this judgment *they*

are not the judged (John v. 24: 1 Cor. xi. 31). But *these* who are the judged, *know not* that all their deeds of love have been done *to and for Christ*—they are overwhelmed with the sight of the grace which has been working in and for them, and the glory which is now their blessed portion. And notice, that it is not the *works*, as *such*, but the *love* which prompted them—that love which *was their faith*,—which felt its way, though in darkness, to Him who is Love,—which is commended. τῶν ἀδελφ.] Not necessarily the saints with Him in glory—though primarily those—but also any of the great family of man. Many of those here judged may never have had opportunity of doing these things to the saints of Christ properly so called.

In this is fulfilled the covenant of God to Abraham, *ἐνυλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς*. Gen. xxii. 18. ⁴¹—⁴³.] It is very important to observe the distinction between the blessing, ver. 34, and the curse here. ‘Blessed—of my Father:’—but not

^{w ch. iv. 1 ref.}
^{a—q see above,}
^{vv. 38—40.} τῷ ^a διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ⁴² ἐπείνασα
 γὰρ καὶ οὐκ ^b ἐδώκατέ μοι ^b φαγεῖν, ^c ἐδίψησα καὶ οὐκ
^c ἐποιήσατέ με, ⁴³ ξένος ἦμην καὶ οὐ ^d συνηγάγετέ με,
^{x = Luke x. 9.}
^{Acts v. 16,}
^{16.} γυμνὸς καὶ οὐ ^e περιεβάλετέ με, ^f ἀσθενὴς καὶ ἐν ^g φυλακῇ
 καὶ οὐκ ^h ἐπεσκέψασθέ με. ⁴⁴ τότε ἀποκριθήσονται καὶ
 αὐτοὶ λέγοντες Κύριε, πότε σέ εἶδομεν ⁱ πεινῶντα ἢ
^j διψῶντα ἢ ^k ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν ^l φυλακῇ καὶ
^{y ch. iv. 11}
^{i Mk. Mark}
^{xv. 41 al.†} οὐ ^m διηκονήσαμέν σοι; ⁴⁵ τότε ἀποκριθήσεται αὐτοῖς λέ-
 γων Ἀμὴν λέγω ὑμῖν, ⁿ ἐφ' ὅσον οὐκ ^o ἐποιήσατε ἐνι τού-
 των τῶν ^p ἐλαχίστων, οὐδὲ ἐμοὶ ^q ἐποιήσατε. ⁴⁶ Καὶ
^{r = John iv. 18}
^{only. Ezech.}
^{xliff. 11 al.}
^{(-ἀφ' αὐτῶν, Acts}
^{iv. 31.)}
^{a ch. xiv. 16}
^{ref. 4 Maco.}
^{xv. 2.} ἀπελεύσονται οὗτοι εἰς ^s κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς
^t ζωὴν αἰώνιον.
 XXVI. ¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας

42. ins καὶ bef ἐδίψησα B¹L Syr ath.

44. rec aft ἀποκριθήσονται ins αὐτῶν, with (Scr's o, e al) vulg-ed lat. f ff₂ h: om ABD rel Scr's mss am lat-a b c syrr copt goth eth arm Constt Thl Cyp^r, Op.

‘cursed of my Father,’ because all man’s salvation is of God—all his condemnation from himself. ‘The Kingdom, prepared for you;’ but ‘the fire, which has been prepared for the devil and his angels’ [notice τὸ πῦρ τὸ αἰών. τὸ ἡρώμ. . . . greater definiteness could not be given: that particular fire, that eternal fire, created for a special purpose]—not, for you: because there is election to life—but there is no reprobation to death:—a book of Life—but no book of Death; no hell for man—because the blood of Jesus hath purchased life for all: but they who will serve the devil, must share with him in the end.

The repetition of all these particulars shews how exact even for every individual the judgment will be. Stier excellently remarks, that the curse shews the termination of the High Priesthood of Christ, in which office He only intercedes and blesses. Henceforth He is King and Lord—his enemies being now for ever put under his feet. 44, 45.] See note on ver. 37.

The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of his mediatorial office, causing, even from out of the iniquities of a rebellious world, his sovereign mercy to rejoice against judgment. 46.] See John v. 28, 29; and as taking up the pro-

phetic history at this point, Rev. xxi. 1—8. Observe, the same epithet is used for κόλασις and ζωὴ—which are here contraries—for the ζωὴ here spoken of is not bare existence, which would have annihilation for its opposite; but blessedness and reward, to which punishment and misery are antagonist terms. [N.B. I think it proper to state in this 3rd edition, that having now entered on the deeper study of the prophetic portions of the N. T., I do not feel by any means that full confidence which I once did, in the exegesis, quoad prophetic interpretation, here given of the three portions of this chap. xxv. But I have no other system to substitute: and some of the points here dwelt on seem to me as weighty as ever. I very much question whether the thorough study of Scripture prophecy will not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject. July, 1855. Endorsed, Oct. 1858. At the same time, the coincidence of these portions with the process of the great last things in Rev. xx. and xxi. is never to be overlooked, and should be our guide to their explanation, however distrustful we may be of its certainty. Those who set this coincidence aside, and interpret each portion by itself, without connexion with the rest, are clearly wrong. 1861.]

CHAP. XXVI. 1, 2.] FINAL ANNOUNCEMENT OF HIS SUFFERINGS, NOW CLOSE AT HAND. (Mark xiv. 1. Luke xxii. 1.) The public office of our Lord as a Teacher having been now fulfilled, His priestly

τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ ² Οἴδατε ^b ὅτι μετὰ δύο ἡμέρας τὸ ^b πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ^c παραδίδεται εἰς τὸ σταυρωθῆναι. ³ τότε

^d συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ ^e εἰς τὴν ^e αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, ^f καὶ ^f συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῃ ^g κρατήσω- ^g σιν καὶ ἀποκτείνωσιν. ^h ἔλεγον δὲ ^h Μὴ ἐν τῇ ἑορτῇ, ἵνα ⁱ μὴ ⁱ θόρυβος γένηται ἐν τῇ λαῷ.

⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος

¹⁸ 40 ¹⁹ 41 ²⁰ 42 ²¹ 43 ²² 44 ²³ 45 ²⁴ 46 ²⁵ 47 ²⁶ 48 ²⁷ 49 ²⁸ 50 ²⁹ 51 ³⁰ 52 ³¹ 53 ³² 54 ³³ 55 ³⁴ 56 ³⁵ 57 ³⁶ 58 ³⁷ 59 ³⁸ 60 ³⁹ 61 ⁴⁰ 62 ⁴¹ 63 ⁴² 64 ⁴³ 65 ⁴⁴ 66 ⁴⁵ 67 ⁴⁶ 68 ⁴⁷ 69 ⁴⁸ 70 ⁴⁹ 71 ⁵⁰ 72 ⁵¹ 73 ⁵² 74 ⁵³ 75 ⁵⁴ 76 ⁵⁵ 77 ⁵⁶ 78 ⁵⁷ 79 ⁵⁸ 80 ⁵⁹ 81 ⁶⁰ 82 ⁶¹ 83 ⁶² 84 ⁶³ 85 ⁶⁴ 86 ⁶⁵ 87 ⁶⁶ 88 ⁶⁷ 89 ⁶⁸ 90 ⁶⁹ 91 ⁷⁰ 92 ⁷¹ 93 ⁷² 94 ⁷³ 95 ⁷⁴ 96 ⁷⁵ 97 ⁷⁶ 98 ⁷⁷ 99 ⁷⁸ 100 ⁷⁹ 101 ⁸⁰ 102 ⁸¹ 103 ⁸² 104 ⁸³ 105 ⁸⁴ 106 ⁸⁵ 107 ⁸⁶ 108 ⁸⁷ 109 ⁸⁸ 110 ⁸⁹ 111 ⁹⁰ 112 ⁹¹ 113 ⁹² 114 ⁹³ 115 ⁹⁴ 116 ⁹⁵ 117 ⁹⁶ 118 ⁹⁷ 119 ⁹⁸ 120 ⁹⁹ 121 ¹⁰⁰ 122 ¹⁰¹ 123 ¹⁰² 124 ¹⁰³ 125 ¹⁰⁴ 126 ¹⁰⁵ 127 ¹⁰⁶ 128 ¹⁰⁷ 129 ¹⁰⁸ 130 ¹⁰⁹ 131 ¹¹⁰ 132 ¹¹¹ 133 ¹¹² 134 ¹¹³ 135 ¹¹⁴ 136 ¹¹⁵ 137 ¹¹⁶ 138 ¹¹⁷ 139 ¹¹⁸ 140 ¹¹⁹ 141 ¹²⁰ 142 ¹²¹ 143 ¹²² 144 ¹²³ 145 ¹²⁴ 146 ¹²⁵ 147 ¹²⁶ 148 ¹²⁷ 149 ¹²⁸ 150 ¹²⁹ 151 ¹³⁰ 152 ¹³¹ 153 ¹³² 154 ¹³³ 155 ¹³⁴ 156 ¹³⁵ 157 ¹³⁶ 158 ¹³⁷ 159 ¹³⁸ 160 ¹³⁹ 161 ¹⁴⁰ 162 ¹⁴¹ 163 ¹⁴² 164 ¹⁴³ 165 ¹⁴⁴ 166 ¹⁴⁵ 167 ¹⁴⁶ 168 ¹⁴⁷ 169 ¹⁴⁸ 170 ¹⁴⁹ 171 ¹⁵⁰ 172 ¹⁵¹ 173 ¹⁵² 174 ¹⁵³ 175 ¹⁵⁴ 176 ¹⁵⁵ 177 ¹⁵⁶ 178 ¹⁵⁷ 179 ¹⁵⁸ 180 ¹⁵⁹ 181 ¹⁶⁰ 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k ch. viii. 2
 ref.
 1 (Mk. bis)
 only. 4 Kings
 xxi. 13 only.
 Herod. iii.
 20.
 m here. &c.
 and l. Luke
 vii. 37. &c.
 xxi. 11. &c.
 John xi. 2.
 Rev. xviii. 18
 only. Ps.
 exxxii. 2.
 here only.
 10. xxi. 11 al.†
 xvii. 12. Levit. vi. 5. 4.
 5. Gal. vi. 17. Sir. xxix. 4 P.
 ο | Mk. only. Gen. xxix. 21. Job xli. 14. Ps. lxxxviii. 48 only.
 q ch. xx. 24 ref.
 t ch. xiii. 46 ref.
 u ch. xix. 31 ref.
 p ch. ix.
 r — ch. xiv. 31 ref.
 s Mk. John
 v l. Luke xvii.

τοῦ ^k λειπροῦ ⁷ προσῆλθεν αὐτῷ γυνή ¹ ἀλάβαστρον ^m μύ-
 ρου ἔχουσα ⁿ βαρυτίμον, καὶ ^o κατέχεεν ἐπὶ τὴν κεφαλὴν
 αὐτοῦ ^p ἀνακειμένου. ⁸ ἰδόντες δὲ οἱ μαθηταὶ ^q ἠγανάκτη-
 σαν λέγοντες ^r Εἰς τί ἡ ^s ἀπόλεια αὐτῆς; ⁹ ἠδύνατο γὰρ
 τοῦτο ^t πρᾶθῆναι πολλοῦ καὶ ^u δοθῆναι ^v πτωχοῖς. ¹⁰ γνοὺς
 δὲ ^o ὁ Ἰησοῦς εἶπεν αὐτοῖς ^p Τί ^q κόπους ^r παρέχετε τῇ

7. *ἐχουσα* bef *αλαβαστρον* *μυρου* (from || *Mk*) BDL 33. 69 latt syrr coptt sēth arm
 Orig-lat: txt A rel Chr.
 for *βαρυτίμον*, *πολυτίμον* (from || *John*) ADLM 33
 Syr syr-marg sah Chr-wlf-ms: txt B rel syr Chr. *της κεφαλῆς* (from || *Mk*)
 BDM 1. 69: txt A rel. aft *ανακειμένου* ins *αυτου* D-gr mm lat-a δ c f ff, h Orig-
 lat Ambr.

8. rec aft *μαθηται* ins *αυτου*, with A rel lat-c f syrr sēth Orig-lat Chr: om BDL 33.
 69 vulg lat-a δ &c coptt arm.

9. rec aft *τοουτο* ins *το μυρον* (see || *John*, *Mk*), with E-corr rel lat-c Orig Chr: om
 ABDE¹LA 1¹ vulg lat-a δ &c syrr coptt sēth arm Orig-lat Bas Bas-sel Hil Ambr.
 ins *τοις* bef *πτωχοις* AD rel Chr: om B G(Treg, expr) LM U(Treg) 1. 33. 69 Orig
 Chr-G-k(-e, e sil).

10. om o D.

plot His capture, but *not during* the feast:
but when Jesus was in Bethany, &c. occa-
 sion was given for an offer to be made to
 them, which led to its being effected, after
 all, during the feast. On the rebuke given
 to Judas at this time having led to his
 putting into effect his intention of betray-
 ing our Lord, see note on John xii. 2. The
 trace of what I believe to have been the
 original reason of the anointing being in-
 serted in this place, is still further lost in
 Mark, who instead of τοῦ δὲ Ἰησ. γε-
 νομένου . . . has καὶ ὄντος αὐτοῦ . . .
 just as if the narrative were continued, and
 at the end instead of our τότε πορεύσε-
 ις . . ., has καὶ ὁ Ἰούδας . . . as if there
 were no connexion between the two. It
 certainly cannot be said of St. Matthew (De
 Wette, Neander, Stier) that he relates the
 anointing as *taking place two days before*
the Passover: of St. Mark it may be said.

It may be observed that St. Luke re-
 lates nothing of our Lord's visits to Bethany.

6. Σήμερον τοῦ λ.] Not at this
 time a leper, or he could not be at his
 house receiving guests. It is at least *pos-
 sible*, that he may have been healed by our
 Lord. Who he was, is wholly uncertain.
 From Martha serving (John xii. 2), it would
 appear as if she were at home in the house
 (Luke x. 38 sqq.); and that Lazarus was
 one τῶν ἀνακειμένων need not necessarily
 imply that he was a *guest* properly so
 called. He had been probably (see John
 xii. 9) absent with Jesus at Ephraim, and
 on this account and naturally for other

reasons would be an object of interest, and
 one of the ἀνακειμένοι.

7. ἀλά-
 βαστρον] ἄγγος μύρου μὴ ἔχον λαβὰς,
 λίθινος, ἢ λίθινος μυροθήκη, Sukias. See
 Herodot. iii. 20. It was the usual cruse or
 pot for ointment, with a long narrow neck,
 and sealed at the top. It was thought
 (Plin. xiii. 3) that the ointment kept best
 in these cruses. On the nature of the
 ointment, see note on νόδον πιστικῆς,
 Mark xiv. 3. τὴν κεφ. αὐτ.] His
 feet, according to John xii. 3. See Luke
 vii. 38, and note there.

ἀνακειμένου
 is not to be taken with αὐτοῦ, but is a
 separate gen. absol. by itself; on His head
 while He was reclining at table. See on
 this construction, Kühner, Gr. Gr. ii. p.
 368, where many examples are given.

8. οἱ μαθηταὶ] Judas alone is mentioned,
 John xii. 4. It may have been that some
 were found ready to second his remark, but
 that John, from his peculiar position at the
 table,—if, as is probable, the same as in
 John xiii. 23,—may not have observed it.
 If so, the independent origin of the two ac-
 counts is even more strikingly shewn.

ἀπόλεια] Bengel remarks, 'Immotu, Juda,
 perditionis es (ὁ υἱὸς τῆς ἀπωλείας, John
 xvii. 12).'

9. πολλοῦ] 300 denarii
 (John),—even more than that (Mark). On
 the singular relation which these three ac-
 counts bear to one another, see notes on
 Mark. δοθῆναι, viz. the πωλύ for which
 the ointment might have been sold: the
 subject being supplied out of the preceding
 sentence. So Herod. ix. 8, τὸν ἰσθμὸν

γυναίκαί; ¹¹ ἔργον γὰρ καλὸν ἐργάσατο εἰς ἐμέ. ¹² πάν- ^{ch. v. 16}
 τοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ ^{x | Mk. John}
 πάντοτε ἔχετε. ¹² βαλούσα γὰρ αὕτη τὸ ^{vi. 22. ix. 4.} ^{Acts xiii. 14.}
 ἐπὶ τοῦ σώματός μου, πρὸς τὸ ^{5. i Cor. xvi.} ^{10.}
 ἐνταφιάσαι με ἐποίησεν. ¹³ ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν ^{Met., here}
 κηρυχθῇ τὸ εὐαγγέλιον ^{(b) only.}
 τοῦτο ἐν ^{Mark, i his} ^{only.} ^{Luke}
 ὅλῳ τῷ κόσμῳ, ^{xv. 31. xviii.}
 λαληθήσεται καὶ ὁ ἐποίησεν ^{i. John vi.}
 αὕτη εἰς ^{24 al. fr.}
 μνημόσυνον αὐτῆς. ^{Wid. xix. 18.}
^{see Deut.}
^{xv. 11.}
^{= ch. iii. 9}
^{ref.}

¹⁴ Τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγόμενος Ἰούδας =

a = ch. xiv. 6. ^{Lothar. 7} ἐπὶ χροστὶ βάλε. ^{Ear. Orest. 207.}
 only. ^{Gen. i. 2 kds only.}
 2. v. 19 only. ^{2 Mac. viii. 18.}
 4 only. ^{Exod. xii. 14. xvii. 14.}
 xxiii. 16, 18.

b = (as above, i Mk. J.) ^{John xix. 40}
 d i Mk. ch. xvi. 20 j. i John ii.
 e = i Mk. Acts ii. 11. ^{Ruth iv. i vat.}
 f i Mk. Acts
 g vv. 20, 47 al. see 2 Kings

13. aft *αμην* add δε B [written over the line by B¹] Δ(D Tischdf by mistake) arm.
 for *εαν*, av DL 69 Orig.

ἰερίων καὶ σφί ἦν πρὸς τίλει, sc. τὸ
 τείχος. See other examples in Kühner,
 Gr. Gr. ii. pp. 36, 7. 10. ἔργ. γὰρ
 καλ. ἔργ.] Stier remarks that this is a
 stronger expression than ἔργ. ἀγαθὸν
 ἰστοῖσιν would have been. See ch. v. 16.
 It was not only 'a good work,' but
 a noble act of love, which should be
 spoken of in all the churches to the
 end of time. On ver. 11, see notes on
 Mark, where it is more fully expressed.
 13.] I can hardly think that our
 Lord would have said this, unless there
 had been in Mary's mind a distinct refer-
 ence to His burial, in doing the act. All
 the company surely knew well that his
 death, and that by crucifixion, was near at
 hand: can we suppose one who so closely
 observed his words as Mary, not to have
 been possessed with the thought of that
 which was about to happen? The προ-
 ἰλασθαι μυσταὶ μου τὸ σῶμα of Mark
 (xiv. 8) and the ἵνα εἰς τὴν ἡμ. τοῦ ἱναφ.
 μου τηρήσῃ αὐτὸ of John (xii. 7) point
 even more strongly to her intention.

13.] The only case in which our Lord has
 made such a promise. We cannot but be
 struck with the majesty of this prophetic
 announcement: introduced with the pecu-
 liar and weighty ἀμὴν λέγω ὑμῖν,—con-
 veying, by implication, the whole mystery
 of the εὐαγγέλιον which should go forth
 from His Death as its source,—looking for-
 ward to the end of time, when it shall have
 been preached in the whole world,—and
 specifying the fact that this deed should be
 recorded wherever it is preached. We may
 notice (1) that this announcement is a
 distinct prophetic recognition by our Lord
 of the existence of written records, in
 which the deed should be related; for in
 no other conceivable way could the univer-

sality of mention be brought about: (2)
 that we have here (if indeed we needed it)
 a convincing argument against that view
 of our three first Gospels which supposes
 them to have been compiled from an
 original document: for if there had been
 such a document, it must have contained
 this narrative, and no one using such a
 Gospel could have failed to insert this nar-
 rative, accompanied by such a promise, in
 his own work; which St. Luke has failed
 to do: (3) that the same consideration is
 equally decisive against Luke having used,
 or even seen, our present Gospels of Mat-
 thew and Mark. (See the English trans-
 lation of Schleiermacher's Essay on Luke,
 p. 121.) (4) As regards the practical use
 of the announcement, we see that though
 the honourable mention of a noble deed
 is thereby recognized by our Lord as a
 legitimate source of joy to us, yet by the
 very nature of the case all regard to such
 mention as a motive is excluded. The
 motive was Love alone.

14-16.] COMPACT OF JUDAS WITH
 THE CHIEF PRIESTS TO BETRAY HIM.
 (Mark xiv. 10, 11. Luke xiii. 3-6. See
 also ἡδη, John xiii. 2.) When this took
 place, does not appear. In all probability,
 immediately after the conclusion of our
 Lord's discourses, and therefore coincidently
 with the meeting of the Sanhedrim in ver.
 3. As these verses bring before us the first
 overt act of Judas's treachery, I will give
 here what appears to me the true estimate
 of his character and motives. In the main,
 my view agrees with that given by Neander,
 in his Leben Jesu, p. 688. I believe that
 Judas at first became attached to our Lord
 with much the same view as the other
 Apostles. He appears to have been a man
 with a practical talent for this world's

h = ch. xi. 28. ^{xxi. 24.} ^{John xxi. 15.} ^{2 Cor. vi. 17.} ^{Jam. ii. 18.} ^{i = here only?} ^{2 Kings xiv. 26.} ^{Eccl. xi. 12.} ^{see Acts vii. 60.} ^{(i. 28.} ^{vi. 6.)} ^{k plur., ch. xxvii. 3, &c. xxviii. 12, 16. see Acts xix. 19.} ^{only. Pa. ix. 9, 21. (x. 1.) cxliv. 16. Str. xxviii. 24. 1 Macc. xi. 43 only. (-pot, Mark vi. 21.)} ^{1 ch. iv. 17 ref.} ^{m | L. (-pot, 1 Mk.)} ^{n | L. Mark}
 Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς ¹⁵ εἶπεν τί θέλετέ μοι ^{GH} ^{MSC} ^{1. 23}
 δοῦναι ^h καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν
 αὐτῷ τριάκοντα ^h ἀργύρια· ¹⁶ καὶ ἄπο τότε ἐζήτει
^m εὐκαιρίαν ἵνα αὐτὸν παραδῷ.
¹⁷ Τῇ δὲ πρώτῃ τῶν ^h ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ

15. ins *καὶ* bef *εἶπεν* D(having *πορευθεὶς* above) latt(*abiss* above) Syr *æth* Orig-lat., add *αὐτοῖς* D latt Syr copt *æth* Orig-lat., Eus. οἱς *δε* D¹. for *αὐτῶν*, *αὐτῶν* A. *ἀργυρα* A : *σταθρας* D lat-a δ Orig-lat (txt Orig) Eus.
 16. aft *παραδῶ* ins *αὐτοῖς* D-gr lat-δ o h syr-jer copt arm Orig-lat Eus.

business, which gave occasion to his being appointed the Treasurer, or Bursar, of the company (John xii. 6; xiii. 29). But the self-seeking, sensuous element, which his character had in common with that of the other Apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's Divine Person failed. We find by implication a remarkable example of this in John vi. 60—66, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of his approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, was calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was.

The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably), disappointment at seeing the triumphal entry followed not by the adhesion but by the more bitter enmity of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps his last announcement in ver. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit by it:—all these may have influenced him to apply to the chief priests as he did.

With regard to *his motives* in general, I cannot think that he had any design but that of *sordid gain*, to be achieved by the darkest treachery. See further on this the note on ch. xxvii. 3.

15.] *ἔστησαν* may be either *weighed out*, or *appointed*. That the money was *paid* to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The *συμβεβητο* of Luke and *ἐπηγγέλαντο* of Mark would lead us to prefer the other. *τριάκοντα ἀργύρια*] Thirty shekels, = the price of the life of a servant, Exod. xxi. 32. Between three and four pounds of our money. St. Matthew is the only Evangelist who mentions the sum. De Wette and others have supposed that the mention of thirty pieces of silver with the verb *ἔστησαν*, has arisen from the prophecy of Zechariah (xi. 12), which St. Matthew clearly has in view. The others have simply *ἀργύριον*. It is just possible that the thirty pieces may have been merely *earnest-money*: but a difficulty attends the supposition; if so, Judas would have been entitled to the *whole* on our Lord being delivered up to the Sanhedrim (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that after our Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] PREPARATION FOR CELEBRATING THE PASSOVER. Mark xiv. 12—16. Luke xxii. 7—13. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Our Evangelist is the least circumstantial, and, as will I think appear, the least exact in detail of the three. St. Mark partially fills up the outline;—but the account of St. Luke is the most detailed, and I believe the most exact. It is to be noticed that the narrative which St. Paul gives, 1 Cor. xi. 23—25, of the institution of the

Ἰησοῦ λέγοντες Πού ° θέλεις ° ἐτοιμάσωμέν σοι φαγεῖν τὸ ^{o constr., ch. x. 28 ref.} ^{p ch. xii.} ^{41. Gen. xiii. 12.}

17. rec aft λέγοντες ins αυτω (|| Mk), with A rel lat-f Syr æth Orig-lat: om BDK
LA 1. 33. 69 latt syr copt arm Hil. ^{ἐτοιμασμεν} DKU 1. 69 Orig Chr-mss.

Lord's Supper, and which he states he '*received from the Lord*,' coincides almost verbatim with that given by Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining ἡ πρότις τῶν ἑλ. (Matt., Mark), or ἡ ἡμ. τ. ἑλ. (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and his disciples ate the *usual Passover*, with the narrative of St. John, which not only does not sanction, but I believe absolutely excludes such a supposition. I shall give in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will (1) state the *grounds of the difficulty itself*. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday, the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18; Lev. xxiii. 5; Numb. ix. 3; xxviii. 16; Ezek. xiv. 21), *between the evenings* (ὡπρὶν ἡσ), which was interpreted by the generality of the Jews to mean the interval between the first westering of the sun (3 p.m.) and his setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, the day was the same. The feast of unleavened bread began at the *very time of eating the Passover* (Exod. xii. 18), so that the *first day of the feast of unleavened bread was the 15th* (Numb. xxviii. 17). All this agrees with the narrative of John, where (xiii. 1) the last supper takes place, *πρὸ τῆς ἑσπ. τοῦ πάσχα*—where the disciples think (ib. ver. 29) that Judas had been directed to buy the things *ὧν χρεῖαν εἶχον εἰς τὴν ἑσπέρην*,—where the Jews (xviii. 28) would not enter into the pretorium, lest they should be defiled, ἀλλ' ἵνα φάγωσιν τὸ πάσχα (see note on John xviii. 28)—where at the exhibition of our Lord by Pilate (on the Friday at noon) it was (xix. 14) *παρασκευὴ τοῦ πάσχα*—and where it could be said (xix. 31) *ἦν γὰρ μεγάλη ἡ ἡμέρα τριτοῦ τοῦ σαββάτου*,—being as it was a *double Sabbath*,—the coincidence of the first day of unleavened bread, which was sabbatically

hallowed (Exod. xii. 16), with an actual sabbath. But as plainly it *does not agree* with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been a Passover, but manifestly regard it as the *ordinary legal time* of eating it. τῇ πρ. ἡμ. τ. ἑλ., *ὅτε τὸ πάσχα ἔθουν* (Mark xiv. 12) ὃ *ἔδει θύεσθαι τὸ πάσχα* (Luke xxii. 7), and in our Gospel by implication, in the use of τὸ πάσχα, &c., without any qualifying remark.

The solutions which have been proposed are the following: (1) that the Passover which our Lord and his disciples ate, was not the ordinary, but an *anticipatory* one, seeing that He himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather every thing (see above) to render it improbable. (2) That our Lord and his disciples ate the Passover, but at the time observed by a *certain portion of the Jews*, while He himself was sacrificed at the time *generally* observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12: Luke xxii. 7, cited above. A similar objection lies against (3) the notion that *our Lord* ate the Passover at the strictly legal, *the Jews* at an inaccurate and illegal time. (4) Our Lord ate only a *πάσχα μνημονευτικόν*, such as the Jews now celebrate, and not a *πάσχα θύσιμον* (Grotius). But this is refuted by the absence of any mention of a π. μνημ. *before the destruction of Jerusalem*; besides its inconsistency with the above-cited passages. (5) Our Lord *did not eat the Passover at all*. But this is manifestly not a *solution* of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that He *did* eat it. (6) The solution offered by Chrys., on our ver. 58 (Hom. lxxxiv. p. 800), is at least ingenious. The Council, he says, did not eat their Passover at the proper time, but *ἐν ἱριπῇ*

† = here and
 1 Mk. only in
 Greek (?), see
 John xiii. 2.
 Gen. xiv. 4, 5.
 Gen. xvi. 5.
 Gen. Gen.
 xv. 2. Josh.
 xiii. 14.
 3 Kings ii. 2.
 Ps. xxxviii.
 18. Wisd. iv.
 2. = of xo-
 μαι, Xen.
 Anab. iii. 1. 22.
 h = ch. xvii. 4 refl.
 xl. 20 refl.
 βλίψ, οὗτός με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου
 ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀν-
 θρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται.
 καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.
 25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν ὁ Μῆτι
 ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ Σὺ εἶπας. 26 ἰσθιόν-
 2 ch. xxi. 6. xxviii. 6 only in Matt. N. T. passim. Num. xxvi. 64. Dan. ix. 18 Theod.
 1 = 1 Mk. Mark ix. 42. Luke xii. 49. 2 Cor. xi. 15. 1 Kings xxiv. 7. k = ch.
 1 ch. xxi. 7, 8 refl. m ver. 64 only. see ch. xxviii. 11.

24. aft μεν ins ουν DZ al Chr-G-6-9-η-ρ.
 ρουτο D lat-a(appy). for ει, η AUA.

25. ins o bef ιουδας D al.

εαντου A.
 γενηθη A.

aft παραδιδ. add δια

accounts. 23.] These first words represent the answer of our Lord to John's question (John xiii. 26). The latter (ver. 24) were not said now, but (Luke, vv. 21, 22) formed part of the previous announcement in our ver. 21.

25.] I cannot understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord dipped the sop, and gave it to Judas, thereby answering the general doubt, in which the traitor had impudently presumed to feign a share. If the question μῆτι ἐγὼ εἰμι; before, represented ἔβλεπον εἰς ἀλλήλους ἀπορούμενοι, and was our author's impression of what was in reality not a spoken but a signified question,—why now also should not this question and answer represent that Judas took part in that ἀπορία, and was, not by word of mouth, but by a decisive sign, of which our author was not aware, declared to be the traitor? Both cannot have happened;—for (John xiii. 28) no one knew (not even John, see note there) why Judas went out; whereas if he had been openly (and it is out of the question to suppose a private communication between our Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke, vv. 24—30, where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier (Reden Jesu, vi. 46) handles the above supposition very roughly, and speaks of its upholders in no measured terms. Valuable as are the researches of this Commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that in the whole interpretation of this part

of the Gospel-history, he and his school have fallen into the error of a too minute and letter-serving exposition. In their anxiety to retain every portion of every account in its strict literal sense, they are obliged to commit many inconsistencies. A striking instance of this is also furnished in Mr. Birks's Horæ Evangelicæ, p. 411: where in treating of this difficulty he says, "If we suppose St. Matthew to express the substantial meaning of our Lord's reply, rather than its precise words, the two accounts are easily reconciled. The question of Judas might concur with St. John's private enquiry, and the same sign which revealed the traitor to the beloved disciple, would be an affirmative reply to himself, equivalent to the words in the Gospel—'Thou hast said.'" Very true, and nearly what I have maintained above: but the literal harmonizers seem to be quite blind to the fact, that this principle of interpretation, which they use when it suits them, is the very one against which they so vehemently protest when others use it, and for the use of which they call them such hard names. On σὺ εἶπας, see below, ver. 64, note.

26—29.] INSTITUTION OF THE LORD'S SUPPER. Mark xiv. 22—25. Luke xxii. 19, 20. 1 Cor. xi. 23—25. We may remark on this important part of our narrative, (1) That it was demonstrably our Lord's intention to found an ordinance for those who should believe on Him; (2) that this ordinance had some analogy with that which He and the Apostles were then celebrating. The first of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had received from the Lord the account of its institution, which he then gives. He who can set this aside, must set aside with it all apostolic testimony whatever. The

των δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ ὀυλογήσας ^{ch. xiv. 19. Luke xiv. 30. 1 Cor. xiv. 16. 1 Kings ix. 12. p ch. iii. 8.}
 ὁ ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν Ὁ Λάβετε ^{o ch. xiv. 19 ref.}

26. αὐτῶν δὲ ἐσθ. D 69 lat-a b c ff₁ g₁ h Syr. o ιησ. bef λαβ. D: om o ιησ. Δ. om τον bef αρτον (as in || Mk Lm Paul) BCDGLZ 1. 33 Chr-2-γ (and Fd) Thl: ins A rel Chr-L(6-9-η-ρ, e sil). for ευλογησας, ευχαριστησας (from || Luke and Paul) A rel syr-txt Bas Chr Tit-bostr Thl Euthym: txt BCDGLZ 33 latt Syr syr-marg coptt sēth arm. for εδιδου, δους and om και (appy corrn to the foregoing constructions. Had the rec been a corrn from || Mk Lm it would have been εδωκεν, ποτ εδιδου) BDLZ 1. 33. 69 copt: txt AC rel syrt sēth arm.

second is shewn by the fact, that what now took place was during the celebration of the Passover: that the same Paul states that Christ our Passover is sacrificed for us; thus identifying the body broken, and blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the key to the right understanding of what took place must be found in our Lord's discourse after the feeding of the five thousand in John vi., since He there, and there only besides this place, speaks of His flesh and blood in the connexion found here. (4) It is impossible to assign to this event its precise place in the meal. St. Luke inserts it before the announcement of the treason of Judas: St. Matt. and St. Mark after it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast (see Lightfoot ad loc., De Wette) are to be depended on:—they are exceedingly complicated. Thus much seems clear,—that our Lord blessed and passed round two cups, one before, the other after the supper,—and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial.

26.] While they were eating, during the meal,—as distinguished from the distribution of the cup, which was after it.

No especial stress must be laid on the article before ἄρτον; it would be the bread which lay before Him: see below. The bread would be unleavened, as the day was ἡ πρώτη τῶν ἀζύμων (see Exod. xii. 8).

ευλογήσας and ευχαριστήσας amount to the same in practice. The looking up to heaven, and giving thanks was a virtual 'blessing' of the meal or the bread.

εὐλογ. must be construed transitively (1 Cor. x. 16).

ἄρτον is governed by all four verbs, λαβὼν, ευλογήσας, ἐκλάσεν, ἐδίδου (see also Luke ix. 16, and the ref. to the text

here). It was customary in the Paschal meal for the Master, in breaking the bread, to give thanks for the fruit of the earth. But our Lord did more than this: "Non pro veteri tantum creatione, sed et pro nova, cujus ergo in hunc orbem venerat, preces fudit, gratiasque Deo egit pro redemptione humani generis quasi jam peracta." Grotius.

From this giving of thanks for and blessing the offering, the Holy Communion has been from the earliest times also called *εὐχαριστία*, viz. by Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c. The passages may be seen in Suicer's Thesaurus, under the word. *ἐκλάσεν* It

was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of his body on the Cross, and the participation in the benefits of his death by all His. Hence the act of communion was known by the name ἡ κλάσις τοῦ ἄρτου, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7: Lam. iv. 4. *ἔδιδου*, imperf. He gave to each, distributed.

λάβετε φάγετε Our Gospel alone has both words. *φάγετε* is superfluous in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to shew us (see note on Luke, ver. 17) that the Lord did not Himself partake of the bread or wine. It is thought by some however that He did: e. g. Chrysostom, Hom. lxxxi. p. 783, *τὸ ἑαυτοῦ αἷμα αὐτὸς ἔπιεν*. But the analogy of the whole, as well as these words, and *πiere ἐξ αὐτοῦ πάντες* below, lead us to a different conclusion. Our Lord's non-participation is however no rule for the administrator of the rite in after times. Although in one sense he represents Christ, blessing, breaking, and distributing; in another, he is one of the disciples, examining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen (ii. 449) maintains the opposite view, and holds that the ministrant cannot unite in himself the two characters. But setting the inner

q = ch. xiii. 27. P
John xv. 1.
1 Cor. x. 4.
Gen. xli. 26, 27. Exod. xii. 11. Ezek. xlii. 11.

φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.

27 καὶ ῥαββὴν

r | Mk. Jca. xxi. (xxv.) 15.

ABCT
FGH
LMSI
Za 1.
69.

verity of the matter for a moment aside, how, if so, should an *unassisted* minister ever communicate? τοῦτό ἐστιν τὸ σῶμά μου] *τοῦτο, this, which I now offer to you, this bread.* The form of expression is important, not being οὗτος ὁ ἄρτος, or οὗτος ὁ οἶνος, but τοῦτο, in both cases, or τοῦτο τὸ ποτήριον, not the bread or wine itself, but the *thing* in each case; —*precluding all idea of a substantial change.* ἐστιν] On this much controverted word *itself* no stress is to be laid. In the original tongue in which our Lord spoke, *it would not be expressed*: and as it now stands, it is merely the *logical copula* between the subject, *this*, and the predicate, *my Body*. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not ἡ σὰρξ μου (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread), but τὸ σῶμά μου. The *body* is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: τοῦτο, *this* which I give you, (is) τὸ σῶμά μου. Under *this* is the mystery of my Body: the assertion has a *literal*, and has also a *spiritual* or *symbolic* meaning. And it is the *literal* meaning which gives to the spiritual and *symbolic* meaning its fitness and fulness. In the *literal* meaning then, *this* (is) *my Body*, we have BREAD, 'the staff of life,' identified with THE BODY OF THE LORD: not that particular ἄρτος with that particular σὰρξ which at that moment constituted the Body before them, nor any particular ἄρτος with the present Body of the Lord in heaven: but τοῦτο, the food of man, with τὸ σῶμά μου. This is strikingly set forth in John vi. 51, καὶ ὁ ἄρτος ὃς ἐν ἐγὼ δέσω καὶ σὰρξ μου ἐστί ἐν ἐπὶ τῆς τοῦ κόσμου ζωῆς. Now the mystery of the Lord's Body is, that *is* and *by it* is all created being upheld: τὰ πάντα ἐν αὐτῷ συνίστηται, Col. i. 17; ἐν αὐτῷ ζωὴ ἦν, John i. 4. And thus generally, and in the widest sense, is the Body of the Lord the sustenance and upholding of all living. Our very bodies are dependent upon *his*, and unless by his Body standing pure and accepted before the Father, could not exist nor be nourished. So that to all living things, in this largest sense, τὸ ζῆν, χωρὸς.

And all our nourishment and means of upholding are Christ. In this sense *his Body is the Life of the world*. Thus the fitness of the symbol for the thing now to be signified is shewn, not merely by analogy, but by the deep verities of Redemption. And this general and lower sense, underlying, as it does, all the spiritual and higher senses in John vi., brings us to the *symbolic* meaning which the Lord now first and expressly attaches to this sacramental bread. Rising into the higher region of spiritual things,—*is and by the same Body of the Lord*, standing before the Father in accepted righteousness, is all *spiritual being upheld*, but by the inward and spiritual process of feeding upon Him by faith: of making that Body our own, causing it to pass into and nourish our souls, even as the substance of the bread passes into and nourishes our bodies. Of this feeding upon Christ in the spirit by faith, is the sacramental bread the symbol to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, the Body of Christ, whereby alone all animated being is upheld,—*they feed in their souls on that Body of righteousness and acceptance, by partaking of which alone the body and soul are nourished unto everlasting life.* And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for all,—so to them, in the inner spiritual sense, is the sacramental bread symbolic of that Body given for them,—their standing in which, in the adoption of sons, is witnessed by the sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) τὸ ἐπὶ ὑμῶν (διδόμενον, Luke,—omitted in 1 Cor.),—τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν. On these words we may remark (1) that the participle is *present*; and, rendered with reference to the time when it was spoken, would be *which is being given*. The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by his death: (2) that the commemorative part of the rite here enjoined strictly depends upon the *symbolic* meaning, and that, for its fitness, upon the *literal* meaning. The commemoration is of Him, in so far as He has come down into Time, and enacted the great acts of

ῥ ποτήριον καὶ ἑὺχαριστήσας ἔδωκεν αὐτοῖς λέγων ῥ Πίετε ῥ ἔσται ἡ ζωὴ αἰῶνος ῥ
 ἐξ αὐτοῦ πάντες. 28 τοῦτο γάρ ῥ ἐστὶν τὸ ῥ αἷμά μου τῆς ῥ ζωῆς αἰῶνος ῥ
 1 Cor. x. 4.

xi. 26. Rev. xiv. 10. xviii. 2. Gen. ix. 21. w. ἀρό, Luke xxii. 18.
 xiv. 8. x. 20.

Heb. ix. 20 (from Exod.

27. rec ins το βεφ ποτήριον (from || Luke and Paul), with ACD rel Chr: om BEF
 GLZA 1. 33. om 2nd καὶ CLZA 1. 33 arm: ins ABD rel Orig-lat Chr.

om παντες D(ῥ πνευ, ubi deficit membrana) lat-δ.

28. om γαρ C3(perhaps) 1 al lat-α ο Syr uth sah Iren-lat Chr.

rec ins το βεφ

Redemption on this our world,—and shewn himself to us as living and speaking *Man*, an object of our personal love and affectionate remembrance:—but the other and higher parts of the Sacrament have regard to the results of those same acts of Redemption, as they are *eternized* in the counsels of the Father,—as the Lamb is slain from the foundation of the world (Rev. xiii. 8).

27.] ἔδωκεν, aor. He gave, not to each, but once for all: in remarkable coincidence with Luke xxii. 17, λάβετε τοῦτο κ. διαμυστατε ἑαυτοῖς. This was after the meal was ended: ὡς αὐτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether our Lord followed minutely the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. It hardly follows from the expression of ver. 29, ἡ τοῦτου τοῦ γεν. τ. ἀμπ., that it was of unmixed wine. The word ὡς αὐτως (in Luke and 1 Cor.) contains our λαβὼν καὶ εὐχαρ. ἔδωκε. τίετε ἐξ αὐτοῦ πάντες.]

Peculiar to Matthew, preserved however in substance by Mark's καὶ ἔπιον ἐξ αὐτοῦ πάντες. The πάντες is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Cur de pane simpliciter dixit ut ederent; de calice, ut omnes biberent? Ac si Satanae calliditati ex destinato occurrere voluisset." (Cited in Stier, vi. 115.) It is on all accounts probable, and this command confirms the probability, that Judas was present, and partook of both parts of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, οἱ δώδεκα, were present. On the circumstance mentioned John xiii. 30, which has mainly contributed to the other opinion, see note there.

28. τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς [καινῆς] διαθ. So Mark also, omitting γαρ and καινῆς. In Luke and 1 Cor. there is an important verbal difference. τοῦτο τὸ ποτήριον ἡ καινὴ διαθ. [ἐστὶν] ἐν τῷ ἑμῷ αἵματι. But if we consider the matter closely, the real difference is but trifling, if any. Let

us recur to the paschal rite. The lamb (χριστὸς τὸ πάσχα ἡμῶν) being killed, the blood (τὸ αἷμα τῆς διαθήκης, Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The blood of the covenant is the blood of the lamb. So also in the new covenant. The blood of the Lamb of God, slain for us, being not only, as in the former case, sprinkled on, but actually partaken spiritually and assimilated by, the faithful soul, is the blood of the new covenant; and the sacramental cup, i.e., signifies, sets forth (καταγγίλλει, 1 Cor. xi. 26), this covenant in His blood, i.e. consisting in a participation in His blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which τοῦτο ἐστὶν τὸ σῶμά μου conveyed. It is not τοῦτο ἐστὶν τὸ αἷμά μου absolutely. Wine, in general, does not represent by itself the effects (on the creation) of the blood of Christ; it, like every other nourishment of the body, is nourishment to us by and in Him, forasmuch as in Him all things consist: but there is no peculiar propriety whereby it is to us his Blood alone. But it is made so by a covenant office which it holds in his own declaration. Without shedding of blood was no remission of sins under the old covenant: and blood was, throughout, the covenant sign of forgiveness and acceptance. (See ref. Heb., where the Author, substituting τοῦτο for ἰδοὺ in the LXX of Exod. xxiv. 8, seems to be alluding to this very formula.) Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 8—13, as distinguished from the old: τοῖς ἀποστολικοῖς ἀμαρτιῶν, once for all,—whereas the old had continual offerings, which could not do this, Heb. x. 3, 4. And of this ἀφένσις, the result of the outpouring of the blood of Christ,—first and most generally in bringing all creation into reconciliation with the Father (see Col. i. 20),—secondly and individually, in the

v1 (Mk. v. r.). [καὶ καὶ] " διαθήκης τὸ περὶ πολλῶν " ἐκχυνόμενον εἰς
 2 Cor. iii. 6 Heb. viii. 8 (from Jer. xlviii. 31).
 [xxxi.] 31). ἄρτι ἐκ τούτου τοῦ " γενήματος τῆς " ἀμπέλου, ἕως τῆς
 w1 ch. xxiii. 35 al. Gen. i. 6. ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν ... μεθ' ὑμῶν.
 x Luke i. 77. τῇ " βασιλείᾳ τοῦ " πατρὸς " μου. 80 καὶ " ὑμνήσαντες
 iii. 8. xxiv. 47 al. Matt., here only. see Pa. xxiv. 18. Isa. xxiii. 14. γ ch. xxiii. 30 ref. s = j. Luke xii. 18.
 (ch. iii. 7 al.) Exod. xliii. 10. Isa. xxxiii. 12. Hab. iii. 17. τὸ γ. γὰρ ἀγρόν, Philo, p. 176. see Polyb. i. 71. 1.
 a1 Mk. L. John xv. 1, 4, 5. James iii. 12. Rev. xiv. 18, 19 only. Isa. v. 2. b1 Mk. Luke i. 80. Judg. i. 21.
 c here only. see ch. xiii. 48. d abs., j Mark only. (w. acc., Acts xvi. 26. Heb. ii. 12 [from Pa. xxi. 32]
 only.) Pa. lxiv. 14. Neh. xii. 24 P.

τῆς (*grammi omenda*), with AC rel syr: om BDLZ 33 Syr copt. om καὶ τῆς ACD
 rel latt syrr copt aeth arm Iren-lat Orig-lat Cyp: ins BLZ 33. (See || *Lu Paul*.)
 for *πρω*, υπερ D Orig [Chr]. rec εκχυνομενον, with E rel: txt AB'CDLZΔ 1. 33
 Orig Chr.

29. rec aft *μιν* ins *οτι* (from || *Mk*), with AC rel gat(with mm) lat-f ff, g, 2 syrr
 copt: om BDZ 1. 33. 69 latt aeth arm Iren-lat Orig(appy) Chr Cyr Cyp. om
 του CL. rec γεννηματος, with GK (S 33. 69, e sil) Clem: txt ABCD rel. (Z
 def.) for *πινω*, πινω D 25 Clem Orig Eus, Chr Cyr-schol. *καινον* bef μεθ
υμων CLZ 1. 33 aeth Eus Epiph Chr Cyr.

application by faith of that blood to the believing soul,—do the faithful in the Lord's Supper partake. τὸ περὶ πολλῶν (Luke, ὑμῶν) *ἐκχ.* On the present participle, see above. The situation of the words in Luke is remarkable; for τὸ ποτήριον is the subject of the sentence, and ἡ κ. διαθήκη the predicate. See note there. πολλῶν] See note, ch. xx. 28. Cf. also Heb. ix. 28. εἰς ἄφεσιν ἁμαρτιῶν] Peculiar to Matthew: see above. The connexion is not *πρω* . . . εἰς ἄφεσιν ἁμ. In the Sacrament, not the forgiveness of sins itself, but the refreshing and confirming assurance of that state of forgiveness is conveyed. The disciples (with one exception) were clean before the institution: John xiii. 10, 11. St. Paul, in 1 Cor. xi. 26, repeats the τοῦτο ποιεῖτε ὅσάκις ἂν πίνητε εἰς τὴν ἑαυτοῦ ἀνάμνησιν. On the words ὅσάκις ἂν πίνητε, see note there. In concluding this note I will observe that it is not the office of a Commentator to enter the arena of controversy respecting *transubstantiation*, further than by his exegesis his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduced it, and it utterly destroys both the verity of Christ's Body, and the sacramental nature of the ordinance. That it has done so, is proved (if further need be) by the mutilation of the Sacrament, and disobedience to the divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16, and on John vi. 29.] This declaration I believe to be distinct from that in Luke xxii. 18. That was spoken over the first cup—this over

one of the following. In addition to what has been said on Luke, we may observe, (1) that our Lord still calls the sacramental cup τὸ γίν. τῆς ἁμ., although by Himself pronounced to be his blood: (2) that these words carry on the meaning and continuance of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says, in his Lectures on Catholicism and Protestantism, ii. 276 (cited by Stier, vi. 160), "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to shew forth the Lord's death, until He come, but we have also to think of the time when He shall come to celebrate his holy Supper with his own, new, in his Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the great Marriage Supper which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, οὐ μὴ πινω ἀπ' ἁρτι κ.τ.λ. These words ought never to be omitted in any liturgical form of administering the Communion."

30—35.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mark xiv. 26—31. See Luke xxii. 31—38: John xiii. 36—38. Here, accurately speaking perhaps between ὑμνήσαντες and ἐξηλθον, come in the discourses and prayer of our Lord in John xiv., xv., xvi., xvii., spoken (see note on John xiv. 31) without change of place, in the supper-chamber. The ὕμνος was in all probability the last part of the Hallel, or great Hallel, which consisted of Psalms cxv.—cxviii.; the former part (Ps. cxiii. cxiv.)

ἐξηλθον εἰς τὸ ὄρος τῶν ἑλαιῶν. ³¹ τότε λέγει αὐτοῖς ^{sch. xxi. 1 reff.}
 ὁ Ἰησοῦς Πάντες ὑμεῖς ἵκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ ^{sch. xi. 6 § 1.}
 νυκτὶ ταύτῃ γέγραπται γὰρ ὁ Πατέξω τὸν ποιμένα, καὶ ^{1 Mk. Rom.}
^h διασκορπισθῶσονται τὰ πρόβατα τῆς ποιμένης. ³² μετὰ ^{xiv. 31.}
 δὲ τὸ ἐγεροθῆναι με ³ προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ^{Str. xxiii. 8.}
³³ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες ἵκαν- ^{g Mk. from}
 δαλισθῶσονται ἐν σοί, ἐγὼ οὐδέποτε ἵκανδαλισθήσομαι. ^{Lucas. xii. 7.}
³⁴ ἐφ᾽ αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγει σοι ὅτι ἐν ταύτῃ τῇ ^{ver. 51 § 1.}
 νυκτὶ ταύτῃ ^{24. xii. 7, 28.}
 ἔσται ὡς ἐπὶ τὸν οὐρανόν. ^{Rev. xi. 6.}
 ἡ δὲ ἑξῆς ἡμερὰ ^{xix. 15 only.}
 ἐγένετο ὡς ἐπὶ τὸν οὐρανόν. ^{Gen. viii. 31.}
 ἡ δὲ ἑξῆς ἡμερὰ ^{ch. xxv. 24.}
 ἐγένετο ὡς ἐπὶ τὸν οὐρανόν. ^{36 reff.}
 ἡ δὲ ἑξῆς ἡμερὰ ^{plur. ch. vi.}
 ἐγένετο ὡς ἐπὶ τὸν οὐρανόν. ^{28 reff.}
 ἡ δὲ ἑξῆς ἡμερὰ ^{1 Luke ii. 8.}
 ἐγένετο ὡς ἐπὶ τὸν οὐρανόν. ^{k Mk. Mark i.}
 ἡ δὲ ἑξῆς ἡμερὰ ^{1 - ch. xvi. 28 reff.}

John x. 16. 1 Cor. ix. 7 bis only. Gen. xxiii. 16 bis. Zeck. i. e. f. only.
 14. xvi. 19. Luke xii. 6. xii. 30. Acts i. 8 al. 1 Chron. ii. 24.
 m ch. xiv. 22. xli. 31 f. Wisd. xix. 11. n ch. v. 18 reff.

³¹ rec διασκορπισθῶσονται (*gramm. corr.*), with D rel Orig Eus Chr: txt ABCGH¹
 I, LM 33. 69 Orig, Chr.

³³ rec aft εἰ ins kai (*from* || Mark), with FK vulg syrr eth arm Orig, Chr Hil:
 om ABCD rel lat-a b c ff, coptt Orig-lat. aft εγω ins δε C³EFGHKMU 69 lat-A
 coptt eth arm.

³⁴ om εν D fuld lat-a b c h Chr(so Fd).

having been sung during the meal. It is unlikely that this took place *after* the solemn prayer in John xvii. ^{30. ἐξῆλ.}

Luke (ver. 39) adds κατὰ τὸ ἑθὺς—namely, of every evening since his return to Jerusalem.

^{31.} πάντες (emphatic) ὑμεῖς seems to be used as distinguishing those present from the one, who had gone out.

σκανδ. see note on ch. xi. 6. The word is here used in a pregnant meaning, including what followed,—desertion, and, in one case, denial.

γέγραπται γάρ] This is a very important citation, and has been much misunderstood; *how much*, may appear from Grotius's remark: "Tantum abest ut Zachariæ verbis directe Christum putem respici, ut multo magis credam agi inibi de aliquo non bono pastore," &c. But, on the contrary, if we examine Zeck. xi., xii., xiii., we must I think come to the conclusion that the shepherd spoken of xi. 7—14, who is *rejected* and *sold*, who is said to have been *pierced* (xii. 10), is also spoken of in ch. xiii. 7. Stier (Reden Jesu, vi. 176 ff.) has gone at length into the meaning of the whole prophecy, and especially that of the word ἑγώ, 'my fellow,' and shewn that the reference can be to *no other than the Messiah*. The citation is verbatim after the Alexandr. MS. of the LXX, except that παράξον is changed into παράξω—God who *commands the striking*, into God who *Himself strikes*. ^{32.}

In this announcement our Lord seems to have in mind the remainder of the verse in Zechariah: "and I will turn (σπῆξ), reduce manum, i. e. impis sublati curam agere, &c. Schröder) mine hand upon the little ones," As this could not be cited in

any intelligible connexion with present circumstances, our Lord gives the announcement of its fulfilment, in a promise to *precede* them (*προάγ.*, a pastoral office, see John x. 4) into Galilee, whither they should naturally return after the feast was over: see ch. xxviii. 7, 10, 16.

Schleiermacher thinks it "extremely improbable that Jesus, if He foresaw so exactly the days of His resurrection, and therefore could not but know that He should see his disciples again more than once in Jerusalem, should here have said that He would lead them into Galilee" (English Translation, p. 298). I confess that I see no improbability in the case; but the three references to this promise just quoted make it surely in the highest degree improbable that it should have been *subsequently foisted in*. We do not find such elaborate attempts to preserve the appearance of consistency in our Gospels. The reader who sees in it the reference to prophecy, will form a very different opinion.

^{33.} Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31—34); and still remaining in the same spirit of self-confident attachment, now that he is included among the πάντες, not specially addressed, —breaks out into this asseveration, which carries completely with it the testimony that it was *not the first*. Men do not bring themselves out so strongly (εἰ πάντες, οὐκ ἐγώ: and not only so, but, οὐδέποτε, as opposed to ἐν τῇ νυκτὶ ταύτῃ) unless their fidelity had been previously attainted.

^{34.} The very words in *their order* are, I doubt not, reported by St. Mark—ἀμὴν λ. σοι ὅτι σήμερον ταύτῃ τῇ νυκτὶ

ο here, &c.
[only. Prov.
xxx. 31
only.
p = here, &c.
[only. Jer.
xviii. 11.
only.
q here bis, ver.
72 & 1 Mk. L.
ch. xvi. 24 f.
Luke xii. 9. (John xiii. 36 v. r.) only. Im. xxxi. 7 only. r Mark xvi. 18. John viii. 14. x. 28 al. see
Euth. iv. 16. s Mk. John iv. 6. Acts i. 18, 19. iv. 34. v. 8, 9. xxviii. 7 only. 1 Chron. xxvii. 27
Ma. 2 Macc. xi. 5. xii. 7 only.

νυκτὶ πρὶν ὁ ἀλέκτορα ῥωνῆσαι, τρίς ὁ ἀπαρνῆσθαι με. ABCDE
35 λέγει αὐτῷ ὁ Πέτρος ῥὲ καὶ δέξ με σὺν σοὶ ἀποθανεῖν, FGHI
οὐ μὴ σε ὁ ἀπαρνῆσομαι. Ὅμοιως καὶ πάντες οἱ μαθηταὶ KLM^s
εἶπον. 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς ἡχοῖον UVW^s
33. 69.

απαρνῆσθαι με bef τρίς A coptt.—απαρνῆσαι B (but -ση below) C al.

35. om o D. απαρνῆσωμαι AEGKUV 69 Thl. aft ομοίως ins δε A rel
syr-ms coptt aeth Chr Thl : om BCD I_c LS 33 latt syrr arm Orig-lat.

πρὶν ἢ δις ἀλέκτορα ῥωνῆσαι τ. με ἀπ. The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time. The first cock-

crowling is at midnight; but inasmuch as few hear it,—when the word is used generally, we mean the second crowing, early in the morning, before dawn. If this view be taken, the ἀλέκτ. ῥων. and δις ἀλ. φ. amount to the same—only the latter is the more precise expression. It is most likely that Peter understood this expression as only a mark of time, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign itself was literally fulfilled. A question has been raised whether cocks were usually kept or even allowed in Jerusalem. No such bird is mentioned in the O. T., and the Mishna states that the inhabitants of Jerusalem, and the priests everywhere, kept no fowls, because they scratched up unclean worms. But the Talmud is here not consistent with itself: and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans, over whom the Jews had no power. We must not overlook the spiritual parabolic import of this warning. Peter stands here as a representative of all disciples who deny or forget Christ—and the watchful bird that cries in the night is that warning voice which 'speaketh once, yea twice,' to call them to repentance: see Rom. xiii. 11, 12.

35.] This ἂν δέξ again appears to have the precision of a repeated asseveration. Mark has the stronger expression ἐκ περισσοῦ ἔλεγε, which even more clearly indicates that the συναποθανεῖν was not now first said. The rest said it, but not so earnestly perhaps;—at all events, Peter's confidence cast theirs into

the shade.

36—46.] OUR LORD'S AGONY AT GETHSEMANE. Mark xiv. 32—42. Luke xii. 39—46. John xviii. 1. The account of the temptation, and of the agony in Gethsemane is peculiar to the three first Evangelists. But it does not therefore follow that there is, in their narratives, any inconsistency with St. John's setting forth of the Person of Christ. For it must be remembered, that, as we find in their accounts frequent manifestations of the divine nature, and indications of future glory, about, and during this conflict,—so in St. John's account, which brings out more the divine side of our Lord's working and speaking, we find frequent allusions to his human weakness and distress of spirit. For examples of the first, see vv. 13, 24, 29, 32, 53, and || in Mark and Luke; and Luke xxii. 30, 32, 37, 43; of the latter, John xii. 27; xiii. 21; xiv. 30; xvi. 32. The right understanding of the whole important narration must be acquired by bearing in mind the reality of the manhood of our Lord, in all its abasement and weakness:—by following out in Him the analogy which pervades the characteristics of human suffering—the strength of the resolved spirit, and calm of the resigned will, continually broken in upon by the inward giving way of human feebleness, and limited power of endurance. But as in us, so in the Lord, these seasons of dread and conflict stir not the ruling will, alter not the firm resolve. This is most manifest in His first prayer—*εἰ δυνατόν ἵσταιν*—'if consistent with that work which I have covenanted to do.' Here is the reserve of the will to suffer—it is never stirred (see below). The conflict however of the Lord differs from ours in this,—that in us, the ruling will itself is but a phase of our human will, and may be and is often carried away by the excess of depression and suffering; whereas in Him it was the divine Personality in

λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς 'Καθίσατε ' αὐτοῦ, ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι. 37 καὶ 'παρηλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἦρξατο 'λυπεῖσθαι καὶ 'ἀδημονεῖν. 38 τότε λέγει αὐτοῖς

xxii. 41.
xviii. 20 Aq.

w ch. xiv. 9. xvii. 25 al. 2 Kings xix. 2.

x | Mk. Phil. ii. 26 only †. Job

36. ο ιησ. bef μετ αυρ. D latt arm. [γεθσημανεῖ, so ABCF I, KS 1. 69.]
aft μαθηταις ins αυτου (from || Mk) ACD 1 latt syrr copt æth Hil: om B I c (appy) rel
sah Chr. om αυτου C¹ al. for ου, αν DKLM'Δ 1. 69 Chr-txt: ου αν A:
om CM¹ 38 Chr-comm Thl. rec προσευξ. bef εκει (to avoid ambiguity), with AC I,
rel syr: om εκει (|| Mk) al Syr arm Chr-comm: txt BDL 38. 69 latt coptt æth Orig-
lat Hil. προσευξομαι DFF al Chr-2-6-γ-θ-κ-κ.
38. aft αυτοις ins ο ις C³ rel lat-a f h syr Thl: om ABC'D I C L 1. 38 (Treg, expr).
69 ves Chr.

which the *higher Will of the covenant purpose was eternally fixed*,—struggling with the flesh now overwhelmed with an horrible dread, and striving to escape away (see the whole of Ps. lv.). Besides that, by that uplifting into a superhuman circle of *Knowledge*, with which the indwelling of the Godhead endowed his humanity, his flesh, with all its capacities and apprehensions, was brought *at once* into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (John xviii. 4), which is never the case with us. Not only are the objects of dread *gradually* unveiled to our minds, but *hope* (ἀλπις ἐνδύνη παραμύθιον οὐσα, Thuc. v. 103) is ever suggesting that things may not be so bad as our fears represent them.

Then we must not forget, that as the *flesh* gave way under dread of suffering, so the *human ψυχή* was troubled with all the attendant circumstances of that suffering—betrayal, desertion, shame (see Ps. lv. again, vv. 12—14, 20, 21; xxxviii. 11, 12; lxxxviii. al.). Nor again must we pass over the last and deepest mystery of the *Passion*—the consideration, that upon the holy and innocent Lamb of God rested the burden of *all* human sin—that to Him, death, as the punishment of *sin*, bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the *love* of sin. See on this part of the Redeemer's agony, Ps. xl. 12; xxxviii. 1—10 al. See also as a comment on the whole, Heb. v. 7—10, and notes there.

The three accounts do not differ in any important particulars. Luke merely gives a general summary of the Lord's prayers and his sayings to the disciples, but inserts (see below) two details not found in the others. Mark's account and Matthew's are very nearly

related, and have evidently sprung from the same source.

36.] Mark alone, besides our account, mentions the name of the place—Luke merely calls it ὁ τόπος, in allusion to *κατὰ τὸ ἶθος* before. John informs us that it was a *garden*. The name is ἡρῶν ἡρ or ἡρῶν, 'an oil press.' It was at the foot of the Mount of Olives, in the valley of the Kedron, the other side of the brook from the city (John xviii. 1).

καθίσαι.] not strictly and literally 'sit,' but = *meisare* ver. 38, *stay here*.

προσεύξομαι.] Such is the name which our Lord gives to that which was coming upon Him, in speaking to the Eight who were not to witness it. *All conflict of the holy soul is prayer*: all its struggles are continued communion with God. In Gen. xxii. 5, when Abraham's faith was to be put to so sore a trial, he says, 'I and the lad will go yonder and worship.' Our Lord (almost on the same spot) unites in Himself, as the priest and victim, as Stier strikingly remarks, Abraham's Faith and Isaac's Patience.

ἐκεῖ—probably some spot deeper in the garden's shade. At this time the gorge of the Kedron would be partly in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that our Lord retired to pray.

37.] These three—Peter, the foremost in attachment, and profession of it—the two sons of Zebedee, who were to drink of the cup that He drank of—He takes with Him, not only nor principally as *witnesses* of his trial—this indeed, in the full sense, they were not—but as a *consolation* to Him in that dreadful hour—to 'watch with Him.' In this too they failed—yet from his returning to them between his times of prayer, it is manifest that, in the abasement of his humanity, He regarded

¹ Mk. Mark vi. 33. Luke xviii. 22, 24 only. ² Pa. xlii. 6, 11. xlii. 6. Eodr. c. viii. 71, 72 (69, 70) only. ³ = Mark vi. 33. Luke xlii. 61. Jonah iv. 9. ⁴ a ch. xxi. 42, 43 ref. ⁵ b Mk. Mark vi. 33. Luke i. 17. xlii. cch. xvi. 6 ref. 3 Chron. vii. 47. Acts xii. 10. xx. 5, 12. 3 Cor. ix. 6 only. Gen. xxiii. 3 vat. 8. Num. xvi. 22. d = 1 Mk. only.

39. *προελθὼν* (*probably error*) ACD I, rel syr (mass of Chr Thl &c "pariter fluctuant." Tisch): txt BM vsa Orig-lat Hil lat-f. om *μου* ΛΔ 1 al am lat-a Justin Iren-gr Val Orig, Dial, Eus, Ath Naz Bas Did Chr Cyp, Hil, Aug: ins (*possibly to conform to ver 42, where no ms omits it: but see also Luke xxii. 42*) ABCD rel vsa (but fluctuate between *mi pater, pater mi, pater meus*) Hil, Ambr. rec *παρελ-*

them as some comfort to Him. 'In magnis tentationibus juvat solitudo, sed tamen ut in propinquo sint amici.' Bengel.

ἤρξατο—not merely idiomatic here—He began, as He had never done before.

λυπείσθαι = *ἐκθαμβείσθαι* Mark. 'Dicit incursum objecti horribilis.' Bengel (see below on ver. 38). *ἀδμονεύειν*

= *λιαν λυπείσθαι, ἀπορεῖν, Suidas*; *τὸ βαρθυμῆν νοῖται*, Euthym.; *ἀγωνιᾶν*, Hesychius; *ἀδμήμν*, ὁ ἐξ ἄδου, ὃ ἵστι πόρον τινός ἢ λύπης, ἀναπνεύκως. *ἀδμονεύειν*, τὸ ἀλθεῖν καὶ ἀμχανεῖν, Eustathius.

38.] Our Lord's whole inmost life must have been one of *continued trouble of spirit*—He was a *man of sorrows*, and *acquainted with grief*—but there was an *extremity of anguish* now, reaching even to the *utmost limit of endurance*, so that it seemed that *more* would be *death itself*. The expression is said to be *proverbial* (see ref. Jonah): but we must remember that though with *us men*, who see from below, proverbs are merely bold guesses at truth,—with *Him*, who sees from above, they are the *truth itself*, in its very purest form. So that although when used by a *man*, a proverbial expression is not to be pressed to literal exactitude,—when used by *our Lord*, it is, just because it is a proverb, to be searched into and dwelt on all the more. The expression ἡ ψυχὴ μου, in this sense, spoken by our Lord, is only found besides in John xii. 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the πνεῦμα, the *higher spiritual being*. Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him—and that *literally*—so that He (as regards his humanity) *would have died*, had not strength (*bodily* strength, upholding his human frame) been ministered from on high by an angel (see note on Luke xxii. 43).

γρηγορεῖτε μετ' ἐμοῦ] not *προερχομαι μετ' ἐμοῦ*, for in that work the Mediator must be *alone*; but (see above) *watch* with Me—just (if we may compare *our* weakness with his) as we derive comfort in the midst of a terrible storm, from knowing that some are awake and with us, even though their presence is no real safeguard.

39.] *προελθὼν μικρὸν* (Matt., Mark) = *ἀπεσάσθη ἀπ' αὐτῶν ὥς τι λίθου βολήν* Luke, who in this description is the more precise. *ἀπεσπ.*, I cannot help thinking, implies something more than *mere removal* from them—something of the *reluctance* of parting.

The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of our Lord's prayers, before drowsiness overpowered them. Luke has however only *θεῖς τὰ γόνατα*, which is not so full as our account. *προσευχ.*

Stier finely remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, *ἐλάλθην ἡ ὥρα*, might lead us to expect. The 'power over all flesh' shews itself first as power of the conflicting and victorious spirit over *his own flesh*, by virtue of which He is 'one of us.' Mark expresses the *substance* of the prayer, and *interprets* *πνεῦμα* by ὥρα. Luke's report differs only in verbal expression from Matthew's. In the address, we have here and in Luke Πάτερ—in Mark ἀββᾶ ὁ πατήρ. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *his Sonship* and the *unity of the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of his suffering. Here is

* ποτήριον τοῦτο. ἵπλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. *—1. ch. xx. 29, 30 f. 40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθυδοντας, καὶ λέγει τῷ Πέτρῳ Ὁὐτως οὐκ ἴσχυσατε μίαν ὥραν ἡγρηγορήσαι μετ' ἐμοῦ; 41 ἡγρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰέλθῃτε εἰς ἡπειρασμόν. τὸ μὲν

22. 1 Cor. vi. 5. Gal. iii. 2.
2, 12. Rom. iv. 24.

h ch. viii. 28 ref.

1 j. ch. vi. 12. 1 Tim. vi. 9. James i.

θεῶν, with B I_c rel: txt ACDEF G(Treg) LA 33.
C³.mg 69 al.

at end add Lu xxii. 43—45

40. aft μαθητας ins αυτου D latt(not am g₂) Syr copt æth Orig-lat Hil.
ισχυσας (corr₂, from τω π. above) A gat lat ff₂ g₂ syr-marg arm-mss Chr-comm
Juven.

no fear of wrath,—but, in the depth of his human anguish, the very tenderness of filial love.

The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark. εἰ δυνατόν ἐστιν = πάντα δυνατά σοι, = εἰ βούλει. All these three find their union in one and the same inward feeling. That in the text expresses, 'If, within the limits of thy holy will, this may be,'—that in Mark, 'All things are (absolutely) possible to Thee—Thou canst therefore—but not what I will, but what thou wilt':—that in Luke, 'If it be thy Will to remove, &c. (Thou canst): but not my will, but thine be done.' The very words used by our Lord, the Holy Spirit has not seen fit to give us—abewing us, even in this solemn instance, the comparative indifference of the letter, when we have the inner spirit. That our Lord should have uttered all three forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the most petty and unworthy appreciation of the purpose of Scripture narrative.

παρελθέτω] as we should say of a threatening cloud, 'It has gone over.' But what is the ποτήριον or ὥρα, of which our Lord here prays that it may pass by? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of his sufferings—but the whole—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach. Of this all, his soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may pass over. And this prayer was heard—see Heb. v. 7—ἀπὸ τῆς ἐκκλησίας—on account of His pious resignation to the Father's will, or on the ground of it, so that it prevailed—

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He was strengthened from Heaven. He did indeed drink the cup to the dregs—but He was enabled to do it, and this inability was the answer to his prayer.

πλὴν οὐχ . . .] The Monothelite heresy, which held but one will in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by our Lord Himself. In His human soul, He willed to be freed from the dreadful things before Him—but this human will was overruled by the inner and divine purpose—the Will at unity with the Father's will.

40.] Mark agrees, except in relating the beginning of the address in the singular—no doubt accurately—for it was Peter (Simon, der hier sein Petrus war. Stier), who had pledged himself to go with Him to prison and death.

οὐτως] see ref., 'adeo':—it implies their utter inability, as shewn by their present state of slumber. Are ye so entirely unable, &c.

μὴν ὥραν need not imply that our Lord had been absent a whole hour:—if it is to be taken in any close meaning, it would be that the whole trial would last about that time. But most likely it is in allusion to the time of our Lord's trial, so often called by that name.

41.] Luke gives this command at the beginning and end of the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for γρηγ. is a word of habit, not merely, as ἐγείρω Eph. v. 15, or ἐκνήρω 1 Cor. xv. 34, one of immediate import) also to the general duty of all disciples in all time.

ἐκείθεν εἰς π. is not to come into temptation merely, to be tempted: this lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word is περιπατεῖτε—but it implies an entering into tempta-

T

^d τὸ σημεῖον ⁷ παραδιδόνς αὐτὸν ἔδωκεν αὐτοῖς ^d σημεῖον λέγων ⁴ Ὁν ABCD
 τοῦ πυλῶντος, Thacyd. iv. 111. see ch. xii. 38. FGHK
 = (1 Mk. Lake xxii. 47 only. 1 Gen. xxvii. 36, 37. (-Λημα, Lake vii. 45.) Δ 1. 31
 1 Mk. J. xxviii. 9. 1 Cor. vii. 36. Jam. v. 14. m John xi. 28. Acts x. 21 al. Num. xxii. 30. n 1 Mk. Lake
 xx. 19. xxi. 17. John vii. 80 (44 v. r.). Gen. xxiii. 13. o constr., ver. 47 j. Lake v. 17. viii. 23 al.
 p ch. viii. 8 ref. Gen. xxii. 10.

εὐθὺς προσελθὼν τῷ Ἰησοῦ εἶπεν ⁵ Χαῖρε ^b ραββί, καὶ
 κατεφίλησεν αὐτόν. ⁸⁰ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ
 Ἑταῖρε, ἐφ' ¹ ὃ ^m πάρει. . . Τότε προσελθόντες ⁿ ἐπ-
 ἔβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἑκράτησαν
 αὐτόν. ⁵¹ καὶ ἰδοὺ ^o εἰς τῶν μετὰ Ἰησοῦ ^p ἑκτείνας

48. rec an (from || Mk, where but few read an), with BCDLU (S, e sil) Orig₁: txt A rel Orig₁ Eus.

49. aft εἰπεν ins αυτω C copt æth Eus.

50. εἰπεν δε αυτω ο ιησ. D, simly latt æth Lucif. εφ' ο παρει bef εταρει D lat-
 a of Syr Lucif. rec ιφ' φ, with U 1. 33 Eus Chr: txt ABCD rel Epiph.

peated. John mentions also *lanterns* and *torches*—to search perhaps in the dark parts of the garden, most of which would by this time be in the shade. 48.] The common rendering of ἔδωκεν as a plusq. perf. is unnecessary and unwarranted: the aorist is simply *historical*,—gave them a sign;—*when* is not stated. On Mark's addition, καὶ ἀπαγάγετε ἀσφαλῶς, see notes there. 49.] εὐθὺς—see above on ver. 47. The *purpose* of the kiss, supposing it to have taken place *after* John vv. 4—8, (and it is surely out of the question to suppose it to have taken place before, contrary to the plain meaning of John ver. 4,) has been doubted. Yet I think on a review of what had happened, it is very intelligible—not perhaps as some have supposed, to shew that Jesus could be approached with safety—but at all events as the *sign agreed on* with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city, to take Him whom Judas should kiss. Thus the kiss would be necessary in the course of their military duty, as their authorization,—notwithstanding the previous declaration by Jesus of Himself. κατεφ. is hardly as in my former editions, another word for ἐφίλ. It may well have its common and proper meaning, 'Kissed him eagerly,' with ostentation, as a studied and pre-arranged sign. See Ellicott, Lectures on the life of our Lord, p. 331 note: and comp. Xenophon, Mem. ii. 6. 33, cited by Meyer, ὡς τοὺς καλοὺς φιλήσαντός μου, τοὺς δ' ἀγαθοὺς καταφίλησαντος.

50.] In Luke we have Ἰούδα, φιλήματι τὸν ἰδὼν τ. ἀνθ. παραδίδως,—which sense is involved in the text also: that varia-

tion shewing perhaps that one of the accounts is not from an eye-witness.

εταρει—see ch. xxii. 12 and note. ὁ εταίρος οὐ πάντως φίλος, καὶ εταῖροι, οἱ ἐν συνηθείᾳ καὶ ἐν συνειρήνᾳ πολὺν χρόνον γεγονότες, Ammonius.

ἐφ' ὃ πάρει can hardly be a question. No such use of the simple relative ὅς has ever been adduced: "pronomem ὅς pro interrogativo rīs usurpari, falsa est Hoogveemii opinio, ad Viger. v. 14, alienissimo Demosthenis loco (p. 779) abutentis." Lobeck on Phryn. p. 57 note. It therefore must be either an exclamation, as Fritzsche, "ad qualem rem perpetrandam ades!" which would be equally alien from the usage of ὅς, exclamations of this sort in Greek being expressed in an interrogative form:—or an aposiopesis, as Euthym., δι' ὃ παραγγέλλωνας, ἡγουν τὸ κατὰ σκοπὸν πράττει, τοῦ προσχήματος ἀφίμνως. And to this I should incline. "Friend, there needs not this shew of attachment: I know thine errand,—hoc age." But the command itself is suppressed. See Meyer's note, who also takes this view. On any understanding of the words, it is an appeal to the conscience and heart of Judas, in which sense (see above) it agrees with the words spoken in Luke:—see note there. The fact that at this period our Lord was laid hold of and secured (by hand—not yet bound) by the band, is important, as interpreting Luke's account further on.

51.] The εἰς (or εἰς rīs of Luke) was *Peter*;—John ver. 10. Why he was not mentioned, is idle to enquire: one supposition only must be avoided—that there is any *purpose* in the omission. It is absurd to suppose that the mention of his name in a book

τὴν ῥ χεῖρα ῥ ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ ῥ πατάξας τὸν δούλον τοῦ ἀρχιερέως ῥ ἀφείλεν αὐτοῦ τὸ ῥώτιον. ⁵² τότε λέγει αὐτῷ ὁ ῥ Ἰησοῦς ῥ Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν ῥ τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ῥ ἐν μαχαίρῃ ἀπολοῦνται. ⁵³ ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι ῥ παρακαλέσαι τὸν πατέρα μου, καὶ ῥ παραστήσει μοι ῥ πλείω δώδεκα ῥ λεγεῶνας ἀγγέλων;

1 Kings ix. 16. ῥ — here (Lobbe xxii. 41. Acts x. 30. xxi. 1) only. (Josh. viii. 6 al.) see 1 Kings xvii. 41 f. Eccl. xvi. 15. ver. 51 rect. Eccl. xxi. 12. — 1 Mk. i. 1 Kings xvii. 41. v. 4. (1 L. (Mk. J. v. r.) only. Dem. xv. 17. v — Acts i. 26 f. 2 Chron. v. 7. w Heb. xl. 27. Rev. vi. 8 al. 4 Kings xiii. 27. 2 ch. viii. 6. xviii. 19. 23 al. 1 Kings xxi. 4. 7 Acts xxi. 29. 28. 2 Cor. iv. 14 al. 2 Macc. vi. 26. 2 Acts xxi. 12, 21. see Josh. iv. 11. a Mark v. 9 [L., 15 only].

51. for μετὰ ἡσ., μετ' αὐτοῦ B. καταξεν and ins και bef αφειλεν D lat-a δ ο δε syrr Lucif.

52. rec σου bef την μαχαιραν, with AC rel sah : om σου (see || John) KU 33 Syr copt Chr : txt BDL 1. 69 latt Orig Bas Cyr. rec μαχαιρα, with B'D rel Orig : txt B'CL 33. for απολουνται, αποθανονται FHKMSUVA 69 syrr with Orig-ma Bas Cyr Euthym Thl.

53. for δοκεις, δοκει σοι C' (appy) 1 al syr-marg Orig. αρτι aft παραστ. μοι BL 33 vulg lat-ff, g, Syr copt arm Cyr Jer. rec (for πλειω) πλειους, with AC rel Orig Bas Chr : txt BD. rec ins η bef δωδεκα (for perspicuity), with AC rel Orig Bas : om BDL. λεγωνων αγγελων (gramm'l corr'n after πλει. : in AC carelessly left in after the insertion of η) ACL 33 : λεγωνων αγγελου (misunderstanding) KΔ : txt BD rel. λεγωνης D', λεγιονας D' : λεγι- B'L : -ωνων A : duodecim milia legionem lat-δ c f ff, g, h Hil Leo.)

current only among Christians, many years after the fact, could lead to his apprehension, which did not take place at the time, although he was recognized as the striker in the palace of the High-priest, John ver. 26. The real reason of the non-apprehension was, that the servant was healed by the Lord. This is the first opposition to 'Thy will be done.' Luke expresses it, that they saw what would happen—and asked, 'Lord, shall we smite with the sword?' Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword—the weapon of the flesh :—an outbreak of the natural man no less noticeable than that more-noticed one which followed before morning.

All four evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave,—Malchus. The aim was a deadly one, and Peter narrowly escaped being one δευτερος εν τῷ στάσει φόνον ποιῶν. From Luke, ver. 51, we learn that our Lord said ἰδὲ ἰωσ ρούτου (on the meaning of which see note there), touched the ear and healed it. ὅτιον]

"plerisque corporis partibus vulgaris dialectus formam deminutivam tribuit, rd ρηνία, Aristot. Physiogn. iii. 57, τὸ δὲ μ-

μάτιον iii. 46, σπηθίδιον, χελόνιον, σαρτίον (corpus)." Lobeck on Phryn. p. 211, note.

52. τὴν μάχ. σου, 'tuum gladium : alienissimum a mea causa.' Bengel.

τὸν τόπον αὐτῆς = τὴν θήκην John. The sheath is the place for the Christian's sword—'gladius extra vaginam non est in loco suo, nisi ubi subsevit ira divina,' Bengel; see note on Luke xxii. 36. Our Lord does not say 'Cast away thy sword;' only in His willing self-sacrifice, and in that kingdom which is to be evolved from His work of redemption, is the sword altogether out of place.

πάντες γὰρ κ.τ.λ.] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword ('crudeles istos et sanguinarios, etiam te quiescente, gravissimas Deo daturos poenas suo sanguine,' Grot. Euthym.); for the very persons who were now taking Him were Romans. The saying is general—and the stress is on λαβόντες—it was this that Peter was doing—'taking up the sword'—of his own will; taking that vengeance which belongs to God, into his own hand.

ἐν μαχαίρῃ ἑσθλ. is a command; not merely a future, but an imperative future; a repetition by the Lord in this solemn moment of Gen. ix. 6. This should be thought of by those well-

b ch. i. 22. 54 πῶς οὖν ὁ πληρωθῶσιν αἱ ὁ γραφαὶ ὅτι οὕτως ὁ δεῖ ABCDI
 Luke iv. 21 al. fr. 8 Kings FGHI
 A. 27. γεένθαι; 55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις
 o pnt., John v. Ὡς ἐπὶ ἁγιστὴν ἐξήλθατε ἑμετά ἡ μαχαιρῶν καὶ ἑξέλωσ
 50 ref. ἡ συλλαβεῖν με. καθ' ἡμέραν ἐν τῷ ἱερῷ ἑκαθίζοντες
 d = Rev. L. 1 al. διδάσκων καὶ οὐκ ἑκρατήσατέ με. 56 τοῦτο δὲ ὅλον
 Dan. ii. 21. ἑγόνεν ἵνα ὁ πληρωθῶσιν αἱ ὁ γραφαὶ τῶν προφητῶν.
 o ch. xxi. 18 τότε οἱ μαθηταὶ πάντες ἑαφέντες αὐτὸν ἐφυγον. 57 οἱ
 50 ref.
 f ver. 47.
 g = i. Acts i. 16.
 xii. 3 al.
 Josh. viii. 28.
 see Luke v.
 5.
 h i Mt. L.
 Luke ix. 28. xvi. 19. Acts ii. 46, 47 al. Num. iv. 16. i Luke ii. 46. John iv. 6. xi. 20. xii. 12. Acts
 vi. 16. xii. 9 only. Lev. xii. 5. Job xxxix. 27. Ezek. xxvi. 18 only. j vv. 45, 50. k = ver. 44.

54. for πληρωθῶσιν, πληρωθῆσονται D. ede C 1 al Orig-ed.
 55. ο ἱεσ. bef ειπεν D lat-a. rec εξηλθετε, with HKMSUV Petr Eus: ηλθατε
 D: txt ABC rel. rec aft καθ ημεραν ins προς νμας (from || Mk), with CD rel
 latt syrr arm Orig-lat Eus: aft εκαθιζ., A eth: om BL 33 coptt Chr Cyr.
 rec εν τω ιερω aft διδασκων, with A rel vulg lat: fff, g, syr: aft εκαθ. C D (εκαθημεν)
 K lat-a d c ff, g, h (eth) arm-mss Orig-lat Eus Thl: txt BL 1. 33 Syr (coptt) arm
 Orig-lat.
 56. aft μαθηται ins αυτον B al gat(with mm) lat-a h s sah eth Chr.

meaning but shallow persons, who seek to abolish the punishment of death in Christian states. John adds the words τὸ πατήριον ὃ δίδωκεν μοι ὁ πατήρ, οὐ μὴ πρίν αὐτό; on which see notes there.

53, 54 are peculiar to Matthew. 53.] The Majesty of our Lord, and His Patience are both shewn here.

πλῆεις 54. is a strictly Attic idiom, the neuter πλείον or πλείω, and the unchanged construction omitting the ῥ. So Plat. Legg. vi. p. 759, ἐπὶ μὴ ἱλαττον ἐξέχοντα γεγονώς: Paus. x. 57. 296, οἱ ἄνθρωποι πλείον ἡμίσεις ἀλλήτοις εἰσι. See the matter discussed, and more examples given, in Phryn. Lobeck, p. 410. δώδεκα—not perhaps so much from the number of the apostles, who were now οἱ ἑνδεκα, but from that of the *then* company, viz. the Lord and the eleven.

λαγυνάς—because they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. The power, implied in δοκέις εἶναι οὐ δύναμαι, shews the entire and continued free self-resignation of the Lord throughout—and carries on the same truth as He expressed John x. 18.

54.] οὐν—not, 'but';—How then—considering that this is so, that I voluntarily abstain from invoking such heavenly aid,—shall the Scriptures be fulfilled, that thus it must be, if thou in thy rashness usest the help of fleshly weapons?

55.] Mark begins this with an ἀποκριθεῖς—it was an answer to their *actions*, not to their words. Luke, here minutely accurate, informs us that it was to the *chief priests and scribes* τοῦ ἱεροῦ ἀπὸ ἑλδερῶν, that our Lord said

this. It is strange that the exact agreement of this classification with μεθ' ὁμῶν ἐν τῷ ἱερῷ did not prevent Schleiermacher from casting a doubt on the truth of the circumstance (English Translation, p. 302).

In his submission to be reckoned among the transgressors, our Lord yet protests against any suspicion that He could act as such. καθ' ἡμέραν—during the week past, and perhaps at other similar times. ἐκαθίζοντες (Matt. only) to indicate complete quiet and freedom from attack. ἐκαθίζοντες διδάσκων is the greatest possible contrast to ληστές.

56.] It is doubted whether these words are a continuation of our Lord's speech, or a remark inserted by Matthew. The use of τοῦτο δὲ ὅλον γίγνεται in this Gospel would lead us to the latter conclusion: but when we reflect that thus our Lord's speech would lose all its completeness, and that Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were Matthew's, we should expect some particular citation, as is elsewhere his practice: see ch. i. 22: xxi. 4. Mark gives it elliptically, ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. The Passion and Death of Christ were especially ἡ τῶν γραφῶν πληρωσις. In this they all found their central point. Compare his dying words on the Cross,—τετίλειπται,—with this his assertion. On the addition in Luke, see note there.

There is an admirable sermon of Schleiermacher (vol. ii. of the Berlin ed. of 1843, p. 104) on vv. 55, 56. τότε οἱ μαθ.] Some of them did

54. ¹κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν
 τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
¹συνήχθησαν. ⁵⁵ ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ
 μακρόθεν ὥς τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελ-
 θὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.
 59 οἱ δὲ ἀρχιερεῖς καὶ τὸ ¹συνέδριον ὅλον ἐζήτουν ¹ψευδο-
 μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν ¹θανατώ-
 σουσιν, ⁶⁰ καὶ οὐχ ¹εὗρον καὶ πολλῶν προσελθόντων

xiv. 10.

p ver. 2.

q ch. v. 22. John xi. 47 al. Prov. xxii. 10.

only 1. (-psiv, ch. xii. 12.)

t ch. xii. 48.

s ch. x. 21. Luke xxi. 16. Rom. viii. 26, from Ps. xiii.

57. ἀπηγον C.

58. om απο CFLA 1. 33 arm.

59. rec aft αρχιερεῖς (ο δ. αρχιερεως coptt Orig; : *principes vero lat-s*) ins καὶ οἱ πρε-
 σβυτεροι (from || Luke), with ACN rel lat-f syrr with Orig-lat : om BDL 69 latt coptt
 arm Orig, Eus Cyr Aug. ολον bef το συνέδριον (from || Mk) N al latt Orig-lat.

θανατωσουσιν bef αυτον (from || Mk) A rel arm Orig, Eus : txt BC D-gr LN
 1. 33. 69 latt Orig-lat. rec θανατωσαι (grammā corr), with B (C? perhaps)
 KMSUV : txt A C¹ or N rel Orig.

60. om 2nd καὶ (see next page) BC¹ LN¹ 1 vulg lat-s δ f₁ g₁, l s coptt arm
 Orig, Cyr : το εἰς καὶ D : ins AC² N² rel lat-f f₂, h syrr with Orig-lat.—rec πολλ. ψευδ.

not flee far. Peter and John went after
 Him to the palace of the High-priest;
 John, ver. 15. On the additional circum-
 stance in Mark, ver. 51, see note there.
 Chryl.'s remark is worth noting : *ὅτι μὲν*
γὰρ κατεσχίσθη, ἵμενον· ὅτι δὲ ἐφθίγαστο
ταῦτα πρὸς τοὺς ὄχλους, ἵφυγον· αὐτὸν
γὰρ λοιπὸν, ὅτι οὐκ ἔτι διαφυγεῖν ἐν,
λείποντος λαυτῶν παραδόντος αὐτοῖς καὶ
λίγοντος κατὰ τὰς γραφὰς τοῦτο γι-
νεσθαι.

57—68.] HEARING BEFORE CAIAPHAS.
 Mark xiv. 53—65. [Luke xxii. 54, 63—
 65.] John xviii. 24. Previous to this took
 place a hearing *before* Annas, the *real*
 High-priest (see note on Luke iii. 2), to
 whom the Jews took Jesus first;—who
 enquired of Him about his disciples and
 his teaching (John, vv. 19—23), and then
 (ver. 24) sent Him bound to Caiaphas.
 Only John, *who followed*, relates this first
 hearing. See notes on John, vv. 12—24,
 where this view is maintained. It may
 be sufficient here just to indicate the
 essential differences between *that* hearing
 and *this*. On that occasion no witnesses
 were required, for it was merely a private
 unofficial audience. Then the High-priest
 questioned and our Lord replied : whereas
 now, under false witness and reproach,
 He (as before Herod) is silent.

57. Καϊάφαν τὸν ἀρχ. He was ἀρχιερεὺς
 τοῦ ἱναυτοῦ ἱερέως, Annas having been
 deposed, and since then the High-priests

having been frequently changed by the
 Roman governors.

58. οἱ γρ.] Probably they had assembled by a pre-
 concerted design, expecting their prisoner.
 This was a meeting of the Sanhedrim,
 but not the regular assembly, which con-
 demned him and handed Him over to
 Pilate. That took place in the morning,
 Luke xxii. 66—71 (where see note).

59.] “ἀπὸ μακρόθεν” is a well-known
 pleonasm. μακρόθεν itself is a late Greek
 word. See Lob. on Phryn. p. 93.” Meyer.

We have not here the more complete
 detail of John xviii. 15—19. The αὐλὴ
 is one and the same great building, in
 which both Annas and Caiaphas lived.
 This is evident from a comparison of the
 narratives of Peter's denial : see below.
 The circumstance of a fire being lighted
 and the servants sitting round it, men-
 tioned by the other three Evangelists, is
 here omitted.

59.] ψευδομ.—ὡς μὲν
 ἱερίνοις ἰδοῦσι, μαρτυρίαν, ὡς δὲ τῇ ἀλη-
 θείᾳ, ψευδομαρτυρίαν, Euthym. But is
 this quite implied? Is it not the inten-
 tion of the Evangelist to represent that
 they *sought false witness*, not that they
 would not take true if they could get it,
 but that *they knew it was not to be had*?

This hearing is altogether omitted
 in Luke, and only the indignities follow-
 ing related, vv. 63—65.

60.] οὐχ
 εὖρον, i. e. sufficient for the purpose, or
 perhaps, consistent with itself. See note

α 1 Cor. xv. 15 only i. see above (7) and Prov. xix. 5, 6. v. ch. iv. 2 ref. w. John ii. 19. ch. xxiv. 2. xxvii. 40 al. Mark v. 12. x] M. Mark i. 1. Acts xiv. 17. Dost xv. 1. see ch. xxvii. 40. y] M. see Acts xi. 17. and Mark xv. 34. α 1 M. ch. xxvii. 15 (1 M. v. r.) only. Job xv. 6. a Matt. ch. xx. 31 (ref.) only. b here only. Gen. xxi. 8. (ἀρα, Mark v. 7 ref.) c 2 Chron. xxxvi. 12. Judith i. 12. d ch. xvi. 16 ref. e ch. xli. 10 ref. f ver. 35 only. g ver. 30 al. Sir. xiv. 22. h ch. xxiii. 30 ref.

προελθ., with CN rel latt arm (ελθοντων K 69): προσελθ. πολλ. ψευδ. 1 coptt: πολλοι προσηλθον ψευδομαρτυρες D: txt ABL 33 Orig.—rec bef υστερον ins ουχ ευρον, with AC² rel syr Orig-lat; ουχ ευρον το εξης rei sequentia D, quicquam in eo lat-ff, in cum quicquam lat-h, exitum rei lat-a, culpam lat-f: om BC¹LN 1 vulg lat-b ff₁ g_{1,2} l Syr syr-jer coptt arm Orig Cyr. (The account, I believe, with Meyer and Beck, to be this: txt was the original, and the 2nd και was not understood: thence the 2nd ουχ ευρον was supplied. The readg of D for is very curious. A note was made in the marg, that το εξης, i. e. "the order of the words," was, πολλ. προσηλθ. ψ. κ. ουχ ευρον. Hence το εξης was taken into the text, repeated with the second ουχ ευρον, and interpreted as above in the old latin vss.) for προσελθοντες, ηλθον D latt. rec aft duo ins ψευδομαρτυρες, with A²CD N(τινες ψ.) rel latt syr arm Orig, Orig-lat; μαρτυρες A¹(appy): om BL 1 Syr syr-jer coptt aeth Orig.

61. ins και bef ειπον D latt Syr aeth. for ουρ. εφ., τουτον ηκουσαμεν λεγοντα (see || Mk) D lat-h: ηκ. r. λ. lat-b c f ff₁ rec at end adds αυτον (from John ii. 19), with ADN rel vulg lat-a f ff_{1,2} g_{1,2} syrr Orig-lat; bef ουκ., CL 33 lat-b h Orig: om B 1. 69 aeth arm Orig.

62. σοι A¹ al.

63. om αποκριθεις (to suit the former clause) BGLZ 1. 33. 69 vulg lat-ff₁ g_{1,2} l coptt aeth Orig: ins ACN rel lat-a b c f ff₁ h syrr sah arm. for εξορκ., ορκιζω DL 69 Cyr. at end ins του ζωντος C¹NA al lat-ff₁ syr coptt Chr.

64. aft υμιν ins οτι D al Syr.

on Isaac, Mark ver. 56. 61.] See ch. xxvii. 40: the false witness consisted in giving that sense to His words, which it appears by ch. xxvii. 63 they knew they did not bear. There is perhaps a trace, in the different reports of Matt. and Mark, of the discrepancy between the witnesses. There is considerable difference between τον ναον του θ. . . οικοδομησαι, and τον ν. τουτον τον χειροποιητον . . . δλλον αχειροποιητον. The instance likewise of his zeal for the honour of the temple which had so lately occurred, might tend to perplex the evidence produced to the contrary. 62.] Dost thou not answer what it is which these testify against Thee? i. e. wilt Thou give no explanation of the words alleged to have been used by Thee? Our Lord was silent; for in answering He must have opened to them the meaning of these his words, which was not the work of this

His hour, nor fitting for that audience.

It is not easy to say whether this sentence ought to be taken as one question or two. Meyer, in his former editions, maintained the latter, on the ground that αποκρινυ would require προς after it. But he has now discovered in his fourth edition that αποκρινισθαι may be constructed with an accusative simply, and that ri may be equivalent to οτι. So that there is no serious objection remaining to the usual way of construction. 63.] See Levit. v. 1. εξορκιζω σε, 'I put thee under an oath,' the form of which follows. The junction of δ υδς τ. θ. with χριστός must not be pressed beyond the meaning which Caiaphas probably assigned to it—viz. the title given to the Messiah from the purport of the prophecies respecting Him. It is however a very different thing when our Lord by his answer affirms this, and invests the words with their fullest mean-

¹ καθήμενον ἐκ δεξιῶν τῆς ἑκ δυνάμεως καὶ ἑρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶⁵ τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἐτι ὅτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν. ⁶⁶ τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον Ἐνοχος θανάτου ἐστίν. ⁶⁷ τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἑράπυσαν λέγοντες Προφῆτευσον ἡμῖν χριστέ, τίς ἐστίν ὁ παῖσας σε; ⁶⁹ Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα Καὶ σὺ

ch. xxii. 66
1. Acts ii. 24
and Heb. i.
13, from
Ps. cix. 1.
so doct. n.
9 Pet. i. 17.
ch. xxiv. 30
ref.
= Mk. Luke
v. 6. viii. 29.
Acts xiv. 14
only. Lev.
xxi. 10.
Josh. vii. 6.
= abas. ch. ix.
2. John x.
86. 4 Kings
xix. 6.
o ch. vi. 8 ref.
Wlad. xlii.
16.
p = ch. xii. 31.
Book. xxix. 12.
31, 32, See) only. Gen. xxvi. 11 F. 2 Macc. xiii. 6.
1 L. Num. xii. 14. Deut. xxv. 9 only. (—σμα, Isa. i. 6.)
11. 2 Cor. xii. 7 only.
u = Mk. L. only 2. see 4 Kings vi. 12.
v = Mk. L. only 2. see 4 Kings vi. 12.
w ver. 8 ref.
y L. Luke xii. 45 al. Gen. xx. 17 al.

⁶⁵. rec aft λεγων ins οτι, with AC¹ rel: om BC²DLZ 33 latt syrr arm Orig Chr Cyp. rec aft βλασφημιαν ins αυτου (as some also in || Mk), with AC rel gat (with mm) lat-d f ff₂ g₂ syrr goth æth arm Orig: om BDLZ vulg lat-a c ff₁ g₁ h l coptt Chr.

⁶⁶. for αποκρ., απεκριθησαν παντες και D gat lat-a b c h.

⁶⁷. for οι δε, αλλοι δε D sah goth.

[rec ιραπα., with E rel: txt ABCDLZA.]

add αυτου DG 1 lat-a b c f ff₁ g₁ syrr.

⁶⁹. rec εγω bef εκαθητο, with AC rel syr goth (Treg): aft αυλη, Δ¹ Chr: txt BDLZ 1. 33 latt Syr syr-jer coptt æth arm Orig-lat. for γαλιλαιου, ναζωραιου C 238. 252¹ Syr.

ing and dignity. ⁶⁴.] By σὺ εἶπας, more may perhaps be implied than by Mark's ἐγὼ εἶμι: that is a simple assertion: *this* may refer to the convictions and admissions of Caiaphas (see John xi. 49). But this is somewhat doubtful. The expression is only used here and in ver. 26: and there does not appear to be any reference in it as said to Judas, to any previous admission of his. πλὴν—*but*—i. e. 'there shall be a sign of the truth of what I say, over and above this confession of Mine.' ἀπ' ἑαυτοῦ—the glorification of Christ is by Himself said to begin with his betrayal, see John xiii. 31: from this time—from the accomplishment of this trial now proceeding. In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained. The ὁψοσθε is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the τῆς δυνάμεως in contrast to his present weakness—καθήμενον—even as they now sat to judge Him; and the ἐρχ. ἐπὶ τ. ν. τ. οὐρ. (see Dan. vii. 37) looks onward to the awful time of the end, when every eye shall see Him. ⁶⁵.] In Levit. xii. 10 (see also Levit. x. 6) the High-priest is

ordered *not* to rend his clothes; but that appears to apply only to mourning for the dead. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15. 4, we have instances of High-priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37.

⁶⁶.] This was not a formal condemnation, but only a previous vote or expression of opinion. That took place in the morning, see ch. xvii. 1, and especially Luke xxii. 66—71.

⁶⁷.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected, that it was not the members of the Sanhedrim, but the men who held Jesus in custody, who inflicted them on Him. κολαφίζω is to strike with the fist.

βαπτίζω, generally, to strike a flat blow with the back of the hand—but also, and probably here, since another set of persons are described as doing it, to strike with a staff.

⁶⁹—75.] OUR LORD IS THRICE DENIED BY PETER. Mark xiv. 66—72. Luke xxii. 56—62. John xviii. 17, 18, 25—27. This narrative furnishes one of the clearest instances of the entire independency of the four Gospels of one another. In it, they all differ, and, sup-

= 1 Mk. evng. ἡ ὄψα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 ὁ δὲ ἠρνήσατο
 Gen. xi. 15
 al.
 a — J. Luke viii. 40. John i. 39 al. & Gen. xiv. 15.

ABCD
 FGHI
 LMSU
 XZa 1
 34. 35

posing the denial to have taken place *thrice*, and *only thrice*, cannot be literally harmonized. The following table may serve to shew what the agreements are, and what the differences are:—

	MATTHEW.	MARK.	LUKE.	JOHN.
1st denial.	Sitting in the hall without, is charged by a maid servant with having been with Jesus the Galilaean. 'I know not what thou sayest.'	Warming himself in the hall below,—&c. as Matt.—goes out into the vestibule—cock crows. 'I know not, neither understand what thou sayest.'	Sitting πρὸς τὸ φῶς is recognized by the maid and charged — replies, 'Woman, I know Him not.'	Is recognized by the portress on being introduced by the other disciple. 'Art not thou also one of this man's disciples?' He saith, 'I am not.'
2nd denial.	He has gone out into the porch—another maid sees him. 'This man also was with Jesus of Naz.' He denies with an oath, 'I do not know the man.'	The same maid (possibly: but see note, p. 283, col. 1, line 34) sees him again, and says, 'This man is of them.' He denies again.	Another (but a male servant) says: 'Thou also art of them.' Peter said, 'Man, I am not.'	Is standing and warming himself. They said to him, 'Art not thou also of His disciples?' He denied, and said, 'I am not.'
3rd denial.	After a little while, the standers-by say, 'Surely thou art of them; for thy dialect betrayeth thee.' He began to curse and to swear: 'I know not the man.'	As Matth. 'Surely thou art of them: for thou art also a Galilaean.'	After about an hour, another persisted saying, 'Truly this man was with Him, for he is a Galilaean.' Peter said, 'Man, I know not what thou sayest.'	One of the slaves of the High-priest, his kinsman whose ear Peter cut off, says, 'Did I not see thee in the garden with Him?' Peter then denied again.
	Immediately the cock crew, and Peter remembered, &c.—and going out he wept bitterly.	A second time the cock crew, and Peter remembered, &c.—and ἐπιβὰς ἔκρην he wept.	Immediately while he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered, &c.—and going out he wept bitterly.	Immediately the cock crew.

On this table I would make the following remarks:—that *generally*,—(1) supposing the four accounts to be *entirely independent of one another*,—we are not bound to require accordance, nor would there in all probability be any such accordance, in the recognitions of Peter by different persons. These may have been many on each occasion of denial, and independent narrators may have fixed on different ones among them. (2) No reader,

who is not slavishly bound to the inspiration of the letter, will require that the actual words spoken by Peter should in each case be identically reported. See the admirable remarks of Aug. cited on ch. viii. 25: and remember, that the substantive fact of a denial remains the same, whether οὐκ οἶδα τί λῆγεις, οὐκ οἶδα αὐτόν, or οὐκ εἶμι are reported to have been Peter's answer. (3) I do not see that we are obliged to limit the narrative to *three*

ἔμπροσθεν πάντων λέγων Οὐκ εἶδα τί λέγεις. 71 ἐξαλ- b = α. v. 16.
v. 1 al. 2.
1m. xlv. 1.
c = 1 Mt. Mark x. 58. Luke ix. 58 al.

70. ins αυτων bef παντων (appy an explany addn, as it is om'd by so many and
sightly MSS. Otherwise the omn might seem to be from homotel) AC¹ rel goth (app)
Chr: om BC²DEGLZ latt sah.—αυτων for παντ. K al Thl. aft λεγεις ins ουδς
πισταμαι (see || Mk) DA 1. 209 mm lat-a δ n syr-jer Cyp.

sentences from Peter's mouth, each expressing a denial, and no more. On three occasions during the night he was recognised,—on three occasions he was a denier of his Lord: such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials, on each occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) that the narratives are genuine truthful accounts of facts underlying them all: and (b) that they are, and must be, absolutely and entirely independent of one another.

For (1) the four accounts of the FIRST denial are remarkably coincident. In all four, Peter was in the outer hall, where the fire was made (see on ver. 69): a maid servant (Mt. Mk. L.),—the maid servant who kept the door (John) taxed him (in differing words in each, the comparison of which is very instructive) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been *but one*, and the variations to be owing to the independence of the reports. (2) In the narratives of the SECOND denial, our first preliminary remark is well exemplified. The same maid (Mk. possibly: but not necessarily—perhaps, only the *waitress* in the *προαύλιον*)—another maid (Mt.), another (male) servant (Luke), the *standers-by* generally (John), charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether (see note, ver. 69), and so attracted the attention both of the group at the fire and of the porters. It would appear to me that for some reason, John was not so accurately informed of the details of this as of the other denials. The “going out” (Mt. Mk.) is a super-added detail, of which the “standing and warming himself” (John) does not seem to be possessed. (3) On the THIRD occasion, the *standers-by* recognize him as a Galilean (simply, Mk. [txt.] Luke: by his dialect, Mt., an interesting additional particular),—and a *kinsman* of Malchus crowns the charge by identifying him in a

way which might have proved most perilous, had not Peter immediately withdrawn. This third time again, his denials are differently reported:—but here, which is most interesting, we have in Mt. and Mk.'s “he began to curse and to swear” a very plain intimation, that he spoke *not one sentence only*, but a *succession of vehement denials*.

It will be seen, that the main fallacy which pervaded the note in my first edition, was that of requiring the *recognitions*, and the *recognitions*, in each case, to have been *identical in the four*. Had they been thus identical, in a case of this kind, the four accounts *must have sprung from a common source*, or have been *corrected to one another*: whereas their present varieties and coincidences are most valuable as indications of *truthful independence*. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as e.g. in the details of the day of the Resurrection) for discrepancies which, *at our distance, we cannot satisfactorily arrange*: now and then we may, as in this instance, be able to do so with something like verisimilitude:—in some cases, *not at all*. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the Evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them rather, as testimonies to independence: and are sure, that if for one moment we could be put in *complete possession of all the details as they happened*, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter's denials ably treated in an article on my former note in the “Christian Observer” for Feb. 1853.) 69.] “An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter.

d Luke xvi. 20. θόντα δὲ αὐτὸν εἰς τὸν ^a πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ
 Acts x. 17 λέγει αὐτοῖς ἐκεῖ Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζω-
 24. Rev. 72 καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ
 xxi. 12, &c. (10 times.) οἶδα τὸν ἄνθρωπον. 73 μετὰ ^b μικρὸν δὲ προσελθόντες οἱ
 xxi. 14 only. εἰστώτες εἶπον τῷ Πέτρῳ ^b Ἀληθῶς καὶ σὺ ⁱ ἐξ αὐτῶν εἶ,
 Judg. xviii. 16 P. 3 Kings 24. 27. καὶ γὰρ ἡ ^k λαλιά σου ^q δηλόν σε ποιεῖ. 74 τότε ἤρξατο
 24. 27. κατὰθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον.
 24. 27. καὶ εὐθέως ^o ἀλέκτωρ ^o ἐφώνησεν. 75 καὶ ^p ἐμνήσθη ὁ
 24. 27. Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ^o ἀλέκτορα
 24. 27. ὀφωνῆσαι τρίς ^p ἀπαρνήσῃ με ^o καὶ ἐξελθὼν ἔξω ^o ἔκλαυσεν
 24. 27. πικρῶς. XXVII. 1 ^a Πρωτίας δὲ γενομένης ^o συμβού-
 24. 27. λιον ^o ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ ^o πρεσβύτεροι
 24. 27. τοῦ ^o λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε ^o θανατῶσαι αὐτόν, ... θανα-
 24. 27. 2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ ^o παρέδωκαν Ποντίῳ ^o αὐτὸν D
 24. 27. Πιλάτῳ τῷ ^o ἡγεμόνι. MSUV
 24. 27. Xd I. 35. 69.
 a here only f. Iren. Her. i. 12. 4; 16. 8. o ver. 24 ref. p w. gen. Luke i. 54, 72. xxiii.
 42. xxiv. 8. Acts xi. 16 al. Gen. ix. 15. q Matt. ch. ii. 18 only. Mark v. 22, 30. Luke vi. 21, 26 al.
 Gen. i. 1. f l. only. there & Isa. xxii. 4. xxiii. 7. w. λαίαν. Jer. xxvii. (i.) 21. 2 Mac. vii. 30 only.
 John. ch. xxi. 18. John xxi. 4 only. 3 Kings xxiii. 4. Lam. iii. 28. t ch. xii. 14 ref. o ch. xxi.
 28 ref. v ch. xxvi. 59 al. 3 Kings viii. 2. w see Luke xx. 30. x = vv. 11, 18. Luke
 ch. 20. Acts xxiii. 24, &c. xxiv. 1, 10. xxvi. 30. Παλ. ὁ τῆς Ἰουδαίας ἡγεμόν, Jos. Ant. xviii. 3. 1.

71. ἐξελθόντος δὲ αὐτοῦ (corr. of the Hellenistic idiom as also is the om. of αὐτοῦ)
 D ev-17 vulg coptt : om αὐτοῦ BLZ 33 lat-a : txt AC rel lat-b arm. aft αλλῇ

ins παιδίσκη D latt. rec (for αὐτοῖς) τοῖς (for perspicuity), with BDE²GKS vms
 Thl : txt ACZ rel. om καὶ bef οὗτος (as unnecessary) BD sah.

72. [μετὰ, so ABCKLΔ 33.] for σι, λεγων D lat-b c ff.

73. om καὶ συ D 1 : om καὶ lat-b c h l. aft γαρ ins γαλιλαῖος εἰ καὶ (from
 || Mk) C¹ syr-w-ast. for δηλ. σ. ποι., ομοιάζει (see on || Mk) D lat-a b c ff. h.

74. rec καταθεματίζειν, with (some cursive ?) : txt ABCD rel Scr's mss Chr Thl.
 ευθὺς BL.

75. rec ins του bef ιησ., with C¹KLMSUV 1. 33. 69 Chr : om ABC¹D rel Chr-L.
 rec aft εἰρηκότος ins αὐτῷ (see also || Mk), with AC rel lat-b f syrr coptt æth
 Orig-lat : om BDL 33 lat-c ff. 1, 2, 3, 4 h l sah arm Chr. om οἱ D al latt æth.
 aft πρὶν ins η A al Bas.

CHAP. XXVII. 1. for ἔλαβον, εποίησαν D gat lat-a c f arm. ινα θανατωσιν-
 σιν D.

2. rec aft παρῶσαν ins αὐτοῦ, with AC¹ rel Syr syr-w-ob : om BC¹KL 33 ev-y latt
 arm Orig. om ποντίῳ (see || Mk Lu) BL 33 Syr coptt Orig Petr-alex.

In the text, the interior court, often paved
 or flagged, and open to the sky, is the *αὐλή*
 where the attendants made a fire ; and the
 passage beneath the front of the house from
 the street to this court, is the *προαύλιον*
 or *πυλῶν*. The place where Jesus stood
 before the High-priest may have been an
 open room or place of audience on the
 ground-floor, in the rear or on one side of
 the court ; such rooms, open in front, being
 customary." Robinson, Notes to Harmony,
 p. 225. οὐκ οἶδα τί λέγεις is an in-
 direct form of denial, conveying in it ab-
 solute ignorance of the circumstances
 alluded to. 73.] ἡ λαλιά—Wetstein

(ad loc.) gives many examples of various
 provincial dialects of Hebrew. The Gali-
 laeans could not pronounce properly the
 gutturals, confounding *κ*, *ν*, and *π* ; and
 they used *π* for *ϖ*. 74.] *καταθεματ.*
 is a corrupted form, belonging probably to
 the class of vulgarisms. *κατάθεμα* occurs
 Rev. xxii. 3. "Nunc gubernaculum ani-
 mæ plane amisit," says Bengel. 75.]
ἔξω—viz. from the *πυλῶν* where the second
 and third denial had taken place : the
 motive being, ἵνα μὴ κατηγορηθῇ διὰ τῶν
δαρύνων, as Chrys.

CHAP. XXVII. 1, 2.] JESUS IS LED
 AWAY TO PILATE. Mark xiv. 1. Luke

Ἔ τότε ἰδὼν Ἰούδας ὁ ἑ παραδιδούς αὐτὸν ὅτι κατ-
 εκρίθη, ἔ μυσταληθείς ἔστρεψεν τὰ τριάκοντα ἄργύρια
 τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις ἔλέγων Ἡμαρτον
 παραδούς ἔ αἷμα ἔ ἀθῶνον. οἱ δὲ εἶπον Ἐ τί ἔ πρὸς ἡμᾶς;
 σὺ ἔ ὄψη. ἔ καὶ ῥίψας τὰ ἄργύρια ἐν τῇ ναῷ ἔ ἀνεχώ-
 ρησεν καὶ ἀπελθὼν ἔ ἀπήγγεστο. ἔ οἱ δὲ ἀρχιερεῖς λαβόν-
 τες τὰ ἄργύρια εἶπαν Οὐκ ἔξεστιν ἔ βαλεῖν αὐτὰ εἰς τὸν
 ἔ κορβανᾶν, ἐπεὶ ἔ τιμὴ αἱματός ἐστιν. ἔ συμβούλιον δὲ
 ἔ λαβόντες ἠγόρασαν ἔ ἐξ αὐτῶν τὸν ἀγρὸν τοῦ ἔ κερα-
 μέως, ἔ εἰς ἔ ταφὴν τοῖς ἔ ξένοις. ἔ διὸ ἔ ἐκλήθη ὁ ἀγρὸς

6 Heb.

1 ch. ii. 12, 13, 14 ref.

k here only.

2 Kings xvii. 30. Tobit iii. 10 only.

1 = ch. xxvi. 12. Mark xii. 41.

m here only.

τὸν ἱερὸν θεσαυρὸν καλεῖται δὲ κορβανᾶν, Jos.

Bell. ii. 9. 4. (-βᾶν, Mark vii. 11.)

u = ver. 9.

Acts iv. 24. v. 2, 3. xii. 19. 1 Cor. vi. 20. vii.

28 al. Num. xx. 19. Isa. iv. 1.

o ch. xii. 14 ref.

p Luke xvi. 9. Acts i. 18. 2p. Jer. 28.

q here his and Rom. ix. 21 only. Isa. xxix. 16. Jer. xxvii. 2.

(-μυόν, Rev. ii. 27.)

r = ch. xxvi.

20 al. 2. s here only.

Deut. xxiii. 6 vs. Isa. liii. 9.

t ch. xxv. 36, 37. ref.

Jodg. ii. 6 P. xv. 19 al.

3. παραδούς (*corrupt, the betrayal having past*) BL 33 latt syr coptt Orig-lat.

rec απωστρεψε (*corrupt for precision*), with AC rel Eus Chr : *restitut* latt Lucif : txt BL
 ev-y D-lat (misit) Orig₂ rec ins τοις bef πρεσβυτεροις, with A rel Chr : om BCL
 33 Orig, Eus₂.

4. for αθων, δικαιον (*explanatory from ch. xxiii. 35*) B-marg L latt (and D-lat) syr-jer
 coptt arm Orig₂ Cyr₂ Lucif Ambr Leo Promise : txt ABC rel syrr syr-marg-gr goth
 Orig, Eus Chr. rec οφει (*more usual form*), with EU 1. 69 (appy) Orig₁ Eus Chr
 (so Fd) : txt ABC rel syr-marg-gr Orig, Cyr-jer Chr-wlf-ms.

5. εις τον ναον BL 33 goth with Orig₁(txt), Eus Chr.

απειχωρ. C.

6. [ειπαν, so BL 33 Eus.]

xxii. 66 (who probably mixes with this morning meeting of the Sanhedrim some things that took place at their earlier assembly), xxiii. 1. John xviii. 28. The object of this taking counsel, was *εἰς τὸ αὐτὸν*—to condemn Him formally to death, and *device the best means for the accomplishment of the sentence.* 2.] Ποντ. Πιλ. τ. 4γ., see note on Luke iii. 1;—and on the reason of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Caesarea, but during the feast, in Jerusalem.

3—10.] REMORSE AND SUICIDE OF JUDAS. Peculiar to Matthew. This incident does not throw much light on the motives of Judas. One thing we learn for certain—that our Lord's being condemned, which he inferred from His being handed over to the Roman governor, *worked in him remorse*, and that *suicide was the consequence.* Whether this condemnation was *expected* by him or not, does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than sordid gain to be achieved by the darkest treachery. To suppose that the condemnation *took him*

by surprise, seems to me to be inconsistent with the spirit of his own confession, ver. 4. There *παραδούς αἷμα ἀθῶνον* expresses his *act*—his *accomplished purpose*. The bitter feeling in him now is expressed by *ἡμαρτον*, of which he is vividly and dreadfully conscious, now that the result has been attained. Observe it was *τὰ τρ. ἀργ.* which he brought back—clearly *the price* of the Lord's betrayal,—not *earnest-money* merely;—for by this time, nay when he delivered his Prisoner at the house of Annas, he would have in that case received the *rest*.

Observe also ὁ *παραδιδὸς αὐτόν*, *His betrayer*, the part. pres. being used as a designation, as in ὁ *πειράζων*, "*the Tempter*," ch. iv. 3.

5.] *ἐν τῇ ναῷ*—in the *holy place*, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the *ναός*. ἀπήγγεστο] *hanged, or strangled himself.* On the account given Acts i. 18, see note there. Another account of the end of Judas was current, which I have cited there.

6.] They said this probably by analogy from Deut. xxiii. 18.

τμ. αἷμ., the *price* given for shedding of blood, the wages of a murderer.

7.] τὸν ἀργ.

¹⁹ φθόνον παρέδωκαν αὐτόν. ¹⁹ καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. ²⁰ οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. ²¹ ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον Βαραββᾶν. ²² Λέγει αὐτοῖς ὁ Πιλάτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες Ὁ Σταυρωθήτω. ²³ ὁ δὲ ἐφῆ Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ ἔπερισῶς ἔκραζον λέγοντες Ὁ Σταυρωθήτω. ²⁴ ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφέλει, ἀλλὰ μᾶλλον ὁ θόρυβος γίνεται,

21. ins τον bef βαραββαν BL 1. 33.

22. ποιησωμεν D-gr lat-a δ c ff, & Orig-lat. rec aft λεγουσιν ins αυτω, with L rel lat-f æth: om ABDKA 1. 33. 69 latt syr-jer copt arm Orig-lat Aug.

23. rec aft ο δε ins ηγεμων (from ver 21), with A rel syr: txt B 33. 69 syr-jer sah arm Chr.—λεγει αυτοις ο ηγεμων DL 1 latt copt æth. κραζαν D-gr Syr.

narrative presupposes what this verse and the next distinctly assert, that *Pilate was before acquainted with the acts and character of Jesus.*

19.] The βῆμα was in a place called in Hebrew Gabbatha, the Pavement—John xix. 13—where however Pilate does not go thither, till *after* the scourging and mocking of the soldiers. But he may have sat there when he came out in some of his previous interviews with the Jews.

ἡ γυνὴ αὐτοῦ.] It had become the custom in Augustus's time for the governors of Provinces to take their wives with them abroad; Cæcina attempted to pass a law forbidding it (Tacit. Ann. iii. 33 ff.), but was vehemently opposed (by Drusus among others) and put down. We know nothing more of this woman than is here related. Tradition gives her the name of Procla or Claudia Procula. In the gospel of Nicodemus, c. 2, we read that Pilate called the Jews and said to them, *οἰδατε ὅτι ἡ γυνὴ μου θεοσεβὴς ἐστίν, καὶ μᾶλλον ἰουδαίζει σὺν ὑμῖν. λέγουσιν αὐτῷ Ναί, οἰδομεν.*

On the question raised by the words *καθήμενον δι' αὐτοῦ ἐπὶ τοῦ βήματος* as to the place which this incident holds in the trial, see Tischendorf, *Pilati circa Christum judicio*, &c., pp. 13 ff.

ὁ δίκαιος ἐκείνος is a term which shews that she knew the character for purity and sanctity which Jesus had. In the gospel of Nicodemus, the Jews are made

to reply, *μη οὐκ εἶπαμεν σοι ὅτι γόης ἐστίν; ἰδοὺ ὀνειροπόλημα ἐπεμψε πρὸς τὴν γυναῖκά σου.*

20.] So Mark also. Luke and John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife.

ἵνα conveys a mixture of the purport with the purposes of the *ἐπεισαν*. See note on 1 Cor. xiv. 13.

21.] ἀποκρ. not necessarily to the incitements of the Sanhedrists which he overheard (Meyer), but rather to the state of confusion and indecision which prevailed.

22.] They chose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus. The double accusative after verbs of doing and saying of or to any one is the common construction. See Kühner, Gr. ii. p. 225. Cf. Xen. Cyr. iii. 2. 15, *οὐδέποτε ἐπαύοντο πολλὰ κατὰ ἡμᾶς ποιῶντες.*

23.] γάρ implies a sort of concession—a placing one's self in the situation of the person addressed, and then requiring a reason for his decision: and is generally found in this connexion, *τί γάρ*, in the utterance of impassioned feeling. See Hartung, *Partikellehre*, i. 479.

24.] Peculiar to Matt. οὐδὲν ὠφέλει—rightly rendered in E. V. that he prevailed nothing—not 'that it prevailed nothing.' The *washing of the hands*, to betoken innocence from blood-guiltiness,

ABDEI
GHKL
MSUV.
1. 33. 69

λαβὼν ὕδωρ ἠ ἀπενίψατο τὰς χεῖρας ὁ ἀπέναντι τοῦ ὄχλου ἡ ἡμεῖς
λέγων ῥ' Ἀθῶς εἰμι ἡ ἀπὸ τοῦ αἵματος τούτου ἡμεῖς
ῥ' ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα
αὐτοῦ ῥ' ἐφ' ἡμᾶς καὶ ῥ' ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε ἀπ-
ῥ' ἔλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ῥ' φραγελλώ-
ῥ' σας παρέδωκεν ἵνα σταυρωθῇ.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος ῥ' παραλαβόντες
τὸν Ἰησοῦν εἰς τὸ ῥ' πραιτώριον συνήγαγον ἐπ' αὐτὸν
ὄλην τὴν ῥ' σπείραν. 28 καὶ ῥ' ἐκδύσαντες αὐτὸν ῥ' χλαμύδα
ῥ' κοκκίνην ῥ' περιέθηκαν αὐτῷ, 29 καὶ ῥ' πλέξαντες στέφανον
ἐξ ῥ' ἀκανθῶν ῥ' ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ ῥ'
v | Mk. John xviii. 28 bte, 33. xix. 9. Acts xxiii. 35. Phil. i. 13 only t. w | Mk. John xviii. 5, 12. Acts
x. i. xxi. 31. xxvii. 1 only t. Judith xiv. 11. 2 Macc. viii. 28. xii. 20, 22 only. τούτο δὲ καλεῖται τὸ
σύνταγμα τῶν πέντε ἐπὶ τῇ ῥ' Ρωμαίων κορόντῃ, Polyb. xi. 23. 1. x ver. 31 | Mk. Luke x.
30. 2 Cor. v. 4 only. Gen. xxxvii. 23. y here (ver. 31) only t. 2 Macc. xii. 35 only.
s Heb. ix. 19. Rev. xvii. 3, 4. Exod. xxv. 4 al. a | Mk. ver. 48 | Mk. J. ch. xxi. 33 | Mk. i Cor.
xii. 23 only. Ruth iii. 3. b | (there also w. στέφ.) only. Isa. xxviii. 5. Exod. xxviii. 14 only.
c ch. vii. 16 ref. Pa. xviii. 12. d constr. ἐν ῥ' ἡ γεν. ch. xxi. 7 ref.

24. **κἀπέναντι** BD: ἀπέναντι A rel. aft εἰμι ins εγω D, simply lat-a b c.
rec ins του δικαίου bef τουτον (see ch. xxiii. 35, and ver 4 var read), with L rel
vulg lat-c ff; syr; aft τουτον, AD lat-f h Syr syr-jer coptt æth arm: om BD mm lat-
a b Orig-lat, Chr.

26. **φλαγίλλ**. D¹. aft παρέδωκεν ins αυτοῖς DFLN 1 vulg lat-a c &c syr-jer
æth. for σταυρωθῇ, σταυρωσῶσιν αυτον D gat lat-a b c ff; h syr-jer æth.

27. **συνήγαγεν** D-gr.

28. for ἐκδύσαντες, ἐνδύσ. (from || Mk, cf the varns below) BD lat-a b c ff, Orig-
lat. aft αυτον ins ιματιον πορφυρουν και (|| Mk) D lat-a (b) c f ff; h Juvenc
Hil; τα ιματια αυτου 33 al syr-marg: om ABN rel vulg lat ff; g, vss Eus.
rec περιεθ. avr. bef χλ. κοκκ. (to avoid confusion in exd. avr. χλ. κοκκ.), with AN rel
syræ æth arm: txt BDL 69 latt syr-jer coptt Orig-lat Eus Chr-wlf-ms.

is prescribed Deut. xxi. 6—9, and Pilate uses it here as intelligible to the Jews.

The Greeks would have used the gen. after ἄθως without ἀπό: so ἀθῶς πληγῶν, Aristoph. Nub. 1413. See Kühner, Gram. ii. p. 164.

25.] αἷμα λίσουσι τὴν τοῦ αἵματος καταδικην, Euthym.: but more probably with a much wider reference—as the adherence of blood to the hands of a murderer is an idea not bearing any necessary reference to punishment, only to guilt.

26.] **φραγελ**. is a late word, adopted from the Latin. The custom of scourging before execution was general among the Romans. After the scourging, John xix. 1—16, Pilate made a last attempt to liberate Jesus—which answers to παιδεύσας ἀπολύσω, Luke, ver. 16. παρέδωκεν—to the Roman soldiers, whose office the execution would be.

27—30.] **JESUS MOCKED BY THE SOLDIERS**. Mark xv. 16—19 (omitted in Luke). John xix. 1—3. The assertion παρέδωκεν ἵνα σταυρωθῇ in ver. 26 is not strictly correct *there*. Before that, the contents of this passage come in, and the
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last attempt of Pilate to liberate Him.

27. εἰς τὸ πραιτ.] The residence of the Roman governor was the *former palace of Herod*, in the upper city (see Winer, Realwörterbuch, 'Richthaus').

28. τ. στ.] **Τὸ σπείρα** is the cohort—the *tenth part of a legion*. The word **στ.** is not to be pressed.

29. αὐτόν—to Him—to make sport with Him. This happened in the guard-room of the cohort: and the narrative of it we may well believe may have come from the centurion or others (see ver. 54), who were afterwards deeply impressed at the crucifixion.

28.] Possibly the mantle in which he had been sent back from Herod—see note on Luke, ver. 11: or perhaps one of the ordinary soldiers' cloaks.

29.] It does not appear whether the purpose of the crown was to wound, or simply for mockery—and equally uncertain is it, of what kind of thorns it was composed. The *acanthus* itself, with its large succulent leaves, is singularly unfit for such a purpose: as is the plant with very long sharp thorns commonly known as *spina Christi*, being a brittle acacia (robinia),—and the
U

e ch. xl. 7 ref. * **κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ ὁ γονυπετήσαντες** ABDEF
 f w. dat., ch. xvii. 14. **ἐμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες Χαίρε ὁ** GHJKL
 w. acc., Mark [i. 40] x. 17 **ἰ βασιλεὺς τῶν Ἰουδαίων.** 30 **καὶ ἐμπύσαντες εἰς αὐτὸν** MNBU
 e ch. h. 16. **ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν** 01.
 Mark x. 34 al. Gen. xxxix. 17. **αὐτοῦ.** 31 **καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν**
 h voc. constr., Mark ix. 26. **ἡ χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ**
 Luke viii. 34. **ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.** 32 **ἐξερχόμενοι δὲ**
 xviii. 11 al. **εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμων· τοῦτον**
 i ver. 11. **ῥήγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.** 33 **καὶ**
 k ch. xxvi. 67 **ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν κρανίου**
 i w. sic, here [and Luke xviii. 13] only. Prov. xxvi. 29. w. dat.; Luke vi. 29.
 m ver. 22. o = ver. 2. ch. xxvi. 67. Ep. Jer. 18. sha. Acts xii. 19. p | Mk. ch. v. 41 only f.
 n ch. vi. 26 ref. Nam. xl. 12. Lam. iii. 27. r ch. xvi. 34 ref. s | only. Judg. ix. 58. 4 Kings
 q ch. ix. 6 ref. ix. 58 only.

29. περιεθηκαν B al Chr-6 (and ed Fd): εθηκαν KNA 1. 69 lat-a δ ο: txt AD rel
 Eus Chr. rec την κεφαλην, with ADN rel Chr: τη κεφαλη H 33: txt BL 69 al
 Eus Chr-wlf-ms. rec επι την δεξιαν (mechanical repetition of επι την κεφαλην),
 with E rel lat-δ f ff, h syr-txt: txt ABDN 1. 33. 69 vulg lat-a o ff, g, 1, Syr syr-marg
 syr-jer coptt aeth arm Orig-lat Chr-2-γ-α-μ (and wlf ms). ενεπαιξαν (corruptio to
 historical tense) BDL 33. for λεγοντες, διροντες A. for ο βασ., βασιλεῦ
 BD Δ(sic) 1.

31. om και bef απηγ. D¹ (and lat¹) sah.
 32. aft ευρην. ins ες αναρτησιν αυτου D gat(with harl ing lux mm) lat-a δ ο ff,
 g, h; ερχομενοι απ αγρου 33.
 33. τον τοπον τον β. rec ος (corruptio to agree with τοπος), with A(sic) E²SVΔ:
 txt BDN rel latt coptt Ath. rec λεγομ. bef κρ. τοπος (for perspicuity), with AN¹

very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some *flexile* shrub or plant must be understood—possibly some variety of the cactus or prickly pear. 'Hasselquist, a Swedish naturalist, supposes a very common plant, *naba* or *nubka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath,' *Travels*, 288. 1766. (cited by F. M.) κάλαμ.—for a sceptre. ὁ βασ., nominative with art. for vocative, a Hebraism, see reff. 30.] Observe the aor. ἔλαβον of the one act of taking the reed, but the imperfects ἐνέπαιζον and ἔτυπτον of the continued and repeated acts of mocking and striking. Here follows the exhibition of Jesus by Pilate, and his last attempt to release him, John xix. 4–16.

31–34.] HE IS LED TO CRUCIFIXION. Mark xv. 20–23. Luke xxiii. 26–33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. Matthew's and Mark's are from the same source, but varied in expression, and in detail; Luke's and John's stand each alone; Luke's being the fullest, and giving us the deeply interesting address to the

daughters of Jerusalem. 31.] Peculiar to Matt. and Mark. ἀπήγ. = ἐξάγουσιν Mark. Executions usually took place *without* the camp, see Num. xv. 35, or city, 1 Kings xxi. 13, Acts vii. 58, Heb. xiii. 11–13. Grotius brings examples to shew that the same was the custom of the Romans. 32.] Previously, Jesus had borne his own cross: John, ver. 17. So Plutarch, de sera numinis vindicta, ἱεστος τῶν κακοῦργων ἐκφέρει τὸν αὐτοῦ σταυρὸν, c. ix. We have no data to ascertain any further particulars about this Simon of Cyrene. The only assumption which we are perhaps justified in making, is that he was afterwards known in the Church as a convert: see note on Mark, ver. 21. He was coming from the country, Mark, *ibid.*; Luke, ver. 26. Meyer suggests, to account for the selection of one out of the multitude present, that possibly he was a slave; the indignity of the service to be rendered preventing their taking any other person. On ἀγάρευσ see note at ch. v. 41. 33.] Γολγοθᾶ, in Chaldee קרני, in Hebrew קרני, a skull: the name is by Jerome, and generally, explained from its being the usual place of executions and abounding with skulls—not however unburied, which

b-1 Mk. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. 39 οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινούμεντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους ἔσωσον, ἑαυτὸν οὐ δύναται σῶσαι. βασιλεὺς Ἰσραὴλ ἐστίν

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ΔΓ
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1.1

39. τὴν κεφαλὴν αὐτῶν D copt-ms.

40. aft λεγ. ins oua DMΔ latt (not am lat-ff, g.) syr syr-marg-gr syr-jer arm Orig-lat, Eus, Ambr Jer Cassiod. υἱος θεου εἰ B latt Orig-lat. ins και bef καταβ. (taking εἰ &c with σωσον σεαυτ.) AD lat-a b c h Syr syr-jer Chr-wlf-ms Cyr.

41. om δε και AL al forj lat-δ: om δε BK 1. 33. 69 vulg lat-a c f ff, h D-lat Syr copt arm Orig-lat Eus. for πρεσβ., φαρισαίων D al gat lat-a b c ff, g, z (Treg) h Eus Cassiod: πρεσβ. και φαρισαίων Δ rel lat-f syrr Orig-lat Thl: txt ABL 1. 33. 69 vulg lat-ff, coptt eth. for ελεγον, λεγοντες D-gr am lat-g, z, syr coptt aeth.

42. rec ins εἰ bef βασιλευς (from ver 40, as also in D &c bef πεποιθεν below), with

fled persons down. There were *four* soldiers, John, ver. 23; a centurion and three others.

37.] ἐπέθ. — is not to be taken as a plusq. perf. — Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. 'The soldiers' need not even be the nominative case to ἐπιθ. The 'title' appears to have been *written by Pilate* (see John, ver. 19) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius (cited by Meyer, but incorrectly), we read of such a title being hung round the neck of a criminal on his way to execution. So also Suet. Domit. 10, — "canibus obiect, cum hoc titulo, 'Impie locutus parmlarius:'" and Caligula 32, — "præcedente titulo, qui causam pœne indicaret." On the difference in the four Gospels as to the words of the inscription itself it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each gospel may here find an *undoubted* example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. (See this further noticed in the Prolegg. ch. i. § vi. 18.) *A title was written, containing certain words; not four titles, all different, but one, differing probably from all of these four, but cer-*

tainly from three of them. Let us bear this in mind when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22. 38.] τότε, after the crucifixion of Jesus was accomplished.

These thieves were led out with Jesus, and crucified, perhaps by the same soldiers, or perhaps as Meyer says, inferring this from the καθήμενοι ἐθήρουν αὐτὸν ἐκεῖ, ver. 36, by another band.

39—44.] HE IS MOCKED ON THE CROSS. Mark xv. 29—32. Luke xxiii. 35—37; 39—43. Our narrative and that of Mark are from a common source. Luke's is wholly distinct. The whole of these indignities are omitted by John.

39. οἱ παρῶν.] These words say nothing as to its being a *working-day*, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning.

κιν. τ. κεφ.: see Ps. xxii. 7. The first reproach refers to ch. xxvi. 61; the second to the same, ver. 64. 40. ὁ καταλύων] Notice the characterizing present participle, as ὁ πειράζων, ch. iv. 3: thou puller down of . . .

42.] Luke gives, more exactly, the second reproach in this verse

καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ.
 43^a πείθοιεν ἐπὶ τὸν θεόν· ῥυσάσθω νῦν αὐτὸν εἰ^p θέλει
 αὐτόν. εἶπεν γὰρ ὅτι^k θεοῦ εἰμι^k υἱός. 44^a τὸ δ' αὐτὸ
 καὶ οἱ λησται οἱ^r συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον
 αὐτόν. 45 ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν
 τὴν γῆν ἕως ὥρας ἐνάτης. 46^a περὶ δὲ τὴν ἐνάτην

^p ch. ix. 13 & xii. 7, from Hos. vi. 7. ^k Heb. x. 5, 6, from Ps. xxix. 6, with acc. of person, Ps. xvii. 10, xl. 11.
^r = Phil. ii. 12. ^r | Mk. John xix. 22. ^k Rom. vi. 6. Gal. ii. 20 only. ^a = | Mk. ch. v. 11 ref.
 1 | Mk. L. 2 Kings xxiv. 18. ^a ch. xx. 4, 5, (24) 9. Acts x. 2, 9.

A rel latt syrr copt æth arm Orig-lat Eus: om BDL 33 sah. πιστεύσομεν A al latt
 Orig-lat: πιστεύσομεν EFHLMΔ 33. 69. for αὐτῷ, ἐπ' αὐτόν BL 33 Cyr: ἐπ
 αὐτῷ Δ rel syrr Thl (corrupt to express 'believe on him'): txt AD 1. 69 latt goth arm
 Orig-lat Eus.

43. ins ei bef πείθοιεν D 1. 118. 209 lat-a δ & l coptt (æth) arm Eus. for τον
 θεον, τῷ θεῷ B Eus. om νῦν ΔH 69 lat-f₂ copt Eus. om 1st αὐτόν BL 33
 vulg Orig-lat.

44. σταυρωθέντες DL. rec om συν, with A rel: ins BDL. rec (for
 αὐτόν) αὐτῷ (omenda of constr), with Scr's c (e ail): txt ABD rel Scr's mss goth
 Antch Thl.

45. om ἐπὶ πᾶσαν τὴν γῆν N¹: ins (but ἐφ' ὅλην) N². ἐνατης bef ωρ. D.

as proceeding from the soldiers.

43.] See Ps. xxii. 7, 8. This is not according to the LXX, which has ἡλπισεν ἐπὶ κύριον ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν. This is omitted by Mark and Luke. θέλειν τινά for *amare aliquem*, occurs in reff. Ps. We have θέλειν with an accus. of the thing in reff. and Ezek. xviii. 23, 32 al.: and followed by *in* with a person, 1 Kings xviii. 22, 1 Chron. xxviii. 4 (not Col. ii. 18; see note there), al.

44.] Neither Matt. nor Mark is in possession of the more particular account given by Luke, vv. 39—43, where see notes. For the other incident which happened at this time, see John, vv. 25—27, and notes.

45—50.] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mark xv. 33—37. Luke xxiii. 44—46. John xix. 28—30. The three accounts are here and there very closely allied; Matthew and Mark almost verbally. Luke only, however, contains the words which the Lord uttered before he expired,—omits the incident which takes up our vv. 46—49, and inserts here the rending of the veil. John is entirely distinct.

45.] According to Mark, ver. 25, it was the third hour when they crucified Him. If so, He had been on the cross three hours, which in April would answer to about the same space of time in our day—i. e. from 9—12 A.M. On the difficulty presented by John's declaration ch. xix. 14, see notes there and on Mark.

σκότος—this was no eclipse of the

sun, for it was full moon at the time—nor any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that no earthquake in the ordinary sense of the word is here intended. Those whose belief leads them to reflect WHO was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a fact; and the early Fathers (Julius Africanus, in Routh, Reliq. Sacr. ii. p. 297 f. Tertull. Apol. c. 21, p. 401 ed. Migne. Origen c. Cels. ii. 33, p. 414. Euseb. in Chronicon. Cf. Wordsw. h. l.) appeal to profane testimony for its truth. The omission of it in John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii. 9, 10.

ἐπὶ πᾶσαν τὴν γῆν—whether these words are to be taken in all their strictness is doubtful. Of course, the whole globe cannot be meant—as it would be night naturally over half of it. The question is, are we to understand that part of it over which there was day? I believe we are; but see no strong objection to any limitation, provided the fact itself, as happening at Jerusalem, is distinctly recognized. This last is matter of testimony, and the three Evangelists are pledged to its truth: the present words cannot stand on the same ground, not being matter of testimony properly so

v Luke ix. 36 ὥραν ἠνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἠλὶ
 (Mark xv. 8 v. r.) only. ἡλὶ λεμὰ σαβαχθανί; τοῦτ' ἐστὶν Ὁ θεὸς μου θεὸς μου,
 Num. xx. 16. Im. xxvii. 13 vat. Beak. x inatί με ἔγκατέλιπες; 47 τινὲς δὲ τῶν ἐκεῖ ἐστῶτων C text.
 xl. 18. w Psal. xxi. 1. ἀκούσαντες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος. 48 καὶ ABCD
 y = 1 Mk. Acts ii. 37 (from Ps. xv. 10). 31. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5 al. 49 οἱ δὲ λοιποὶ ἔλεγον ἡ Ἀφες ἴδωμεν εἰ ἔρχεται Ἠλίας
 Wisd. x. 18. s = ob. x. x. 32 ref. a ch. x. 29. x. 38 ref. b 1 Mk. J. only. c (if only in Mk.) ch.
 xxii. 10. (xxiii. 6 v. r.) xxviii. 13 only in Matt. d ver. 34 ref. e ver. 28 ref. Levit. viii. 16 al.
 f ch. xi. 7 ref. g ch. x. 42. x. 45. 35, &c. Gen. xxi. 19. h = and constr. j Mk. ch. vii. 4.

46. εβοησεν (|| Mk) BL 33. 69 Eus. om o D. ελωι B(-a) N 33 harl copt :
 αηλ: L. rec λαμα, with D 1 gat mm lat.-a δ λ sēth arm Eus.; lamma vulg lat-
 o g; λημα AKUΔ 69 lat-f syr goth Eus Chr-wlf-ms: λειμα EFGHMSV al: txt BLN
 33 am(with forj harl) lat-fj, g, Eus. εγκατελιπες AEFHGKMA 33.
 47. εστηκωτων (see || Mk) BCL 33. om οτι DL 33 latt(not f) Syr sēth arm.
 48. om τε D. οζου D 69.

called. 46.] See Ps. xxii. 1. The words λεμὰ σαβαχθανί are Chaldee, and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself. The weightiest question is, *In what sense did He use them?* His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was, at its very highest. We must however take care not to ascribe *all* his suffering to *bodily pain*, however cruel: his *soul was in immediate contact with and prospect of death*—the wages of *sin*, which He had taken on Him, but *never committed*—and the conflict at Gethsemane was renewed. 'He himself,' as the Berleberg Bible remarks (Stier, vi. 442), 'becomes the expositor of the darkness, and shews what it imports.' In the words however, '*My God*'—there speaks the same union with the divine Will, and abiding in the everlasting covenant purpose, as in those, 'Not my will, but thine.' These are the only words on the Cross related by Matt. and Mark—and they are related by none besides. The form θεὸς is very seldom used,—only in Judg. xvi. 28 vat., Eccl. ix. 6. The LXX here has the usual vocative ὁ θεός: as also Mark. 47.] This was not said by the *Roman soldiers*, who could know nothing of Elias; nor was it a *misunderstanding* of the Jewish spectators, who must have well understood the import of ἡλὶ: nor again was it said in any apprehension, from the supernatural darkness, that Elias *might really come* (Olah.); but it was replied in *intended mockery*, as οὐτως,—'this one among the three,'—clearly indicates.

This is one of the cases where those who advocate an original Hebrew Gospel of Matthew are obliged to suppose that the Greek translator has *retained the original words*, in order to make the reason of the reply clear. 48.] This was on account of the words 'I thirst,' uttered by our Lord: see John, ver. 28. Mark's account is somewhat different; there *the same person* gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type among the bystanders. There is no need for assuming that the *soldiers offering vinegar* in Luke, ver. 37, is the same incident as this. Since then, the bodily state of the Redeemer had greatly changed; and what was then offered in mockery, might well be now asked for in the agony of death, and received when presented. I would not however absolutely deny that Luke *may* be giving a less accurate detail; and may represent this incident by his ver. 37. The ξξος is the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John. 49.] If we take our account as the strictly accurate one, the *rest*—in mockery—*call upon this person* to desist, and wait for Elias to come to save Him: if that of Mark, *the giver of the drink calls upon the rest* (also in mockery) to let this suffice or to let him (the giver) alone, and wait, &c. The former seems more probable. It is remarkable that the words undeniably interpolated from John should have found their place here *before the death of Jesus*, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the

rch. viii. 28. 52 καὶ τὰ ῥ μνημεῖα ἀνεψύθησαν, καὶ πολλὰ σώματα τῶν ABCDE
 Isa. xxi. 10. ῥ κεκοιμημένων ῥ ἀγίων ῥ ἡγέρθησαν 53 καὶ ἐξελθόντες ἐκ τῶν FGHK
 Acts vii. 60. ῥ μνημείων μετὰ τὴν ῥ ἔγερσιν αὐτοῦ εἰς ἡλθον εἰς τὴν LMSUV
 xiii. 26. Δ 1. 32
 1 Cor. vii. 29. Δ 1. 32
 xl. 60. xv. 6. Δ 1. 32
 2 Cor. xi. 1. Δ 1. 32
 xiv. 8, 18. Δ 1. 32
 t = Gopp., here only. Acts ix. 13, 32, 41. xxvi. 10 only. Epp. passim. u here only. Judg. vii. 19 F. Ps.
 exxxviii. 2. Radr. v. 62 (59) only.

52. for μνημεῖα, μνημεῖα A. ἀνεψύθη A al: ἡνεψύθη C¹ al Orig (*gramm*
corrupt): ἡνεψύθησαν C¹ L 1. 33: txt BD rel Orig. rec ἡγέρθη (*gramm* *corrupt*;
not as Meyer, the origl, and altered to suit the context: see above), with AC rel: txt
 BDGL 1. 33. 69 Orig, Eus.

may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other rabbinical, from which he concludes that 'some matter of fact lies at the foundation' of this (according to him) *mythical adjunct*.

ἡ γῆ ἐσείσθη—not an ordinary earthquake, but connected with the two next clauses, and finding in them its explanation and justification. αἱ πέτρας ἐσείσθησαν] It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of course those who know no other proof of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such trace, provided it be soberly and honestly ascertained, is full of interest.

52. καὶ τὰ μν. . . . to end of ver. 53.] The first clause, as following on an earthquake which splits the rocks, is by the modern Commentators received as genuine, and thrown into the same probability as the earthquake itself: but the following ones meet with no mercy at their hands. 'Ἐν μυθισθ' ἀποκρυπθίσθη Ἄνισθ' is Meyer's description of them—and as he cannot find any *critical* ground for this, the *Greek Editor of Matthew* has the blame of *having added them*. I believe on the contrary that these latter clauses contain the *occasion of the former ones*. The whole transaction was *supernatural* and *symbolic*: no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a *mere coincidence*? This not even those assert, who deny all symbolism in the matter. Was it a *mere sign of divine wrath* at what was done—a *mere prodigy*, like those at the death of Caesar? Surely no Christian believer can think this. Then *what was it*? What but the *opening of the tombs*—the symbolic declaration '*more janua vitæ*,'—that the death which had happened had broken the bands of death for ever? These following clauses

(which have no mythical nor apocryphal character—*ἐνεφανίσθησαν πολλοί*, and no more, is not the way of any but authentic history: see the Gospel of Nicodemus, ch. xvii. ff. in Jones's Canon of the N. T., vol. ii. p. 255) require only this explanation to be fully understood. The graves were opened *at the moment of the death* of the Lord; but inasmuch as He is the first-fruits from the dead—the Resurrection and the Life—the bodies of the saints in them *did not arise till He rose*, and having appeared to many after his resurrection,—possibly during the forty days,—went up with Him into his glory. [Cf. on this Corn. a-Lap., h. l.: who maintains that this was so, for five reasons: 1) "quia hoc decebat Christum, ut fructum mortis et resurrectionis sue statim ostenderet in beata hac Sanctorum resurrectione: 2) quia animæ horum jam erant beatæ, ac proinde par erat eas non uniri corporibus nisi gloriæ et immortalibus: 3) quia exigua fuisset earum felicitas, ac longe major miseria, quod mox rursum deberent mori: 4) quia congruebat, ut hi Sancti Christum resurgentem et scendentem in cælum, ejusque triumphum sua resurrectione decorarent: 5) quia convenit ut Christus in cælo habeat Beatos quorum aspectu et colloctione externa se pascat humanitas, ne aliqui solitaria sit, expersque humanæ consolationis." On this side, he claims Orig. (in Matt. Comm. series, p. 928; but wrongly, for Origen gives the whole a spiritual sense, more suo), Jerome, Bede, Thos. Aquinas, Anselm, Clem. Alex. (Strom. vi. 47, p. 764 P.), Euseb. (Dem. Evang. iv. 12, vol. iv. p. 284), Epiph. (Hær. lxxv. p. 911), al. On the other side are Thl., Euthym., Aug. (Ep. 164 (99) ad Evod.), al. Augustine is moved chiefly by the fact that David's body appears from Acts ii. 29, 34, to have been still in his tomb after the Ascension.] Moses and Elias, who were before in glory, were not *from the dead*, properly speaking: see note on ch. xvii. 1.

The explanation (Fritzsche) of μετὰ τὴν ἔγερσιν αὐτοῦ as '*after He had raised*

ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. 54 ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα, ἐφοβήθησαν σφόδρα λέγοντες Ἀληθῶς υἱὸς θεοῦ ἦν οὗτος. 55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἰτίνες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ. 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

53. ἡλθον D latt(not f). ἐφανησαν D¹: ἐνεφανίσαν D-corr.
 54. rec γενομένα (corr^g to sense, and || Luke), with AC rel Orig₁: txt BD 33 latt Orig, Orig-lat. rec θεου bef υιος (see ch xiv. 33), with AC rel am(with forj fuld gat ing) lat-a c f f_{1,2} g_{1,2} D-lat goth Orig₂: txt B D-gr vulg lat-b h l Syr Orig-lat Hil Aug. for ην, εστιν C lat-f g, goth Aug Vigil.
 55. for ἐκεῖ, καὶ (|| Mk) D al Chr-wlf-ms: ἐκεῖ καὶ FKL al syr-marg. om απο AKΔ al Chr.
 56. om η bef μαγδ. D¹: μαριαμ η μαγδ. CLΔ 1 syr. καὶ μαριαμ CA Syr. ιωσηφ D¹L 69² al latt(a def) syr-marg copt sēth Orig-lat Eus: ιωσηφος D².

them,' is simply ridiculous. The words belong to the *whole sentence*, not merely to *εἰς τὴν πόλιν*. ἡγήθησαν is the *result*—not the *immediate accompaniment*, of the opening of the tombs. It is to prevent this being supposed, that the qualification *μετ. τ. ἱ. αὐ.* is added. 54.]

τὸν σεισμόν καὶ τὰ γιν. = ὅτι οὕτως ἐξέπνευσιν Mark. Does the latter of these look as if compiled from the former? The circumstances of our vv. 51—53, except the rending of the veil, are not in the possession of Mark, of the minute accuracy of whose account I have no doubt. His report is that of *one man*—and that man, more than probably, a *convert*. Matthew's is of *many*, and represents their general impression. Luke's is also *general*. τὰ γινόμενα points to the crying out, as indeed does the οὕτως in Mark:—but see notes there. υἱὸς θεοῦ ἦν—which the Centurion had heard that *He gave Himself out for*, John xix. 7, and our ver. 43. It cannot be doubtful, I think, that he used these words in the *Jewish sense*—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a *hero or demi-god*, we must first be shewn that υἱὸς θεοῦ was *ever so used*. I believe Luke's to be a different report: see notes there.

55, 56.] ἡκολ., the historic aorist in a relative clause, see Acts i. 2: John xi. 30 al. fr.: and Winer, § 40, 5, end: where the true account of the idiom is given; viz. that in such clauses, the Greek merely states the event as a past one, where we commonly use the pluperfect. ἡ Μαγδ., from Magdala: see note on ch. xv. 39. She is not to be confounded with Mary who anointed our Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2. Map. ἡ τ. 'Iak.] The wife of Alphæus or Clopas, John xix. 25: see note on ch. xiii. 55. 'Iak., Mark adds τοῦ μικροῦ, to distinguish him from the brother of our Lord (probably not from the son of Zebedee, see Prolegg. to Epistle of James, § i. 8). μήτ. τ. υἱ. Ζ.] = Σαλώμ, Mark. Both omit *Mary the mother of Jesus*:—but we must remember, that if we are to take the group as described at this moment, *she was not present*, having been, as I believe (see note on John, ver. 27), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could not have been one of the διακονοῦσαι αὐτῷ. There must have been also *another group*, of His *disciples*, within sight;—e. g. Thomas, who said, 'Except I see in his hands the print of the nails,' &c., and generally those to whom He afterwards shewed his hands and feet as a proof of his identity.

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ε ch. viii. 12. Mark i. 32. al. Judith xiii. 1 only. h here only. i latr., here only. trans. ch. xxviii. 19. Acts xiv. 21. pass. ch. xiii. 53 only. k ver. 30. l = ch. xiv. 12. roff. m = here only. Exod. v. 18. see Acts iv. 33. n | L. John xx. 7 only. o | Mk. bts. L. Mark xiv. 51, 52 only. Judg. xiv. 12, 13 F. Prov. xxxi. 24 only. p vv. 52, 53. q | Mk. only. Isa. xxii. 16. l. i. r | Mk. only. s | Mk. Mark xvi. 8 only.

57. Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. οὗτος προσελθὼν τῷ Πιλάτῳ ᾠήτησεν τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου

57. om δε A¹. το νονομα D. ἐμαθητευθη (gramm'l corr'n) CD 1 syrr (appy).

58. προσῆλθεν . . . καὶ D latt. at end om το σωμα (for elegance, as it is thrice repeated) BL 1. 33 al syrr-jer: αυτο (for same reason) copt.

59. παραλαβὼν D. ἰωσ. bef το σωμα D lat-a (addg jesus) Syr. om ο DL. rec om εν (|| Mk Lu), with AC rel lat-g, Hil: ins BD al latt copt. (33 def.)

60. ins επι bef τη θηρα A al, ad ostium lat-a b o &c. (osteo D-lat.)

57—61.] JOSEPH OF ARIMATHAEA BEGS, AND BURIES THE BODY OF JESUS. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them.

57.] Before sunset, at which time the sabbath, and that an high day, began: see Deut. xxi. 23. The Roman custom was for the bodies to remain on the crosses till devoured by birds of prey:—‘non pascies in cruce corvos.’ Hor. Epist. i. 16. 48. On the other hand, Josephus, B. J. iv. 5. 2, says, ‘Ιουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων ὥστε καὶ τοὺς ἐκ καταδίκης . . . ἀνασταυρωμένους πρὸ δύντος ἡλίου καθελὶν καὶ θάπτειν.

ἦλθεν] probably to the Prætorium. Meyer supposes, to the place of execution; which is also possible, and seems supported by the ἦλθεν οὖν καὶ ἦν John ver. 38, and ἦλθεν δὲ καὶ . . . ib. ver. 39, which certainly was to Golgotha.

πλούσιος—he was also a counsellor, i. e. one of the Sanhedrim: see Mark, ver. 43: Luke, ver. 51.

Ἀριμαθαίας] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18), or Rama (Ramathaim) in Ephraim, the birth-place of Samuel. The form of the name is more like the latter.

58.] The repetition of τὸ σῶμα is remarkable, and indicates a common origin, in this verse, with Mark, who after ἰδωρήσατο expresses τὸ πῶμα on account of the expression of Pilate's surprise, and the change of subject between.

59.] John (ver. 39) mentions the arrival of Nicodemus with an hundred pound weight of myrrh and aloes, in which

also the Body was wrapped. The Three are not in possession of this—nor Matthew and John of the subsequent design of the women to embalm it. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly knew what had been done with the Body (see ver. 61), may have intended to bestow on it more elaborate care, as whatever was done this night was hurried,—see John, vv. 41, 42.

60.] Matt. alone relates that it was Joseph's own tomb. John, that it was in a garden, and in the place where He was crucified. All, except Mark, notice the newness of the tomb. John does not mention that it belonged to Joseph—but the expression ἐν ᾧ οὐδὲ πω οὐδεὶς ἐτίθη looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that it was near, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent?

All that we can determine respecting the sepulchre from the data here furnished is, (1) That it was not a natural cave, but an artificial excavation in the rock. (2) That it was not cut downwards, after the manner of a grave with us, but horizontally, or nearly so, into the face of the rock—this I conceive to be implied in προσκυλίσας λίθ. μίγ. τῇ θύρᾳ τοῦ μν., as also by the use of παρατίπτω John xx.

ABCDI
FGHK
LMSU
Δ 1. 33
63.

f w. 420, ch. xiv. 2. καὶ εἰπωσιν τῷ λαῷ ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ
 xiv. 2. 7. ἔσται ἡ ἐσχάτη ἡ πλάνη χείρων τῆς πρώτης. 65 ἔφη
 ch. xii. 45 | L. 2. 20. αὐτοῖς ὁ Πιλάτος ἔχετε κουστωδῖαν ὑπάγετε ἂσφα-
 2 Kings xiii. 15. λίσασθε ὡς οἴδατε. 66 οἱ δὲ πορευθέντες ἡσφαλίσαντο
 h here only in Gasp. 1 Thess. ii. 8 αὐτὸν τῶν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουσ-
 al. Prov. xiv. 5. τωδίας.
 i N. T. as above (2) al. Wied. xxv. 18 only. XXVIII. 1 οὐκ ἐστὶν σαββάτων, τῇ ἐπιφωσκούσῃ
 k here his and ch. xxviii. 11 only. 1 ch. xxiii. 27 reff. m Rev. xx. 8. 3 Cor. i. 22. 4 Kings xxii. 4. n — Luke xvii.
 15. Acts v. 29. xiii. 17. o Mark xi. 19. xiii. 26 only. Ezech. xxx. 2. p plur., ch. xii. 1. Lako
 iv. 16. Acts xiii. 14. xvi. 18 al. Ezech. xxxi. 18 al. q Luke xxiii. 54 only. Job xii. 9 (10) P. only.
 2a. ἡμεῖς διαφωσκ., Hierod. iii. 55.

for εἰπ., *troussin dicent* D.

65. rec aft εφη ins δε, with ACDM'UΔ (SV, e sil) syr-with-ast Orig-lat: om B rel 83. 69 latt Syr copt goth arm. εχεται D (and υπαγεται, ασφαλισασθαι).

for κουστωδιαν, φυλακας custodes D¹ lat-a b c f ff, g, arm-usc. for ως, εως L.

66. ησφαλisan D¹. for της κουστωδίας, των φυλακων D¹ latt arm.

xviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God.

But, first, it does not necessarily follow that every member of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xviii. 12. One who, like Joseph, had not consented to their deed before—and we may safely say that there were others such—would naturally withdraw himself from further proceedings against the person of Jesus. On Gamaliel and his character, see note on Acts, l. c. (4) Had this been so, the three other Evangelists must not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by one Evangelist alone must be rejected—e. g. (which stands in much the same relation) the satisfaction of Thomas, —and other such narrations. *Till we know much more about the circumstances under which, and the scope with which, each Gospel was compiled, all à priori arguments of this kind are good for nothing.*

65.] *εχete*—either 1), indicative, *Ye have*:—but then the question arises, *What guard* had they? and if they had one, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards were under the Sanhedrim is plain from ch. xviii. 11, where they make their report ('ut mos militis, factum esse quod imperasset,' Tacitus, Ann. i. 6), *not to Pilate*, but to the chief priests:—or 2), as De Wette and Meyer take it, imperative; which

doubtless it may be, see 2 Tim. i. 13 and note: and the sense here on that hypothesis would be, *Take a body of men for a guard*. And to this latter I now rather incline, on account of the order of the words, in which *εχete* seems to have an emphasis hardly satisfied on the other view. *ὡς οἴδατε*—as you know

how:—in the best manner you can. There is no irony in the words, as has been supposed. *μετὰ* belongs to *ησφαλ.*, and implies the *means whereby*, as in reff. So Thucyd. viii. 73,—"ὑπὲρ-βολον . . . ἀπυκταίνουσι μετὰ χαρμίνου ἐνδὸς τῶν στρατηγῶν,—iii. 66, οὐ μετὰ τοῦ πλήθους ὡς ἐν εἰρηθόντες,—v. 82, ἡ κατὰ θάλασσαν μετὰ τῶν Ἀθηναίων ἐπαγωγὴ τῶν περὶ τῶν. Duker, on the first of these, remarks, '*μετὰ τινος fieri dicuntur, quæ alicujus voluntate, auxilio, et consilio fiunt.*' The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

CHAP. XXVIII. 1—10.] JESUS HAVING RISEN FROM THE DEAD, APPEARS TO THE WOMEN. Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal difficulties. With regard to them, I refer to what I have said in the Prolegomena, that *supposing us to be acquainted with every thing said and done, in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives*; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assump-

εἰς ¹ μίαν ² σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία ³ θεωρῆσαι τὸν τάφον. ⁴ καὶ ἰδοὺ ⁵ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἔπ' αὐτοῦ. ⁶ ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἄστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. ⁷ ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ ⁸ τηροῦντες καὶ ἐγενήθησαν ὡς

Gen. xxix. 3 & 10. Judith xiii. 9 only.

3. Dan. i. 18 Theod.

4 ch. xiii. 44. xviii. 7 al. Pa. lxxv. 6.

4 Pa. cxlii. 2.

5 ch. xxi. 7 al.

7 ch. xxiv. 27 reff. Dan. x. 6.

8 Ezech. xxxi. 16.

1. John xx.

19. Acts xx.

7. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

2. 1 Cor.

CHAP. XXVIII. 1. om η bef αλλη A.

2. for εἰ, απ' D.

3. rec aft λθον add απο της θυρας, with AC rel lat-f^h Syr arm: απ. r. θ. του μνημειου E²(appy) FLM²U 1. 33 syr copt Eus Chr: om BD al latt Dion-alex (Hil).

3. [ιἰδεια ABCDEHM.] rec ωσει χ., with A rel Dion-alex: txt BDK 1.

4. rec (for ἐγεννηθησαν) ἐγενοντο (more usual), with A (C² P) rel Dion-alex Eus: txt BCDL 33. rec ωσει, with C rel Eus: txt ABDLA 1.

tions, and carry no certainty with them. And I may remark, that of *all harmonies*, those of *the incidents of these chapters* are to me the *most unsatisfactory*. Giving their compilers all credit for the best intentions, I confess they seem to me to *weaken* instead of strengthening the evidence, which now rests (speaking merely *objectively*) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the *exact* words and incidents, on this there can I think be no doubt. On internal as well as external ground, *that of John* takes the *highest place*: but not, of course, to the exclusion of those parts of the narrative which he *does not touch*.

The *improbability* that the Evangelists had seen one another's accounts, becomes, in *this part* of their Gospels, an *impossibility*. Here and there we discern traces of a common narration as the ground of their reports, as e. g. Matt. vv. 5—8: Mark vv. 5—8, but even these are very few.

As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1.] *ὅτι δὲ σαβ.*—not, 'at the end of the week.' The words *σαββάτων* and *μίαν σαββ.* are opposed, both being *days*. At the end of the Sabbath. There is some little difficulty here, because the end of the sabbath (and of the week) was at *sunset* the *night before*. It is hardly to be supposed that St. Matthew means the *evening* of the

sabbath, though *ἐπέφωσκε* is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that *here* both the *day* and the *breaking of the day* are taken in their *natural*, not their *Jewish* sense.

μίαν σαβ. is a Hebraism; the Rabbinical writings use *יום ראשון*, &c., affixing *ראש* to each, for Sunday, Monday, Tuesday, &c. Map. ἡ Μ. κ. ἡ ἑλ. Μ.] In Mark, *Salome also*. John speaks of *Mary Magdalene alone*. See notes there.

θεωρ. τ. τ.] It was to *anoint* the Body, for which purposes they had bought, since the end of the Sabbath, ointments and spices, Mark. In Mark it is *after the rising of the sun*; in John, *while yet dark*; in Luke, *at dim dawn*: the two last agree with our text.

2.] This must not be taken as pluperfect, which would be altogether inconsistent with the text. *καὶ ἰδοὺ—ἐγένετο*

must mean that the women were *witnesses of the earthquake*, and *that which happened*.

σεισμός was not *properly* an earthquake, but was the sudden opening of the tomb by the descending Angel, as the γὰρ shews. The rolling away was not done naturally, but by a shock, which = *σεισμός*.

It must not be supposed that the Resurrection of our Lord took place *at this time*, as sometimes imagined, and represented in paintings. It *had taken place before*;—*ἡγέρθη κ.τ.λ.*, are the words of the Angel. It was not *for Him*, to whom (see John xx. 19, 26) the stone was *no hindrance*, but *for the women and His disciples*, that it was rolled away.

e — ch. xi. 25
 f ch. xxi. 24
 g ch. xxi. 28
 h — Matt., here
 only.
 i w. 400, ch.
 xiv. 2. xxviii.
 64.
 k ch. xiv. 23
 ref.
 l ch. xxviii. 52,
 55, 60 al. fr.
 m Mark iii. 5
 al. fr. i Chron.
 xxix. 23.
 n ch. ii. 8 al. fr.
 o abs. in Matt.:
 usually at
 beg. of sent.
 freq. aft. abl.
 absol.: aft.
 2. never in Matt. (see Luke xxiv. 4. Acts [l. 10.] x. 17.) Gen. xxiv. 15.
 2. xiv. 15. Luke (xiv. 51 v. r.) xvii. 12 (John iv. 51. Acts xvi. 16 v. r.) only. 3 Kings ii. 34. 37., ch. viii. 28 ref.
 p Matt., here only. Mark v.

5. νεκροί. 5. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν
 Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρω-
 μένον ζητῆτε. 6 οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ καθὼς
 εἶπεν. 7 δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο [ὁ κύριος].
 7 καὶ ταχὺ πορευθεῖσαι εἰπάτε τοῖς μαθηταῖς αὐτοῦ ὅτι
 ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς
 τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὁψέσθε. ἰδοὺ εἶπον ὑμῖν.
 8 καὶ ἀπελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου
 καὶ χαρᾶς μεγάλης ἐδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς
 αὐτοῦ. 9 καὶ ἰδοὺ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων

5. om δε C (appy).
 6. om ο κυριος BN 33 lat-e copt sath arm Orig-lat Chr: ins ACD rel latt syrr Chr-
 L-M-wlf.
 7. om απο των νεκρων D vulg lat-a b e ff, g, h l arm Orig-lat Cyr-jer Ambr Aug.
 om lat idou D lat-a b c ff, h Orig-lat Cyr-jer Chrysol., uza N¹.
 8. rec ελθουσαι (from || Mk), with AD rel: txt BCL 33. 69 lat-e Syr copt.
 9. rec at beg ins ως δε επορευοντο απαγγεῖλαι τοις μαθηταις αυτου, with AC rel
 lat-f syr sath; ως δε επορευοντο, omg και, 14 lect-53; ως δε επορευοντο απαγγε-
 λαι: 235: om BD 33. 69 ev-y al latt Syr syr-jer copt arm Orig Chr Jer Aug. (*At
 first sight, it would appear as if the clause had been omd from homeotel. But on
 more examination, I am disposed to question this. (1) The testimonies for its own
 are not those MSS etc which most frequently fall into this error. (2) The idiom, ως
 επωρ., is foreign to the usage of Matt, who always uses a gen. abs. in this case. (3)
 The two minor varms are just what we should expect as shorter and neater glosses, but
 not as corrus of a genuine clause: esp the striking out of the και bef idou to substitute
 the other introductory clause. After all, it is difficult to decide, the homeotel being
 so very obvious; but on more careful thought I determine, with Mill, Bengel, Gera-
 dorff, Schulz, Rinck, Lachm, Tischdf, Treg, Meyer, and De Wette, against the clause.
 It is defended by Griesb, Fritzsche, Scholz, and Bornemann.)* rec ins o bef
 εωρ., with DL (S, e sil) 1. 33. 69 Orig Eus: om A B (Mai) C rel Chr-wlf-ms Thl. -

3.] ἡ ἰδέα, not his form, but his
 appearance; not in shape (as some would
 explain it away), but in brightness.

4.] αὐτοῦ, objective, of him, the angel;
 as John vii. 13; Heb. ii. 15.

5.] In
 Mark, a young man in a white robe was
 sitting in the tomb on the right hand:
 in Luke two men in shining raiment (see
 Acts i. 10) appeared (ἐπαρησαν) to them.
 John relates, that Mary Magdalene looked
 into the tomb and saw (but this must
 have been afterwards) two angels in white
 sitting one at the head, the other at the
 feet where the Body had lain. All at-
 tempts to deny the angelic appearances,
 or ascribe them to later tradition, are dis-
 honest and absurd. That related in John
 is as definite as either of the others, and
 he certainly had it from Mary Magdalene
 herself.

6.] καθὼς εἶπεν
 is further expanded in Luke, vv. 6, 7. See
 ch. xvi. 21; xvii. 23. δ κύριος (see
 ref.) is emphatic;—'gloriosa appellatio,'

Bengel. 7.] This appearance in Ga-
 lilee had been foretold before his death,
 see ch. xxvi. 32. It is to be observed
 that Matthew records only this one ap-
 pearance to the Apostles, and in Galilee.
 It appears strange that this should be the
 entire testimony of Matthew: for it seems
 hardly likely that he would omit those
 important appearances in Jerusalem when
 the Apostles were assembled, John xx.
 19, 26, or that one which was closed by
 the Ascension. But perhaps it may be in
 accord with his evident design of giving
 the general form and summary of each
 series of events, rather than their charac-
 teristic details. See below on ver. 20.

8.] εἶπεν is recitative. The προάγει
 here is not to be understood as implying
 the journeying on the part of our Lord
 himself. It is cited from His own words,
 ch. xxvi. 32, and there, as here, merely
 implies that He would be there when they
 arrived. It has a reference to the col-
 lecting of the flock which had been scat-

Ἱ Χαίρετε. αἱ δὲ προσελθοῦσαι ἑκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. ¹⁰ τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.

¹¹ Πορευομένων δὲ αὐτῶν ἰδοὺ τινὲς τῆς κοστωθίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. ¹² καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλίου τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις ¹³ λγοντες Εἰπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν

xiii. 49.

a ch. xxvii. 64. Tobit i. 18.

ὑπήνησεν BC 1 Orig Chr-wlf-ms Cyr₁: txt AD rel Eus Chr. autou D latt.

aft ποδ. ins

10. om την D¹. οφείσθαι videbitis D lat-s h.

11. ἀνηγγεῖλαν D Orig. πάντα A Orig.

12. om τε D al latt. ἀργυρίον ἱκανόν D latt Syr arm.

tered by the smiting of the Shepherd; see John x. 4. ἐκεί αὐτὸν ὄψεσθε is determined, by κἀκεῖ με ὄψονται below, to be part of the message to the disciples: not spoken to the women directly, but certainly indirectly including them. The idea of their being merely messengers to the Apostles, without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17. ἰδοὺ εἰπὼν ἐπὶ τῷ is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.

8.] μετὰ φόβου, ἐφ' οἷς ἰδὼν παραδόξως μετὰ χαρᾶς δέ, ἐφ' οἷς ἤκουσαν ἐναγγελίαις, Euthym. 9.] Neither Mark nor Luke recounts, or seems to have been aware of, this appearance. Mark even says οὐδὲν οὐδὲν ἵκον ἰφοβοῦντο γάρ. But (see above) it does not therefore follow that the narratives are inconsistent. Mark's account (see note there) is evidently broken off suddenly; and Luke's (see also note there) appears to have been derived from one of those who went to Emmaus, who had evidently but an imperfect knowledge of what happened before they left the city. This being taken into account, we may fairly require that the judgment should be suspended in lack of further means of solving the difficulty. ἐκρ. τ. π. partly in fear and as suppliants, for the Lord says μὴ φοβεῖσθε, —but shewing also the χαρά with which that fear was mixed (ver. 8), — joy at having recovered Him whom they

loved. προσεκ. αὐτῶν.] 'Jesum ante passionem alii potius alieniores adorarunt quam discipuli.' Bengel. ¹⁰] τοῖς ἀδελφ. so also to Mary Magdalene, John xx. 17.

The repetition of this injunction by the Lord has been thought to indicate that this is a portion of another narrative inwoven here, and may possibly belong to the same incident as that in ver. 7. But all probability is against this: the passages are distinctly consecutive, and moreover both are in the well-known style of Matthew (e. g. καὶ ἰδοὺ in both). There is perhaps more probability that this may be the same appearance as that in John xx. 11—18, on account of μὴ μου ἄπρου there and τοὺς ἀδελφ. μου, —but in our present imperfect state of information, this must remain a mere probability.

11—15.] THE JEWISH AUTHORITIES BEHIE THE GUARDS TO GIVE A FALSE ACCOUNT OF THE RESURRECTION. Peculiar to Matthew. 11. πορ. 8. αὐ.] While they were going.

12.] συναχθέντες, i. e. of ἀρχιερεῖς, a change of the subject of the sentence as in Luke xix. 4 al. This was a meeting of the Sanhedrim, but surely hardly an official and open one; does not the form of the narrative rather imply that it was a secret compact between those (the majority) who were bitterly hostile to Jesus? The circumstance that Joseph had taken no part in their counsel before, leads us to think that others may have withdrawn themselves from the meeting, e. g. Gamaliel, who could

b = Luke xxiii.
49 John xi.
(11) 12.
Acts xii. 6.
ch. xxvii. 82
(c) only.
Prov. 16. 1.
e pass., Mark
i. 1 ref.
d Acts xiv. 19.
xav. v. xvi. 5.
1 Tim. v. 10.
1 Cor. vii. 22
only f. Wied.
vi. 15. vii. 23
only.
f. Gal. i. 81.
Mark i. 45
only t.
ch. xi. 23.
with h.
Mitt., here only.
S. 81 only t.
xxii. 8.

^a κοιμωμένων. ¹⁴ καὶ ἐὰν ᾠκουσθῇ τοῦτο ἄπὸ τοῦ
ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἁμερίμους
ποίησομεν. ¹⁵ οἱ δὲ λαβόντες τὰ ἂργύρια ἐποίησαν ὥς
ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἱου-
δαίοις μέχρι τῆς σήμερον ἡμέρας.

¹⁶ Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν,
εἰς τὸ ὅρος οὐ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. ¹⁷ καὶ ἰδόντες
αὐτὸν ἠπροσκύνουν, οἱ δὲ ἑδίστανον. ¹⁸ καὶ προσ-
ελθὼν ὁ Ἰησοῦς ἑλάλησεν αὐτοῖς λέγων Ἐδόθη μοι

Acts xx. 26. Rom. xi. 8. 2 Cor. iii. 14. 1 Kings xxi. 6 al. fr.
ἀναστάζοντες ὃ θεός ἐστι νεοτὴ διαβολῆς. Did. Sic. iv. 62.
1 ch. ix. 8. x. 1. xi. 90 i. John i. 12 al. Dan. vii. 14.

b ver. 9. 1 ch.
k ch. xxiii. 1 ref. Gen. ABDE
HKM

14. *av* D¹L. for *επι, υπο* (*corr as more simple*) BD latt. om *αυτον* B
88 lat-*s* with Orig..

15. aft *para* ins rois D. for *μεχρι, ως* D Orig₁(txt₁) Chr. rec om
ημερα (as unusual with Matt: see ch xi. 23; xxvii. 8), with A rel lat-e Orig₂: ins
 BDL latt Syr Chr.

16. om o D.

17. rec aft προεκ. ins αυτω, with A rel syrr: om BD 33 latt Eus Chr Aug.

hardly have consented to such a measure as this. 14.] not only 'come to the ears

of the governor,' but be borne witness of before the governor, come before him officially: i. e. 'if a stir be made, and you be in trouble about it:' see reff. 15.] Justin Martyr, Dial. c. Tryph. § 108, p. 202, says, καὶ οὐ μόνον οὐ μετενόησατε μαθόντες αὐτὸν ἀνασταῖντα ἐκ νεκρῶν, ἀλλὰ πᾶν-
δρος χειροτονήσαντες ἐλεγκτοῦς, εἰς πᾶ-
σαν τὴν οἰκουμένην ἐπέψαυε κηρύσ-
σοντες ὅτι αἰρεσίς τις αἰεὶ καὶ ἀνομος
ἐγγήγεται ἀπὸ Ἰησοῦ τινος Γαλιλαίου
πλάνου (see ch. xxvii. 63) δὲ στασιμα-
ντων ὧν οὐ μαθηταὶ αὐτοῦ κλείψαντες
ε.τ.λ. ὁ λόγος οὗτος—the account
of the matter. Eisenmenger (Entdecktes
Judenthum, cited by Meyer and De Wette)
gives an expansion of this lie of the Jews
from the book called Toldoth Jeschu.

suggesting, if not the solution, at least the *ground* of solution, of the difficulties of this passage. Ver. 17 seems to present an instance of this imperfect and fragmentary narrative. The impression given by it is that the majority of the eleven worshipped Him, but some doubted (not, *whether they should worship Him*; which is absurd and not implied in the word. On *of 84*, cf. ch. xxvi. 67. *ᾠχοῦτο εἰς Δεκίλειαν*, *oi δ' ἐς Μίγαρα*, Xen. Hell. i. 2. 14: see also Anab. i. 5. 13). This however would hardly be possible, *after the two appearances at Jerusalem* in John xx. We are therefore obliged to conclude that *others were present*. Whether these others were the '500 brethren at once' of whom Paul speaks 1 Cor. xv. 6, or some other disciples, does not appear. Olshausen and Stier suppose, from the previous announcement of this meeting, and the repetition of that announcement by the angel, and by our Lord, that it probably included *all the disciples of Jesus*; at least, all who would from the nature of the cases be brought together. 18. *προσεύχ.*

be brought together. 18. προσελθ[.] They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction, προσελθ[.] ἰδὼν αὐτ. λέγ. forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows was spoken *then, and there.* ἰδεὶ μοι κ.τ.λ.] The words are a reference to ref. Dan. (LXX), which compare. *Given*,—by the Father, in the fulfilment of the Eternal

πάσα ἰξουσία ἔν οὐρανῷ καὶ ἐπὶ τῆς γῆς. ¹⁹ πορευ-
 θέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς
 (intr., ch. xxvii. 57) only. o Gal. iii. 8. 1 Tim. iv. 17. Num. xiv. 15. p Acts viii. 16. xix.
 Rom. vi. 2. 1 Cor. i. 18. x. 2. Gal. iii. 27. xvi. 16. xvi. 18. Acts xiv. 21.

18. οὐρανοῖς D. rec om της (to conform with εν ουρ.), with A rel Orig, Chr
 Cyr., ins BD copt Eus Chr-wlf-ms.

19. πορευθεῖς D(-ai) lat-e Orig, Tert Cyr. rec aft πορ. ins ουρ, with BA 1.
 33 ev-y vulg lat-e e f ff. 1, 2 g, syrr copt æth arm Cyr, Zeno: νυν D lat-a b h n Hil,
 Victorin: om A rel Iren-lat Orig Euseb Ath, Bas Amphil Chr Cyr, Thl Tert Lucif
 Ambr Aug. βαπτισαντες (corr for ecclesiastical propriety ?) BD: txt AN rel

Covenant, in the Unity of the Holy Spirit. Now first is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal—the Ascension was the taking possession of the Inheritance. But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose—the assuring His joint-heirs of the verity of his possession. ‘All power in heaven and earth,’ see Eph. i. 20—23; Col. ii. 10; Heb. i. 6; Rom. xiv. 9; Phil. ii. 9—11; 1 Pet. iii. 22.

19.] οὖν (in rec.) is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit, which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is this which forms the ground and cause of our power to do so—that this flesh of man, of which God hath made πάντα τὰ ἔθνη, is glorified in the Person of our Redeemer, through whom we all have access by one Spirit to the Father. πορ. μαθ.]

Demonstrably, this was not understood as spoken to the Apostles only, but to all the brethren. Thus we read, πάντες δισπάρε-
 ησαν . . . πλὴν τῶν ἀποστόλων (Acts viii. 2): οἱ μὲν οὖν δισπαρέντες διῆλθον εὐαγ-
 γελιζόμενοι τὸν λόγον (ibid. ver. 4).

There is peculiar meaning in μαθητεύσατε. All power is given me—go therefore and . . . subdue? Not so: the purpose of the Lord is to bring men to the knowledge of the truth—to work on and in their hearts, and lift them up to be partakers of the divine Nature. And therefore it is not ‘subdue,’ but make disciples of (see below). πάντα τὰ ἔθνη again is closely connected with πάσα ἰξουσία ἐπὶ τῆς γῆς.

πάντα τὰ ἔθνη] all nations, including the Jews. It is absurd to imagine that in these words of the Lord there is implied a rejection of the Jews, in direct variance with his commands elsewhere, and also with the world-wide signification of ἐπὶ τῆς γῆς above. Besides, the (tem-
 VOL. I.

porary) rejection of the Jews consists in this, that they are numbered among πάντα τὰ ἔθνη, and not a peculiar people any longer: and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them first. With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about the admission of the Gentiles into the Church,—I would answer, with Ebrard, Stier, De Wette, Meyer, and others, ‘that the Apostles never had any doubt whatever about admitting Gentiles,—only whether they should not be circumcised first.’ In this command, the prohibition of ch. x. 5 is for ever removed.

βαπτίζον-
 τες] Both these present participles are the conditioning components of the imperative aor. preceding. The μαθητεύειν consists of two parts—the *initiatory*, admissory rite, and the *subsequent teaching*. It is much to be regretted that the rendering of μαθ. ‘teach,’ has in our Bibles clouded the meaning of these important words. It will be observed that in our Lord’s words, as in the Church, the process of ordinary discipleship is from baptism to instruction—i. e. is, admission in infancy to the covenant, and growing up into τηρεῖν πάντα κ.τ.λ.—the exception being, what circumstances rendered so frequent in the early church, instruction before baptism, in the case of adults. On this we may also remark, that baptism as known to the Jews included, just as it does in the Acts (ch. xvi. 15, 33), whole households—wives and children.

As regards the command itself, no unprejudiced reader can doubt that it regards the outward rite of BAPTISM, so well known in this gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As

q ch. xix. 17
rec.
ch. xvii. 9.
xix. 7 al.
Gen. 1. 16.
John i. 23.
John iii. 2.
Deut. i. 42 al.
1 ch. xxi. 29.
xxvii. 45.
64 al.
u ch. xiii. 39,
40 recf.

ῥ εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου ABDEH
HKM
VA 1.
33. 66.
πνεύματος, ²⁰ διδάσκοντες αὐτοὺς ἵ τηρεῖν πάντα ὅσα
ῥ ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ ῥ μεθ' ὑμῶν εἰμι πάσας
τὰς ἡμέρας ῥ ἕως τῆς ῥ συντελείας τοῦ αἰῶνος.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

Hippol Eus Ath Amphil Chr Cyr. om του bef υιον του D.
²⁰. εἰμι bef μεθ υμ. D Orig₂ (but txt 8 times). rec at end adds αμην, with A²
rel am (with forj gat) lat-a δ c f syrr copt-ms sēth : om A' (appy) BDN 1. 33 valg lat-
c ff_{1,2} g_{1,2} h n copt arm Chr Cyr Thl.

SUBSCRIPTION. κατα μαθθαιον B: ευαγγελιον κατα μαθθαιον AEB(K)UVΔ : εν.
κατ. μαθθαιον ετελεισθη αρχιται εν. κατα ιωαννην D, simply lat-b e f; and so, but
marcum for ιωαν., forj &c: FM lat-a have no subscr: K al (aft enumerating the
number of στιχοι &c) το κατα μαθθ. (ins αγιον al) εν. εξιδοθη (ιγραφη al) εν αυτου εν
ιερουσολυμοις (εν παλαιστινη al syrr, εν ανατολη al, and add ιβραϊστι or τη ιβραϊδι
διαλεκτω) μετα χρονους η της του χριστου (add του θεου ημων al) αναληψιως (add
ηρμηνυθη δε υπο ιακωβου αδελφου του κυριου, or υπο ιωαννου al).

regards all attempts to explain away this sense, we may say—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of his Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by his disciples, now long accustomed to the rite and its name, otherwise than He intended it. εἰς τὸ θν. . .] Reference

is apparently made to the Baptism of the Lord himself, where the whole Three Persons of the Godhead were in manifestation.

Not τὰ ὀνόματα—but τὸ θνῶμα—setting forth the Unity of the Godhead.

It is unfortunate again here that our English Bibles do not give us the force of this εἰς. It should have been into, (as in Gal. iii. 27 al.,) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports, not only a *subjective* recognition hereafter by the child of the truth implied in τὸ ὄνομα, κ.τ.λ. but an *objective admission* into the covenant of Redemption—a *putting on of Christ*. Baptism is the *contract of espousal* (Eph. v. 26) between Christ and his Church. Our word 'in' being retained both here and in our formula of Baptism, it should always be remembered that *the Sacramental declaration is contained in this word*; that it answers (as Stier has well observed, vii. 268) to the *rouro larin* in the other Sacrament. On the difference between the *baptism of John*, and *Christian baptism*, see notes on ch. iii. 11; Acts xviii. 25; xix. 1—5. ²⁰] Even in

the case of the adult, this teaching must, in greater part, follow his baptism; though as we have seen (on ver. 19), in his exceptional case, *some of it must go before*. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples *could not teach all nations*, does the Lord *found the office of Preachers* in his Church, with all that belongs to it,—the duties of the *minister*, the *school-teacher*, the *scripture reader*. This 'teaching' is not merely the *κήρυγμα* of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.

καὶ ἰδοὺ . . .] These words imply and set forth the *Ascension*, the manner of which is not related by our Evangelist.

ἐγὼ—I, in the fullest sense: not the *Divine Presence*, as distinguished from the *Humanity* of Christ. His *Humanity* is with us likewise. The vine lives in the branches. Stier remarks (vii. 277) the contrast between this 'I am with you,' and the view of Nicodemus (John iii. 2) 'no man can do these miracles—except God be with him.' μεθ' ὑμ.] mainly, by the *promise of the Father* (Luke xxiv. 49) which He has poured out on his Church. But the presence of the Spirit is the effect of the presence of Christ—and the presence of Christ is part of the *ἰδόθη* above—the effect of the well-pleasing of the Father. So that the mystery of His name Ἐμμανουήλ (with which, as Stier remarks, this Gospel begins and ends) is fulfilled—God is *with us*. And πάσας τὰς ἡμέρας—all the (appointed) days—for

they are numbered by the Father, though by none but Him.

ὅτε τῆς συντ. τ. αλ.—that time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3—the completion of the *state of time*. After that, He will be no more properly speaking *with us*, but we *with Him* (John xvii. 24) where He is.

To understand μεθ' ὑμῶν only of the Apostles and their (?) successors, is to destroy the whole force of these most weighty words. Descending even into literal exactness, we may see that διδάσκοντες αὐτοὺς τῆς πάντα ὅσα ἐνευλάμην ὑμῖν, makes αὐτοὺς into ὑμεῖς, as soon as they are μεμαθητευμένοι. The command is to the UNIVERSAL CHURCH—to be performed, in the nature of things, by her *ministers and teachers*, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles,

who by his special ordinance were the founders and first builders of that Church—but whose office, *on that very account, precluded the idea of succession or renewal*.

That Matthew does not record the fact or manner of the *Ascension*, is not to be used as a ground for any presumptions regarding the authenticity of the records of it which we possess. The narrative here is *suddenly brought to a termination*: that in John ends with an express declaration of its incompleteness. What reasons there may have been for the omission, either subjective, in the mind of the author of the Gospel, or objective, in the fragmentary character of the apostolic reports which are here put together, it is wholly out of our power, in this age of the world, to determine. As before remarked, the *fact itself* is here and elsewhere in this Gospel (see ch. xxii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64) clearly *implied*.

ΕΥΑΓΓΕΛΙΟΝ

Γ αναγ
γελιον

ΚΑΤΑ ΜΑΡΚΟΝ.

a Phil. iv. 15. I. 1. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ υἱοῦ θεοῦ.
b Hos. i. 2. 2. Ὡς ἡ γέγραπται ἐν τῷ Ἠσαΐα τῷ προφῆτῃ ὁ ἰδοὺ
c = Rom. ix. 26. xi. 2. Heb. iv. 7. ch. vi. 45. Acts xiii. 4. see ch. xiii. 26. d MAL. iii. 1.

TITLE. rec το κατα μαρκον αγιον ευαγγελιον, with some cursives: εκ του κατα μαρκον αγιον ευαγγελιον 69: κατα μαρκον B[so Vere Tisch Treg] FN: txt AD rel.

CHAP. I. 1. om υιου θεου N¹ 28. 255 Iren-gr-lat(but om ιησ. χρ. also) Orig, Bas Jer, Victorin. (insd by N-corr¹ Iren,εαρη Ambr Jer,)—rec ins του βεφ θεου, with A rel: om BDL N-corr¹ Sevrn.

2. καθως BKLΔN 1. 33 Orig, Bas Tit Sevrn: txt ADP rel Iren-gr Orig, rec (for τω ησαια τω προφητη) τοις προφηταις (corrns, the cit being from Mal and Isa), with AP rel syr-txt æth arm-zoh Iren-lat, Chr Phot: txt BDLΔN 1. 33 latt Syr syr-marg syr-jer copt goth arm-mas Iren-gr-lat, Orig(ὁ Μάρκος δύο προφητειας ἐν διαφοροις ιερημινας τόποις ὑπὸ δύο προφητῶν εἰς ἐν συνάγων πεποιηται καθως γέγραπται ἐν τῷ Ἠσαΐα τῷ προφῆτῃ κ.τ.λ.) Serap Porph Eus Epiph Bas Tit-bostr Vict Sevrn Jer(‘nomen Isaiæ putamus additum Scriptorum vitio’) Aug.—om 1st τω

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended, except grammatical and philological ones.

CHAP. I. 1—8.] THE PREACHING AND BAPTISM OF JOHN. Mt. iii. 1—12. Lk. iii. 1—17. The object of Mark being to relate the official life and ministry of our Lord, he begins with His baptism; and as a necessary introduction to it, with the preaching of John the Baptist. His account of John's baptism has many phrases in common with both Mt. and Lk.; but from the additional prophecy quoted in ver. 2, is certainly independent and distinct (see Prolegomena to the Gosp. ch. I. § ii.).

1. ἀρχὴ κ.τ.λ.] This is probably a title to what follows, as Mat. i. 1, and not connected with ver. 4, as Fritzsche and

Lachm., nor with ver. 2, as Meyer. It is simpler and gives more majesty to the exordium, to put a period at the end of ver. 1, and make the citation from the prophet a new and confirmatory title.

Ἰησ. χρ.] of, as its author, or its subject, as the context may determine. “If the genit. after εὐαγγ. is not a person, it is always that of the object, as εὐαγγ. τῆς βασιλείας, τῆς σωτηρίας, κ.τ.λ. (Matt. iv. 23: Eph. i. 13; vi. 15 al.). If θεοῦ follows, the genit. is one of the subject (ch. i. 15: Rom. i. 1, 15, 16, al.), as also when μου follows (Rom. ii. 16; xvi. 25: 1 Thess. i. 5, al.). But if χριστοῦ follows (Rom. i. 9; xv. 19: 1 Cor. ix. 12, al.), it may be either genit. of the subject (auctoris) or of the object: and only the context can determine. Here it decides for the latter (vv. 2—8). Render there-

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς
 • κατασκευάσει τὴν ὁδὸν σου. ³ φωνὴ βοῶντος ἐν τῇ
 ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου, ⁴ εὐθείας ποιεῖτε τὰς
⁵ τρίβους αὐτοῦ. ⁴ Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ
 ἐρήμῳ ^{1b} κηρύσσων ^{1a} βάπτισμα ^{1m} μετανοίας εἰς ἄφεσιν
 ἁμαρτιῶν. ⁵ καὶ ὁ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ
 Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπ-
 τίζοντο ὑπ' αὐτοῦ ἐν τῇ Ἰορδάνῃ ποταμῷ ¹ ἑξομολογού-
 μενοι τὰς ἁμαρτίας αὐτῶν. ⁶ καὶ ἦν ὁ Ἰωάννης
 ἑνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων ἄκριδας καὶ μέλι ¹¹
 ἄγριον. ⁷ καὶ ἐκήρυσεν λέγων Ἐρχεται ὁ ἰσχυρό-

John. Prov. xiv. 15. Wisd. xl. 25. xii. 10, 19. Sir. xlv. 16 only. a Matt. xxvi. 28 reff. Deut. xv. 3.
 o | Mt. L. al. fr. p = | Mt. Acts xix. 18. Jam. v. 16. q Luke i. 10, 30 al. fr. Jer. xxxiii. (xxvi.) 30.
 see ver. 4. r Matt. vi. 28 reff. s | Mt. reff. 4 Kings i. 8. t -θω, Luke xxii. 30 reff. Lev. xviii.
 10 al. u | Mt. reff. v = Matt. iii. 1. iv. 17. vv 28, 29, 45 al. fr. Exod. xxxiii. 5.
 w | Mt. reff. 11 al. (not reff.)

D 1 al Iren-gr Orig. rec ins εγω bef αποστέλλω (perhaps from Matt xi. 10,
 where Z only omits it. It is insd in l. c. of LXX by A al), with APN rel vulg syr goth
 sath arm Orig. Eus Phot Jer.; om BD am (with em fuld gat ing mm mt taur tol) lat-
 a b c i Iren-lat Orig Sevrn Ambr Jer Aug Vigil-tape Bede. αποστειλω N.
 rec at end adds ἐμπροσθεν σου (from Mt xi. 10, Lk vii. 27), with A rel vulg lat-ff₁,
 g_{1,2}, syr goth-wilk goth arm Orig. Eus Sevrn Phot Tert Jer; om BDKLPN am (with
 em fuld ing mt taur tol) lat-a b c l Syr syr-jer copt-schw sath Iren-lat Orig; exp₁ Victor
 Jer Aug.

3. for αυτου, του θεου υμων (from LXX) D 34-marg, dei nostri mt lat-a b c f f₂ g₂
 goth syr-ms-marg [Iren-lat].

4. at beg ins και N¹. rec om o, with A(D)P rel: ins BLΔN 33 copt.—εν r. ep.
 bef βαπτ. D 28 latt(not f) Syr. rec ins και bef κηρύσσων, with ADN rel vss:
 om B 33. (P defective.) (The account of the variations seems to be the ignorance
 of the transcribers that ω. ο βαπτίζων is, with Mk, John the Baptist,—see ch. vi. 14,
 where D al have corrected to βαπτιστης: thence βαπτίζων became joined with εγενετο,
 and και inserted.)

5. ἐξεπορευοντο (corrtn to suit ιεροσολυμιται &c) EFHLSV Γ(Tisch) harl¹(with
 taur) lat-b ff₁ g₁ copt-2-mss goth Thl. om οι D Scr's c. rec και ἐβαπτίζοντο
 bef παντες, with AP rel syr goth (sath): om και παντες 69, om παντες al, lat-f: txt
 BDLΔN 33 vulg lat-a(omg και) b l copt arm Orig. Eus. (παντες was omā, as not in
 || Mt, and seeming to assert too much: then re-insd from marg with βαπτ.)—om και
 N¹. rec εν το ιορδ. ποταμω bef υπ' αυτου (from || Mt), with ADP rel syr goth:
 txt BLN 33 vulg lat-b c f f_{1,2} g_{1,2} l arm Orig. Eus.—om τω bef ιορδ. D¹—om ποταμω
 D mt lat-a b c f f_{1,2} g_{1,2} Orig.

6. rec (for και ην) ην δε (from Mt iii. 4), with ADP rel mt lat-a c f f₂, syrr copt-
 schw goth sath arm Thl: txt BLN 33 vulg lat-b f₁ g_{1,2} D-lat copt-wilk. rec
 om o, with ADHSA 33(Treg): ins BLN rel Thl. for τριχας, διερρην D-gr lat-a.
 om και ζ. το αυτου D lat-a b f₂. rec ισθίων, with ADP N-corr⁽²⁰⁾ rel:
 txt BLΔN¹ 33.

7, 8. και ειπεν αυτοις Εγω μιν υμας βαπτίζω εν υδατι ερχεται δε οπισω μου ο

fore, the glad tidings concerning Jesus Christ." Meyer.

2, 3.] This again stands independently, not ἰγιν. Ἰωάν. (ὁ) βαπτ. . . . ὡς γίγρ. The citation here is from two prophets, Isa. and Mal.; see reff. The fact will not fail to be observed by the careful and honest student of the Gospels. Had the citation from Isaiah

stood first, it would have been of no note, as Meyer observes. Consult notes on Mt. xi. 10; iii. 3.

4.] See on Mt. iii. 1. βάπτ. μτ., the baptism symbolic of ("gen. of the characteristic quality," Meyer) repentance and forgiveness—of the death unto sin, and new birth unto righteousness. The former of these only comes

x constr., Matt. iii. 19 ref.
 y = & constr. -l.
 (Matt. viii. 8 [L.] 1 Cor. x. 9. 2 Cor. (11. 16.) H. 5. 2 Tim. ii. 2. (Exod. iv. 10. Joel ii. 11.)
 s here (and John viii. 6, 8) only.
 Exod. iv. 31 al.
 a [L. J. Acts xiii. 25 only. Job xxix. 10. Isa. v. 18, 27. Sir. xxx. (xxxi.) 20 only.
 b ch. viii. 1. xiii. 17 [Mt. 34. Luke v. 35. ix. 36 al. Judg. xvii. 6. c = John ix. 7. d = here only. see
 ch. xv. 38 [L. o] [Mt. ref. f]. Matt. vii. 25. John i. 32 al. fr. Isa. lxiii. 14. g Luke ix. 25 ref.
 h [J. Matt. xii. 18. xvii. 5 [L. 2 Pet. i. 17. Gen. xxii. 2. = μωυση; Aq.

ισχυροτερος μου, ου ουκ ειμι ικανος λυσαι τον ιμαντα των υποδηματων αυτου και
 αυτος υμας βαπτισει εν πνευματι αγιω D lat-(a) ff. 2 &c (see Luke iii. 16).

ισχυρος A ev-x. om 2nd μου B [al P 102 = B?] Orig.; om om πικνω μου D ev-P
 lat-ff.

8. rec aft *εγω* ins *μεν* (from || *Mt Lu*), with A(D)P rel mt lat-a f ff, syr goth *æth* :
 om BLN 33. 69 vulg lat-δ c ff, g_{1,2} Syr copt arm Orig. rec ins *εν βεφ υδατι*
 (from || *Mt*, where none omi*t* it), with ADP rel gat(with mm mt) lat-a c &c : om BH
 AN 33 vulg Orig(add *μονος μαρθαιος τουτω προειθηκε το εις μετανοιαν*) Aug.
 om 2nd *υμας* N¹ : *υμας* bef *βαπτισει* D 69 lat-a ff. rec ins *εν βεφ πν. αγ.* (from
 || *Mt*), with ADPN 33(Treg) rel gat(with mm mt) copt Orig : om BL vulg lat-δ Aug.
 at end add *και πυρι* (from || *Mt Lu*) P al syr-with-ast.

9. om 1st *και* B Scr's c. *ταις ημεραις* bef *εικοναις* DA Scr's e lat-δ ff. 1,2 g₁.
 ins o bef *ισθ.* DMΓΔ 69 Scr's c d e i l m n r s w² evn-x-y-z-p-150. rec *υπο*
ω. bef *εις τ. ιορδ.*, with AP rel vulg lat-c f syr goth *æth* arm : txt BDLN (1) 33. 69 am
 (with fult ing tol) lat-a δ ff. 1,2 g_{1,2} Syr copt Orig.

10. rec *ευθεως*, with AP rel : om D lat-a δ *æth* : txt BLAN 33. rec (for *εω*)
απο (from || *Mt*), with AP rel : txt BDLN 33. 69 latt goth *æth*(appy) arm.
 for *σχι.*, *ηνυμηνους* (= *ηνοιγ.*) D, *aperios* lat-δ, *aperiri* lat-c, *adaperiri* lat-a.
 rec *ωσαι* (from || *Mt*), with MP (1. 33. 69, e sil) : txt ABDN rel (syr-marg-gr).
καταβαινων D¹. add *και μενον* (from *Joh* i. 33) N [10]. 33. 71 [= Scr's
 g]. 86. 106 vulg lat-δ ff. 1,2 g_{1,2} l copt-wilk *æth* Ambr. (Δ has a space left.) rec
 (for *εις*) *επ'* (from ||), with APN rel lat-f g₁ : txt BD 13. 69. 124 lat-a (δ) l.

properly into the notion of John's baptism, which did not confer the Holy Spirit, ver.

8. 7.] *κύψας λῦσαι . . .*, the expression is common to Mk., Lk., and Jn. (i. 27). It amounts to the same as *bearing the shoes*—for he who did the last would necessarily be also employed in loosing and taking off the sandal. But the variety is itself indicative of the independence of Mt. and Mk. of one another. John used the two expressions at different times, and our witnesses have reported both. *κύψας* is added by Mk., who, as we shall find, is more minute in circumstantial detail than the other Evangelists. 8.] Mt. and Lk. add *και πυρι*.

9–11.] JESUS IS BAPTIZED BY HIM. Mt. iii. 13–17 : Lk. iii. 21, 22. ἀπὸ Νεζ. is contained here only. The words with which this account is introduced, express indefiniteness as to time. It was (Lk. iii. 21) *after all the people were bap-*

tized : see note there. The commencement of this Gospel has no marks of an eye-witness : it is the *compendium of generally current accounts*. 10.] *εὐθὺς*, or *-θύς*, is a favourite connecting word with Mk. St. Mark has here taken the oral account verbatim, and applied it to Jesus, '*He saw*,' &c.—and *αὐτόν* must mean *Himself* : otherwise we must understand δ' *ἰωάν.* before *εἶδεν*, and take *ἀναβ.* as *pendent*, which is very improbable.

The construction of the sentence is a remarkable testimony of the independence of Mk. and Mt. even when parts of the narrative agree verbatim. See note on Mt. iii. 16. σχιζ. Peculiar to Mk.; and more descriptive than *ἀνεψιχθησαν*, Mt. Lk. 11.] *σὺ εἰ*, Mk. Lk.; *οὗτός ἐσ*, Mt. — *ἐν ψ ἐδ.*, Mt.; *ἐν σοὶ ἐδ.*, Mk. and Lk. I mention these things to shew how extremely improbable it is that Mk. had either Mt. or Lk. before him. Such arbitrary alteration of documents

11.] *σὺ εἰ*, Mk. Lk.; *οὗτός ἐσ*, Mt. — *ἐν ψ ἐδ.*, Mt.; *ἐν σοὶ ἐδ.*, Mk. and Lk. I mention these things to shew how extremely improbable it is that Mk. had either Mt. or Lk. before him. Such arbitrary alteration of documents

¹ εὐδόκησα. ¹² καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ^k ἐκβάλλει εἰς τὴν ἔρημον. ¹³ καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα ¹ πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι ^m διακόνουν αὐτῷ.
¹⁴ Καὶ μετὰ τὸ ^a παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ ^o εὐαγγέλιον τοῦ ^o θεοῦ ¹⁵ λέγων ὅτι ^p πεπλήρωται ὁ ^p καιρὸς καὶ ^q ἡγγικεν ἡ ^r βασιλεία τοῦ ^r θεοῦ. ^s μετανοεῖτε καὶ ^s πιστεύετε ἐν τῷ

2 Pet. ii. 4. Ps. lxxvii. 3. constr., Ezech. xlv. 26 al. fr. o Rom. i. 1. xv. 16. 2 Cor. xi. 7. 1 Thes. ii. 2, 8, 9. 1 Pet. iv. 17 (Acts xx. 24. 1 Tim. i. 11) only. εὐ. τῆς βασιμ., Matt. iv. 23. ix. 35. xxiv. 14 only. p Luke xxi. 24. see Lam. iv. 18. q = 1 Mt. al. fr. Ezech. vii. 7, 12. r Matt. vi. 33 al. ch. iv. 11, 26, 30 and freq. in Mk., Luke, Acts & Paul. John iii. 3, 5. Rev. xii. 10. s Matt. iii. 2 reff. t w. b, John iii. 15 only. Ps. lxxvii. 32. Jer. xii. 6.

11. Matt. xviii. 5. 1 Cor. x. 5. 2 Cor. xii. 10. [3 Thes. ii. 12.] Heb. x. 38, from Heb. ii. 4. 2 Kings xxi. 20. Mal. ii. 17. k = Matt. ix. 35. John x. 4. 1 Mac. xii. 37. l = N. T. passim. m ch. xv. 41 al. fr. n = Acts viii. 8. xvi. 4.

11. om *εγενετο* DN¹ mt lat-ff₂. rec (for *σοι*) ω (*from* || *Mt*), with A rel lat-δ f
g₁, D-lat syr-marg copt-wilk arm-mss: txt BDLN 1. 33. 69 vulg lat-a c ff₂ g₂ l Syr
syr-txt copt-schw goth sēth arm-zoh. (P def.)
12. *εὐθεως* ADEK M-marg 1: txt BN rel. aft πνευμα ins το αγιον D.
εβαλλει bef αυτον DA 33. 69 latt.
13. rec ins *εκει* bef *εν τη ερημω* (*marg corrū for εν τ. ep. [as appears by εν τ. ep. being omēd by K &c] aftds admd with it into the text*), with Δ rel syrr arm: om ABD
LN 33 latt copt goth sēth Orig. om *εν τη ε. K* 1. 69. 124. 209 al Scr's e w¹ lat-a
arm. *τεσσαρακοντα* bef *ημερας* BLN 33 vulg lat-(e) ff₁ g₁ l syr-marg copt Orig
Eus. add *ε. τεσσαρεκ. νυκτας* L(M) 13. 33 al vulg lat-(e) ff₁ g₁ l syr-marg copt
sēth Orig Eus. ins *και bef πειραζομενος* D latt. om *οι* AM 33 al Scr's c d
env-y-z-150.
14. rec (for *και μερα*) *μετα δε* (|| *Mt*), with ALN rel vulg lat-ff₁ g₂ syrr goth sēth
arm Orig Eus: *sed postquam* lat-δ g₁, D-lat: txt BD (al?) lat-a (e) copt. om
τον AEFG¹HSUVΓ Eus-ed. om o AEFHKMUV²Γ Eus. rec aft *εναγγελιον*
ins *της βασιλειας* (*from Mt* iv. 23), with AD rel vulg lat-a f ff₁ g_{1,2} Syr syrr-ms sēth:
om BLN 1. 33. 69 mt lat-δ c ff₂ syrr-ed copt goth(Treg) arm Orig.
15. rec ins *και bef λεγων*, with BKLMD 1. 33. 69 vulg lat-a b &c syrr copt: om
AD rel lat-f ff₂ g₁ goth.—om *και λεγων* N (al?) mt lat-c Orig. *πεπληρωται οε*
καιρος D (al?) mt lat-a b c ff₂ g₁.

could never have been the practice of any one seriously intent on an important work.

12, 13.] TEMPTATION OF JESUS. Mt. iv. 1—11. Lk. iv. 1—13. 12, 13.] *εκβάλλει* = *ἀνάγω* Mt., = *ἀγω* Lk. It is a more forcible word than either of these to express the mighty and cogent impulse of the Spirit. *σατανᾶ* = *διαβ.* Mt. Lk.; see note, Mt. iv. 1. It seems to have been permitted to the evil one to tempt our Lord *during the whole of the 40 days*, and of this we have here, as in Lk., an implied assertion. The additional intensity of temptation at the *end* of that period, is expressed in Mt. by the tempter *coming to Him*—becoming visible and audible. Perhaps the *being with the beasts* may point to one form of temptation, viz. that of *terror*, which was practised on Him:—but of the *inward trials* who may speak? *οι ἄγγ.*, as *τῶν θηρ.* generic.

There is nothing here to contradict the fact spoken of in Mt. and Lk., as De W. maintains. Our Evangelist perhaps im-

plies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mk. constructed his narrative out of those of Mt. and Lk. (De W., Meyer) are also most keen in pointing out what they call irreconcilable differences between him and them. No apportionment of these details to the various successive parts of the temptation is given by our Evangelist. They are simply stated to have happened, compendiously.

14, 15.] JESUS BEGINS HIS MINISTRY. Mt. iv. 12—17. Lk. iv. 14, 15.

14, 15.] See notes on Mt. iv. 12. *παραδ.* seems to have been the usual and well-known term for the imprisonment of John.

τὸ εὐαγ. τ. θ. see reff., and note on ver. 1. *πρωλ. δ καιρ.* see Gal. iv. 4. "The end of the old covenant is at hand; . . . the Son is born, grown up, anointed (in his baptism), tempted, gone forth, the testimony of his witness is given, and now He witnesses himself; now begins that last speaking of God, *by His Son* (Heb

^a base only.
^b Mt. 1. 17
^c only.
^d Mt. bis.
^e Lake v. 2
^f only. Jer.
^g xvi. 16.
^h (c. 1000). John
ⁱ xxi. 8.
^j Mt. only.
^k 4 Kings vi.
^l 19.
^m = Matt. iv.
ⁿ 11 al. fr.
^o Mt. bis.
^p Lake v. 2, 4,
^q 6, 8. John
^r xxi. 6, 8, 11
^s bis only.
^t = Mt. (Lake
^u i. 7, 18. u. 30)
^v only.
^w Mt. Gal. vi.
^x 1 al. Euse iv.
^y 12, 18, 16.
^z John x. 12,
^{aa} 18 bis only.
^{ab} Exod. xli. 45. — ^{ac} mischos. Lake xv. 17, 19. ^{ad} e John xii. 19.

εὐαγγελίῃ. ¹⁶ καὶ παράγων παρὰ τὴν θάλασσαν τῆς
 Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σί-
 μωνος ἂμφιβάλλοντας ἐν τῇ θαλάσσῃ, ἦσαν γὰρ ἄλειες.
 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Ὁ Δεῦτε ὀπίσω μου καὶ
 ποιήσω ὑμᾶς γενέσθαι ἄλεις ἀνθρώπων. ¹⁸ καὶ εὐθέως
 ἄφέντες τὰ δίκτυα [αὐτῶν] ἠκολούθησαν αὐτῷ. ¹⁹ καὶ
 προβαῖς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ
 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
 καταρτίζοντας τὰ δίκτυα. ²⁰ καὶ εὐθὺς ἐκάλεσεν
 αὐτούς· καὶ ἄφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ
 πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

16. rec (for καὶ παραγων) περιπατων δε (from || Mt), with A rel (Syr) syr-txt: txt
 BDLN 33. 69 latt (syr-marg) copt goth arm. ins τον bef σιμωνα D 28. 69. 124. 346.
 rec (for σιμωνος) αυτου (from || Mt), with DGT 33 latt Syr aeth: αυτου του
 σιμωνος (combination of readings) E'FKSUV syr goth: txt BLMN lat-a copt arm, rou
 σ. AE²Δ 1. 69. rec (for ἀμφιβαλλ.) βαλλοντας (from || Mt), with E'MT 1 arm:
 txt A(-rec) BD H(Treg) N rel. rec adds ἀμφιβληστρον (from || Mt), with A rel
 lat-b ff₂ syr copt goth; -τρα vas, -τρα bef βαλλοντας 1 al Scr's a; τα δικτυα D 13.
 28. 69. 124 vulg lat-a c f ff₂ g_{1,2} l Syr arm: om BLN 33 aeth(appy). rec
 αλειες, with EN rel: αλειες D (L doubtful): txt AB¹Δ (so in ver 17, where N has
 -εις also).

18. for ευθεως, ευθης LN 33. rec aft δικτυα ins αυτων, with A rel lat-f g₁ syr
 goth aeth: om BCLN 13. 33. 69 vulg lat-f₂ g₂ copt arm.—for τα δικτυα, παντα D al
 lat-a b c ff₂. ηκολουθουν (for -θησαν) B.

19. rec aft προβας ins εκειθεν (from || Mt), with ACN rel vulg lat-c f ff₂ g_{1,2} syr
 goth aeth arm: aft ολιγον, 33: om BDL 1 lat-a b ff₂ g₁ Syr copt. om ολιγον N¹
 56. 57. 58 Thl. aft δικτυα ins αυτων (from || Mt) C'KMT 1 Syr syr-with-ast
 copt aeth.

20. rec ευθεως, with ACD rel: txt BLN 13. 33: om 124. 433 lat-b aeth: ins bef
 αφεντες Δ (69) lat-c ff₂ Syr arm. ηκολουθησαν αυτω (|| Mt) D (al P) latt copt-
 wilk aeth.

i. 1) which henceforth shall be proclaimed
 in all the world till the end comes." (Stier, R. J. i. 57.) καὶ πωρ.] These
 words are in Mk. only. They furnish us
 an interesting characteristic of the differ-
 ence between the preaching of John,
 which was that of repentance—and of
 our Lord, which was repentance and faith.
 It is not in Himself as the Saviour that
 this faith is yet preached: this He did not
 proclaim till much later in his ministry:
 but in the fulfilment of the time and ap-
 proach of the kingdom of God. ἐν
 is not instrumental (as Fritzsche), 'by
 means of the Gospel': but in the Gospel,
 which, in its completion, sets forth Jesus
 Christ as the object of faith. "The object
 of the faith is conceived as that on which
 the faith lays hold." Meyer.

16—20.] CALLING OF PETER, ANDREW,
 JAMES, AND JOHN. Mt. iv. 18—22. Al-
 most verbatim as Mat. The variations
 are curious: after Σίμωνα, Mk. omits τὸν

λεγ. Πίρρ. :—although the name was pro-
 phetically given by our Lord before this,
 in John i. 43, it perhaps was not actually
 given, till the twelve became a distinct
 body, see ch. iii. 16. Mt. has εἰς τὴν θ.,
 for our ἐν τ. θ., an inconceivable varia-
 tion, if one copied the other, as is also ἀμφι-
 βάλλ. for βάλλ. ἀμφιβληστρον. The
 παράγων παρὰ, and the ἀμφιβ. ἐν τ. θαλ.
 are noticed by Meyer as belonging to the
 graphic delineation which this Evangelist
 loves.

17.] γενέσθαι is here inserted
 before ἄλειες for minute accuracy.

19.] μετὰ Ζ. τ. παρ. abr. (Mt.) is omitted
 here, and Ζ. inserted below, where Mt.
 has simply τ. παρ. καὶ αὐτούς, these

also, as well as the former pair of brothers.
 It belongs only to ἐν τῷ πλοίῳ, not to the
 following clause.

20.] μετὰ τῶν μισθ.
 is inserted for particularity, and perhaps
 to soften the leaving their father alone.
 It gives us a view of the station of life of
 Zebedee and his sons; they were not poor

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. καὶ εὐθὺς ^d τοῖς
 σάββασιν ἐδίδασκεν ^e εἰς τὴν συναγωγὴν. 22 καὶ ἔξ-
 επλήσσοντο ^e ἐπὶ τῇ διδαχῇ αὐτοῦ, ἣν γὰρ διδάσκων
 αὐτοὺς ὡς ^b ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.
 23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ⁱ ἐν
 πνεύματι ⁱ ἀκαθάρτῳ, καὶ ⁱ ἀνέκραξεν 24 λέγων ^k Τί ἡμῖν
 καὶ σοὶ Ἰησοῦ Ναζαρηνέ; ἥλθες ἀπολεῖσαι ἡμᾶς; οἶδά σε
 τίς εἶ, ὁ ἅγιος τοῦ Ἰθεοῦ. 25 καὶ ^m ἐπετίμησεν αὐτῷ ὁ
 Ἰησοῦς λέγων ⁿ Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. 26 καὶ

[1] L. ch. vi. 42. Luke viii. 22. xiii. 18 only. Jdg. vii. 20.
 [1] John vi. 69 only. see Acts iii. 14. 1 John ii. 20.
 n Matt. xxi. 13 ref.

k [1] L. Matt. viii. 29. 2 Kings vi. 18 al.
 m Matt. xvi. 22. Jude 9. Zech. iii. 5.

21. εἰσπορευοντο D-gr 33. ευθυς LN 1. 33 Orig₁. ins εν bef τοις σαββα-
 σιν CG. rec εισελθων εἰς τὴν συναγωγὴν ἐδίδασκεν, with ABD rel
 latt syr goth æth arm: εἰδ. εισελθ. εἰς τ. συν. al: ελθων ε. τ. σ. εδ. al: εἰς τ. συν.
 αυτων εδιδασκ. Δ: εδιδασκ. (εν) τοις σαββ. εἰς τ. συν. C Syr copt: εδιδασκῃ εν τῇ
 συναγωγῇ (C) LN Orig₁. (The variations seem to show that the construction gave
 offence and was supplied by εισελθ. or ελθ.)—εἰδαξεν N¹. add αυτους D latt
 syr-with-ast goth æth arm.

23. om 2nd και D¹ lat-δ c e. aft γραμματεῖς ins αυτων (from Mt vii. 29) CM
 Δ 33 lat-c f g₂ syrr æth.

23. rec om ευθυς (as inappropriate), with ACD rel latt syrr goth æth arm: ins
 BLN 1. 33. 131. 209 copt Orig. εν τῇ συν. αυ. bef ην C (al?) Orig. om αυτων
 DL 72 lat-δ c e ff₂ g₁ copt-wilk. om 2nd εν N (appy). ανεκραξεν D.

24. rec ins εα bef τῇ (from || Luke. It is not correctly stated by Tischd^f that nearly
 the same MSS omit it in Lu, as here: e.g., B has it there), with ACN²⁵ rel syr goth
 arm Orig Eus₂: om BDN¹ latt Syr copt æth Aug. σῦ (confusion of vowels?)
 ABGA Scr's e ev-z: σοι CDN rel. ημας bef απολεσαι C Vict. for ουδα,
 οιδαν L Δ-gr N copt æth arm Iren-lat Orig Eus Cyr-jer Bas Chr Thdor-mops Cyr
 Tert Aug Paulin: txt ABCD rel latt syr goth.

25. om ο ιησ. D 142¹ lat-δ g₁. om λεγων A¹ (possibly) N¹. (λεγων φιμωθητι is
 written [prima manu?] over an erasure in A: λεγων is inserted in N by corr¹².)
 for εἰ, απ¹ HL 33 al Scr's c s v lat-f ff₂ g_{1,2} l Orig-lat Damasc. for αυτου, του
 ανθρωπου D 8-pe latt(not f). at end add πνευμα ακαθαρτον D (8-pe) gat mm
 lat-δ c e ff₂ g_{1,2} goth æth.

fishermen, but had hired servants. Mt.
 has ἡκολούθησ. αὐρ. Now may we not
 venture to say that both these accounts
 came from Peter originally? Matthew's
 an earlier one, taught (or given in writing
 perhaps) without any definite idea of
 making it part of a larger work; but this
 carefully corrected and rendered accu-
 rate, even to the omitting the name
 Peter, which though generally known,
 and therefore mentioned in the oral ac-
 count, was perhaps not yet formally given,
 and must be omitted in the historical.

21—23.] HEALING OF A DEMONIC IN
 THE SYNAGOGUE AT CAPERNAUM. Lk.
 iv. 31—37.

21.] Not immediately
 after the preceding. The calling of the
 Apostles, the Sermon on the Mount, the
 healing of the leper, and of the centurion's
 servant, precede the following miracle.

22.] A formula occurring entire at
 the end of the Sermon on the Mount, Mt.
 vii. 28, and the first clause of it,—and, in
 substance, the second also,—in the cor-
 responding place to this in Luke iv. 32.

23—25. εὐθ. εν τν.] The use of
 the prep. in this connexion is unusual:
 see ref. I think the best account of it
 is, that it falls under a large class of
 usages of εν, expressing the element in
 which the man lived and moved, as pos-
 sessed and interpenetrated by the evil
 spirit,—as in the common expressions εν
 κυριῳ, εν χριστῳ, cf. 2 Cor. xii. 2, and
 Acts xvii. 28. This account occurs in
 Lk. iv. 33—37, nearly verbatim: for the
 variations, see there. It is very important
 for our Lord's official life, as shewing that
 He rejected and forbade all testimony to
 his Person, except that which He came on

° σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν
 26 only. 2 Kings xxi. 8. Jer. iv. 19 only. 2 Kings xxi. 8. 1 Macc. vi. 8. q w. wrot. ch. ix. (14 v. r.) 16. Luke xxii. 28. Acts ix. 29. dat. cb. viii. 11 af. t r = ch. x. 26 red. s = Acts xix. 20. Rom. vii. 13. Eph. iv. 16. t | L. ch. ix. 25. Luke vii. 25. Gen. xlix. 25. 3. xxviii. 22. 1 Cor. iv. 17 only. Isa. xlii. 23. s | Mt. x. 33. Luke xii. 53 bis only. Ruth i. 14. x | Mt. only t.

° σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν
 φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. 27 καὶ ἱθαμβήθησαν
 ἅπαντες, ὥστε ἰσχυρῶς πρὸς ἑαυτοὺς λέγοντας τί
 ἐστὶν τοῦτο; διδασκὴ καὶ κατ' ἐξουσίαν καὶ τοῖς πνεύ-
 μασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
 28 καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην
 τὴν περίχωρον τῆς Γαλιλαίας. 29 Καὶ εὐθὺς ἐκ τῆς
 συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ
 Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ πενθερὰ
 Σίμωνος κατέκειτο πυρεσσοῦσα, καὶ εὐθὺς λέγουσιν

26. κ. ἐξηλθ. το πν. το ακ. σπαράξας αὐτον κ. κραξας φ. μ. ἐξηλθ. απ αὐτου D, simply lat-e ff₂. om το πνευμα B [al? 102 = B?]. rec (for φωνῆσαν) κραξαν (more usual word), with AC (D) rel: txt BL 33 Orig. for ἐξ, απ' (from || Luke) CDM Δ 83 latt Damasc: txt ABN rel goth arm Orig.

27. ἱθαμβήσαν D Orig. rec (for ἁπαντες) παντες (|| Luke), with ACD rel: txt BLUN 157. 433 Orig. om προς BN [al? 102 = B?]. rec (for εστω) αυτους, with BGLSN: txt ACD rel. λεγοντες (from || Luke) ACE¹MA² 33: txt BDN rel. rec (for διδασκη καὶ κατ' ἐξουσιαν) τις η διδασκη η καὶ κατ' ἐξουσιαν, with C rel (latt) syrr goth: τις η καὶ κατ' ἐξουσιαν διδ. οτι A: alii aliter: τις η διδασκη εκεινη η καὶ κατ' ἐξουσιαν οτι D, omg τι εστιν τουτο, as also do gat (and mm mt) lat-b c e ff_{1,2} g₂: txt BLN 1. 33. 131. 209 al. (Txt seems to have been original, and to have been variously conformed to || Luke.)

28. rec (for καὶ ἐξηλθ.) ἐξηλθ. δε, with A rel lat-f syr goth arm: txt BCDLMDN 83 evn-v-2-150 latt Syr copt aeth. om ευθυς N¹ 1. 28. 33. 59¹. 131 al Scr's e v lat-b c e ff₂ g₁ copt-wilk aeth arm: ins A B (see table) CD N^{2b} rel vulg lat-f ff₁ g₂ syrr copt-schw goth. rec om πανταχου (see || Luke), with ADN¹ rel vulg lat-c f ff_{1,2} g_{1,2} syrr goth arm: ins BC(L N^{2b}, -χη) 69 lat-b e copt. for της γαλιλαιας, της ιουδαίας N¹: του ιερδανου 28: εκεινην Scr's s¹.

29. rec ευθεως, with AC rel: om D (al?) lat-c e ff₂ g₁ Syr aeth: txt BLDN 1. 33. ἐξ. δε εκ τ. σ. ηλθεν D lat-(b c) e. εξελθων ηλθεν (from || Mt Lw) B(D) 1. 69 gat (with mm) lat-(b c e f ff₂ g₁) syr-ms-marg aeth arm Thl Euthym: egrediens ... venerunt mt (with tol) lat-f f₁ l Syr-ms: txt ACN rel vulg Syr syrr-txt copt goth.

30. κατεκ. δε η π. σιμ. D latt (exc f). rec ευθεως, with AC rel: om 1 (al?) lat-b c ff₂ g₁ Syr aeth: txt BDLN 33. 69.

earth to give. The demons knew Him, but were silenced. (See Mt. viii. 29; ch. v. 7.) It is of course utterly impossible to understand such a testimony as that of the sick person, still less of the fever or disease. Na¹.] We may observe that this epithet often occurs under strong contrast to His Majesty and glory; as here, and ch. xvi. 6, and Acts ii. 22-24; xxii. 8; and, we may add, Jn. xix. 19. ἡμᾶς, generic: "communem inter se causam habent daemonia," Bengel. σπαράξ.] having convulsed him, see reff. Luke adds, that he did not injure him at all. 27.] πρὸς ἑαυτούς is not, each man within himself, but amounts to πρὸς ἀλλήλους, see reff. Meyer well remarks, that the reason of the reflexive pronoun

being used, is probably to be found in the narrative representing what was said among themselves, not to Jesus and his disciples. We may either take καὶ κατ' ἐξουσίαν, 'new in respect of power,' as Meyer: or regard καὶ κατ' ἐξουσίαν as two separate predicates of διδασκῇ. The latter view is preferable as more borne out by the adverbial use of κατὰ with nouns signifying power in the reff. Render then a teaching now and powerful. 28.] This miracle which St. Mark and St. Luke relate first of all, is not stated by them to have been the first. Cf. John ii. 11.

29-34.] HEALING OF SIMON'S MOTHER-IN-LAW. Mt. viii. 14-17. Lk. iv. 38-41. The three accounts, perhaps

...δεχο-
αι απ-
ου H.
BCDE
FGKL
MSUV
A 1. 33.
60.

αὐτῷ περὶ αὐτῆς. ³¹ καὶ προσελθὼν ἤγειρεν αὐτὴν ^a κρατήσας τῆς χειρός, καὶ ἀφῆκεν αὐτὴν ὁ ^b πυρετὸς εὐθέως, καὶ ^c δικόνοι αὐτοῖς. ³² ὁψίας δὲ ^d γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς ^e κακῶς ἔχοντας καὶ τοὺς ^f δαιμονιζομένους, ³³ καὶ ἦν ὅλη ἡ πόλις ^g ἐπισυνηγμένη πρὸς τὴν θύραν. ³⁴ καὶ ^h ἰθεράπευσεν πολλοὺς ⁱ κακῶς ἔχοντας ^j ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ^k ἤφιεν λαλεῖν τὰ δαιμόνια ὅτι ᾔδεισαν αὐτόν. ³⁵ καὶ πρῶτ' ^l ἐννυχὰ λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ ^m προσνύχeto. ³⁶ καὶ ⁿ κατεδίωξαν αὐτὸν Σίμων καὶ οἱ ^o ἀδελφοί αὐτοῦ.

^a gen., ch. v. 41 f. (ix. 27.)
^b Heb. ix. 14.
^c vi. 18 only.
^d Gen. xix. 16.
^e = j (L. bbe).
^f John iv. 52.
^g Acts xxi. 8 only.
^h Dem. xxi. 23 only.
ⁱ Matt. iv. 11 only.
^j Mt. al. fr.
^k Mt. Mk. only.
^l exc. John vi. 16 (xx. 19).
^m Judith xli. 1.
ⁿ = ch. xv. 55 al. Exod. x. 13.
^o f. L. only.
^p Gen. xxvii. 11 al. 4000.
(but not =)
^q Exod. xv. 10 only.
^r 2 Chron. xx. 26.
^s 1 Tim. iii. 6 al. f.
^t Ps. civ. 14.
^u here only.
^v 8 Mac. v. 6.
^w j φ., ch. xi. 16 only. — Matt. i. abe., Matt. vi. 5 and 13.
^x Ps. xxi. 6.

³¹ κρατήσας τὴν χεῖρα κρατήσας ηγ. αυτην D lat-(b) f. rec aft χεῖρα ins αυτης (from || Mf), with AC rel latt: om B(D) LN lat-b. om ευθεως (|| Mt Lw) BCLM 1. 33. 131. 209 lat-c copt arm: ins aft και al: bef αφηκ. D vulg lat-c f ff, g, 1. Syr: bef δικη al: bef ο πυρ. lat-b: txt A rel syr goth aeth.

³² for οψ. γεν. οτε, cum autem (perhaps the origl txt, and οψ. γεν. insed from || Mf) lat-b. rec εδου, with ACN rel: εδυσεν BD. εφερσαν D. aft εχοντας ins νοσοις ποικιλαις (from || Luke) D lat-b c o ff, g, 1.

³³ om from και τ. δαιμονιζ. ver 32 as far as και δαιμ. ver 34 N¹. (insed on marg by corr^{2b}.) rec η πολ. ολ. επισ. ην, with A rel lat-c f (ff, g, 1.) syrr copt-wilk goth aeth arm: txt BCDL N-corr^{2b} 33 (ev-y) vulg lat-b e l copt-schw. (om ην UG.) aft θυραν ins αυτου D lat-c (ff, g, 1, appy).

³⁴ for ver, κ. ιθεραπευσεν αυτους κ. τους δαιμονια εχοντας εξεβ. αυτα απ αυτων κ. ουκ ηφιεν αυτα λαλ. οτι ηιδισαν αυτον. κ. ιθεραπευσεν πολ. κακ. εχ. ποικ. νοσοις κ. δαιμ. πολλα εξεβαλεν D, simply κ. ιθερ. το απ αυτων lat-ff, g, 1. τα δαιμονια bef λαλειν B [al? 102 = B?]: αυτα λαλειν D lat(not f). aft αυτον ins χριστον εναι (from || Luke) BL 1. 124. 131. 209 al ev-y al; τον χρ. εν. GM N-corr^{2b} 33 (appy). 69; ηδ. τον χρ. αυ. εν. C lat-ff, g, l: txt AD rel latt Syr goth Vict.

³⁵ rec εννυχον, with A rel Orig: txt BCDLN 1. 33. 131. 209 ev-y-150. om αναστας D-gr 226 lat-a c. om και απηλθεν B 28 2-pe al lat-b c o ff, g, 1. Syr copt-wilk. aft εις ins τον D. προσενυχeto orabat D.

³⁶ κατεδιωξεν BMU 28 al ev-y vulg lat-ff, g, 1. rec ins ο bef σιμων, with AC

from a common source (but see notes on Lk.), are all identical in substance, but very diverse in detail and words.

³¹] ἀφῆκεν αὐτήν, of the fever, is common to all, and δικόνοι αὐτοῖς, but no more. The same may be said of vv. 32—34:—the words καὶ ἦν δλ. ἡ πόλ. ἐπ. . . θύραν are added in our text, shewing the accurate detail of an eye-witness, as also does the minute specification of the house, and of the two accompanying, in ver. 29. Observe the distinction between the sick and the *dæmoniaks*: cf. ch. iii. 15. Observe also πολλοὺς, πολλά, in connexion with the statement that the sun had set. There was not time for *all*. Meyer, who notices this, says also that in some the conditions of healing may have been wanting. But we do not find this obstacle existing on other occasions: cf.

Matt. iv. 24; xii. 15; xiv. 14: Acts v. 16. On the not permitting the *dæmons* to speak, see note above, ver. 25. I should be disposed to ascribe the account to Peter. Simon, Andrew, James, and John occur together again, ch. xiii. 3.

³⁵—³⁶.] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES AND HEALS THROUGHOUT GALILEE. Lk. iv. 42, 43, where see note. Our Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work miracles, but to preach. ἐννυχᾶ, acc. plur. neut. of ἐννυχος, as in the sing. σήμερον, αὔριον, νύκτ, &c., a form not so used in the classics. We have however πάννυχᾶ, Soph. Ajax, 911.

ἐξῆλθ. from the house of Peter and Andrew, ver. 29. ³⁶. οἱ μετ' αὐτῶν.] Andrew, John, and

μετ' αὐτοῦ, ³⁷ καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε. ³⁸ καὶ λέγει αὐτοῖς ὁ Ἄγωμεν ὁ ἀλλαχοῦ εἰς τὰς ῥιχομένας ὁ κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ ἔξηλθον. ³⁹ καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

⁴⁰ Καὶ ἔρχεται πρὸς αὐτὸν ὁ λεπρὸς ὁ παρακαλῶν αὐτὸν [καὶ ὁ γονυπετῶν αὐτὸν] [καὶ] λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαι με ὁ καθαρίσαι. ⁴¹ ὁ δὲ Ἰησοῦς ὁ σπλαγχνισθεὶς, ὁ ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι. ⁴² καὶ εἰπόντος αὐτοῦ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ὁ ὁ λεπρῶν, καὶ ὁ ἐκαθερίσθη. ⁴³ καὶ

rel; o re K 1. 69. 124. 209 al Scr's d e p w; re D¹; rors D² (and lat): om BL 33. om oi B¹.

³⁷. rec ευροντες, omg 2nd και, with AC rel lat-a d f ff₂ g_{1,2} copt goth arm: aft 1st και ins ore and om 2nd και D-gr vulg syrr: txt BL lat-e copt-ms aeth. se bef ζητουσιν (for emphasis: see Wordsworth's note) A rel lat-a f goth Vict: txt BCDLΔ 1. 33 vulg lat-(b c) e ff_{1,2} g_{1,2} arm.

³⁸. rec om αλλαχου (as superfl., and not in || Luke), with AC³D rel latt syrr goth: ins BC¹L 33 copt (aeth arm). for εχομενας, ενγυς D: εχομενα B (see table). κωμας κ. εις τας πολεις D, simply latt Syr goth. ins και bef ε. C. rec (for εξηλθον) εξηλθυθα, with AD rel: εληλυθα Δ 28. 69. 124. 346 al (12 in Scr) latt Syr syr-marg goth arm: txt BCLN 33 syr.

³⁹. for ην, ηλθεν BLN copt aeth: txt ACD rel latt syrr goth arm. κηρυσσων. N¹. rec εν ταις συναγωγαίς, with E rel: txt ABCDKLΔ 1. 69.

⁴⁰. for παρακαλων, ερωτων D. om και γονυπειων αυτον (perhaps homoiotele: not in ed from || Mt Lu, the expression is different) BD G(Treg) Γ lat-a b c ff₂ g₁: ins bef παρακ. Syr: txt AC (L) rel vulg lat-e f ff₁ g₂ syr copt goth aeth (arm).—om αυτον L 1. 209 Scr's g arm. (The preceding αυτον is omd by 69 ev-y.) om και bef λεγ. BN 69¹ lat-e copt-mss: ins ACD rel. om αυτω DΓ am (with em fuld ing tol) arm. om οτι D 28 vulg lat-b ff₁ g₂ l Syr: for οτι, κυρις (|| Mt Lu) CL mm (with mt) lat-c e ff₂ g₁ copt aeth arm: ins κυρις bef οτι B: txt A 33. 69(sic) rel lat-a syr goth. θελεις D. for δυνασαι, δυνη B.

⁴¹. for ο δε ιησ. σπλ., και σπλ. B [al ? 102 = B ?] lat-e copt-wilk: και οργισθεις (και is from || Mt Lu) D lat-a ff₂: σπλ. δε ο ιησ. L: txt AC rel vulg lat-c f ff₂ g₂ l syr copt-ms goth. rec ηψατο bef αυτου (from || Mt Lu, to avoid ambiguity), with AC rel vulg lat-a e f (ff₂ g_{1,2}) goth arm: αυρ. ηψ. αυρ. D: txt BLN.

⁴². om ειποντος αυτου (|| Mt Lu) BDL 69 lat-a b c e ff₂ g₁ Syr copt: ins AC rel vulg lat-f g₂ syr goth aeth arm. rec ευθως, with ACD rel: txt BL 33. η λεπρα bef απ' αυτου AK Scr's a d e w syr: η λεπρα bef απηλθεν απ' αυτου (|| Mt) C copt goth: απηλθεν η λεπρα αυτου Δ 235 (al ?): txt BDL rel latt Syr copt-ms arm. [εκαθερισθη so AB²CGLΔ, but καθαρ. in ver 41.]

James, ibid. ³⁸. ἔξηλ. = ἀπεστάλην, Lk.: not 'undertook this journey': He had not yet begun any journey, and it cannot apply to ἔξηλθεν above, for that was not to any city, nor to preach. The word has its more solemn sense, as in reff. Jn., though of course not understood then by the hearers. To deny this, as Meyer, is certainly not safe. ³⁹. See on Mt. iv. 23: also on Luke iv. 44.

κρη. ε.ε] not for εν, but as ες τον δημον λιγειν, Thuc. v. 46, and similar expressions: see reff.

40—45.] CLEANSING OF A LEPER. Mt. viii. 2—4. Lk. v. 12—14. The account here is the fullest, and evidently an original one, from an eye-witness. St. Luke mentions (ver. 15) the spreading of the fame of Jesus, without assigning the cause as in our ver. 45. See note on Mt.

* ἐμβριμησάμενος αὐτῷ εὐθὺς * ἐξίβαλεν αὐτὸν ⁴⁴ καὶ * λέγει αὐτῷ ^b Ὁρα μὴδενὶ μὴδὲν εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δειξόν τῷ ἱερεῖ, καὶ * προσένεγκε περὶ τοῦ καθαρισμοῦ σου ^a ἃ * προσέταξεν Μωυσῆς, * εἰς * μαρτύριον αὐτοῖς. ^b ⁴⁵ ὁ δὲ ἐξελθὼν ἤρξατο * κηρύσσειν * πολλὰ καὶ * διαφημίζειν τὸν ^b λόγον, ὥστε μὴκέτι αὐτὸν δύνασθαι ¹ φανερώς εἰς πόλιν εἰσελθεῖν· ἀλλὰ ἔξω * ἐπ' ἐρήμοις τόποις ἦν, καὶ * ἤρχοντο πρὸς αὐτὸν ¹ πάντοθεν.

II. ¹ Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ ^m δι' ἡμερῶν ⁿ ἤκουσθη ὅτι ^o εἰς οἶκόν ^p ἐστίν, ² καὶ εὐθὺς ^q συνήχθη·

o — ch. v. 30 § L. f Matt. ix. 14 reff. g Matt. ix. 81. xxviii. 15 only f. xxi. 16. John xxi. 23. Exod. xviii. 19. i John vii. 10. Acts x. 3 only f. h — Matt. 20 §. John v. 2. i Luke xix. 48. Heb. ix. 4 only. Jer. xx. 9. Sir. ii. 7. 8aa. 23 only. m ch. xiv. 58 § Mt. Acts xxiv. 17. Gal. ii. 1. Dent. ix. 11. n psm., Matt. xxviii. 14. John ix. 22. Acts xi. 23. 1 Cor. v. 1. 2 Chron. xxvi. 16. o ch. i. 39. p pres., John i. 46 reff. q Matt. xxii. 24 al.

43. rec εὐθὺς, with AC rel: txt BDL 33.—εἰς β. αὐτον bef εὐθ. AK Scr's e w arm: om εὐθ. Syr æth.

44. om μὴδεν (see || Mt Lu) ADL 33. 69 latt Syr copt æth Vict Thl: ins BC rel syr goth arm. rec αλλ', with MΓ (SV 1. 33, e sil): txt ABCD rel. δεῖξον bef σεαυτον D latt. προσενεγκε (itacism ?) CL. for δ, καθως (|| Luke) C¹ æth: εαθ' δ 33.

45. om πολλά D latt. om 1st αὐτον D Scr's k: δύνασθαι bef αὐτον 75. 245. 292. εἰς πόλιν bef φανερώς CL 28. 33. 124 copt: εἰσελθεῖν bef εἰς πόλιν D vulg-ed Syr: txt AB rel am (with fuld) syr goth arm. rec αλλ', with B(Mai) L rel: txt ACDMA. rec (for ἐπ') εν (from || Luke), with ACD rel: txt BLΔ 28. 124. om ην B [al ?]: om ην και lat-b e. rec πανταχοθεν, with EGUVT: txt ABCD rel.

CHAP. II. 1. rec παλιν εἰσελθεῖν, with (no greek manuscript ?) vulg lat-b f f¹, 3 g¹, 12. D-lat: εἰσελθεῖν(ν) παλιν AC rel (most mss, appy) lat-e syr goth Thl: εἰσελθεν ο ιησ. παλιν FFG 236 Scr's f i s Syr: εἰσελθεῖ (only) S lat-e: txt BDL 33 lat-a copt æth arm.—rec bef ηε. ins και (to suit the corr'n above), with ACD rel vulg lat-b e g¹ syr goth: om BL 33 lat-a e f copt arm. (The difficulty of a nom for ηεουσθη has occasioned the corr'n to εἰσελθ. και.) εν οικω (correction) BDL 33 latt copt: txt AC rel lat-g¹.

41.] σπλαγχνισθεῖς gives the reason of ιεστίνας: Jesus being moved with compassion stretched out his hand and touched him. This is characteristic of St. Mark.

43.] ἐξίβαλεν need not necessarily imply that the healing was in a house (Meyer); it might have been in a city, as in Lk.

44.] σεαυτὸν, being prefixed to the verb, has an emphasis: trouble not thyself with talking to others, but go complete thine own case by getting thyself formally declared pure. 45.]

ἤρξατο, he lost no time in doing it. τὸν λόγον] not, 'what Jesus had said to him,' but the account, of his healing.

ἤρχοντο tells us more than ἤλθον would have done. Our Lord did not wish to put a stop to the multitudes seeking Him, but only to avoid that kind of concourse which would have beset Him in the towns: the seeking to Him for teach-

ing and healing still went on, and that from all parts.

CHAP. II. 1—12.] HEALING OF A PARALYTIC AT CAPERNAUM. Mt. ix. 2—8, where see notes. Lk. v. 17—26.—The three are evidently independent accounts; Mark's, as usual, the most precise in details; e. g. 'borne of four.' Luke's also bearing marks of an eye-witness (see ver. 19, end); Matthew's apparently at second hand. 1.] δι' ἡμερῶν, after an interval of some days: see reff. εἰς οἶκον,

in doors; as εἰς ἀγρόν, to the country, ch. xvi. 12: = εἰς τὸν οἶκον, εἰς τὸν ἀγρόν,—the practice of omitting the art. after a preposition being universal, and apparently regulated by no assignable rule. See examples in Middleton, ch. vi. § 1, which however in later Greek are by no means limited to the class of nouns there mentioned, but are found with nouns of all

σαν πολλοί, ὥστε μηκέτι ἡχωρεῖν μηδὲ τὰ πρὸς τὴν
 θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. ³ καὶ ἔρχονται
 φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσ-
 σάρων. ⁴ καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν
 ὄχλον ἡ ἀπιστήσασαν τὴν στέγην ὅπου ἦν, καὶ ἔξορύ-
 ξαντες χαλῶσιν τὸν κράβαττον ὅπου ὁ παραλυτικὸς
 κατέκειτο. ⁵ ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει
 τῷ παραλυτικῷ Τέκνον, ἀφένταί σου αἱ ἁμαρτίαι.
⁶ ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ
 διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν Τί οὗτος οὕτως
 λαλεῖ; βλασφημεῖ τίς δύναται ἀφέναι ἁμαρτίας εἰ
 μὴ ὁ εἰς ὁ θεός; ⁸ καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ

Ἡ καὶ
 εἰς...
 ABCDE
 GHKL
 MSUV
 ΓΑ 1. 33.
 69.

Ἡ καὶ
 εἰς...
 69.

2. om *εὐθ.* BL 33 vulg lat-b *g*₂ / Syr copt *æth arm Aug Bede.* for *αὐτοῖς τον,*
προς αυτοις D lat-b c ff.

3. rec *πρ. αυ. παραλυτικον* bef *φεροντες*, with AC³ rel goth *æth:* *πρ. αυρ. φερ. παρ.*
C'DG 1. 69. 124. 131. 209 latt syrr arm: txt BL³ 33 am lat-*g*₁ l.

4. for *προσεγγισαι, προσεγγεσθαι* BLN (33) vulg lat-f l Δ-lat syrr copt *æth:* txt ACD
 rel lat-a (b) c *eff*₂ *g*_{1,2} Syr goth arm. om *αυτω* DK¹ arm-mss. for *δια*
τον οχλον, απο του οχλου D vulg lat-b c &c. aft *ην* ins o *ιησους DA mt lat-a o*
&c Syr goth æth arm. om *εξορυσαντες D latt Syr æth.* rec (for 2nd *σπου*)
αφ ω (see *var read* || *Luke ver 25*), with AC rel lat-b c &c syrr copt goth *æth arm* (*αφ ο*
Γ αλ): *αφ ου 13. 33. 69:* txt BDLN lat-a *g*₁. for o π. *κατεκειτο, ην ο π. κατακει-*
μενος D lat-g₂.

5. for *ιδων δε, και ιδων* (from || *Mt Lu*) BCL 33. 69 lat-e copt *æth:* txt AD rel
 latt syrr goth arm. ins *θαρσει bef τεινον C.* αφιενται B 33 vulg lat-a c e *g*₁
 syrr goth: αφιενται Δ: αφιενται G 69: txt ACDN rel lat-b f. rec (for *σου αι*
αμαρτιας) *σοι αι αμ. σου* (from || *Luke*), with AC³ rel vulg lat-a c f D-lat syrr *æth*
 arm Orig-lat: *σοι αι αμ. C¹* am (with em fuld ing mt) lat-b *eff*_{1,2}: *σου αι αμ. σου M¹*
 al: txt BDGLA 1. 33. 69.

6. at end ins *λεγοντες D* (al ?) lat-a b &c (copt-mss) *æth.*

7. for *τι, οτι B Scr's p.* rec (for *λαλει; βλασφημει*) *λαλει βλασφημας* (from
 || *Luke*), with AC rel lat-e syrr copt goth *æth arm:* txt BDL latt copt-mss. ins
τας bef αμαρτιας D¹. om *εις D-gr.*

8. rec *εὐθεως*, with AC rel: txt BLN 33: om D 28. 64. 2-pe lat-a b c *ff*₂ *g*₁ Syr *æth*

classes of meaning. The *αἰς* combines motion with the construction,—"that he had gone home, and was there." 2.] In this verse we have again the peculiar minute depicting of Mark. Wordsw. believes "these minute notices . . . to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's gospel, he was only a copyist: and in order to shew that he did so because he knew from ocular testimony that St. Matthew's narrative was adequate and accurate." I mention this, to shew to what shifts the advocates of the theory of the "interdependence" of the Evangelists

are now reduced. μηκέτι . . . μηδέ] So that not even the parts towards the door (much less the house) would any longer hold them (they once sufficed to hold them). ἁλάλει, in the strict imperfect sense: He was speaking to them the word, when that which is about to be related happened. 3. 4.] It would appear that Jesus was speaking to the crowd from the upper story of the house, they being assembled in the court, or perhaps (but less probably) in the street. Those who bore the paralytic ascended the stairs which led direct from the street to the flat roof of the house, and let him down through the tiles (διὰ τῶν κεραμῶν, Luke).

^a πνεύματι αὐτοῦ ὅτι οὕτως [αὐτοῖς] ^b διαλογίζονται ^c ἐν ^d αὐτοῖς, λέγει αὐτοῖς Τί ταῦτα ^e διαλογίζεσθε ἐν ταῖς ^f καρδιαῖς ὑμῶν; ^g τί ἐστὶν ὁ εὐκοπώτερον, εἰπεῖν τῷ ^h παραλυτικῷ ἢ Ἀφίωνταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν ⁱ Ἐγείρου ἄρον τὸν ^j κράβαττόν σου καὶ περιπάτει; ^k 10 ἵνα ^l δὲ εἰδῇτε ὅτι ^m ἔξουσίαν ⁿ ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ^o ἀφίεναι ἐπὶ τῆς γῆς ἁμαρτίας, λέγει τῷ ^p παραλυτικῷ ^q 11 Σοὶ λέγω, ἐγείρε ἄρον τὸν ^r κράβαττόν σου καὶ ^s ὑπάγε εἰς τὸν οἶκόν σου. ^t 12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας ^u τὸν ^v κράβαττον ἐξῆλθεν ^w ἑναντίον πάντων ὥστε ^x ἐξίσ- ^y τασθαι πάντας καὶ ^z δοξάζειν τὸν θεὸν ὅτι ^{aa} οὕτως οὐδέ- ^{ab} ποτε εἶδαμεν.

^{ac} 13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ

arm. om αυτου D 258 lat-a b c e ff₂ copt-wilk. om ουτως B (al ?) lat-a b c e ff₂ g₁. rec om αυτοι (as superfluos), with BDGL 1 latt Syr copt æth arm : ins AC rel syr goth Thl. rec (for λεγει) ειπεν (from || Mt Lu), with ACD rel lat-a b c ff₂ g₁ : txt BL 33 vulg lat-a f g₂. om αυτους B lat-ff₂.

9. αφιενται B 28. 2-pe vulg lat-a c e f g₁ syrr goth : txt ACD rel lat-b. the 2 sayings are transposed in D lat-a. rec (for σου αι αμ.) σοι αι αμ., with ACDΓΔ (S, e sil) vulg lat-c Eus : σοι αι αμ. σου vs : txt B rel. rec εγειραι, with UD, εγειρε ACD 33(Treg) rel : txt BL. (Meyer contends that εγειρε is every where to be written, the active form not being understood, and altered to -pai or -pou. But -pai is hardly to be clearly reasoned about, on account of the iacism : and -pou is read neither in ver 11 nor in ||.) rec ins και bef αρον (from || Mt Lu), with AB rel am lat-a g₁ D-lat syr goth æth : om CDL 1. 33 vulg-ed(with fuld) lat-f l Syr copt arm. rec σου bef r. ep. (Mt, ver 6), with Δ 33 rel : txt ABCDKLM 1. 69 vulg lat-a f g₁ l Eus. for περιπατει, υπαγει DLD lat-a ff₂ g₂ goth(appy). add εις r. οικον σου D 33 lat-a ff₂ arm.

10. ιδητε (iacism ?) ACL. επι της γης bef αφιεναι (from || Mt Lu) CDHL MΔ 33 latt Syr copt goth arm : αμαρτίας bef επι της γης B 142. 157 æth : txt A rel syr.

11. rec εγειραι, with LUD : εγειρον K : txt ABCD rel. rec ins και bef αρον (|| Luke), with A rel lat-c g₂ D-lat syr (goth) æth : om BCDLΓ 33 vulg lat-a b e f ff_{1,2} g₁ l Syr copt arm Ephr Ath Ambr Aug.

12. rec ευθ. bef και, with AC³ rel syrr goth æth : ευθ. bef ηγερθη D evy-47-60 (vulg) lat-(a f) g₁ l copt-schw : txt BC'L N 33 copt-ms arm.—υθως ACD rel : txt BL. add αυτου HL 33 lat-c Syr copt æth. for εναντιον, ιμπροσθεν BL. rec

aft θεον ins λεγοντας (supplemy : cf var in D), with ACN rel : και λεγειν D : om B lat-b. rec ουδεποτε bef ουτως (for perspicuity ?), with AC rel vulg lat-a c f ff₂ syr : txt BDLN lat-(b) e arm. for ειδαμεν (rec -δο- : txt CD), φανη εν τω ισραηλ N¹.

13. om παλιν D-gr copt-ms Aug. om ο D¹.

See the extract from Dr. Robinson, describing the Jewish house, in note on Matt. xxvi. 69. 7. οὕτως οὕτως] the first word depreciates: the second exaggerates.

8.] The knowledge was immediate and supernatural, as is most carefully and precisely here signified.

11. σοὶ λ.] The stress is on σοί. The words are precisely those used, as so often in Mk.,—and denote the turning to the paralytic and addressing him. There may have been something in his state, which

required the emphatic address.

13 — 23.] THE CALLING OF LEVI. FEAST AT HIS HOUSE: QUESTION CONCERNING FASTING. Mt. ix. 9—17. Lk. v. 27—39. I have discussed the question of the identity of Matthew and Levi in the notes on Mt. The three accounts are in matter nearly identical, and in diction so minutely and unaccountably varied, as to declare here, as elsewhere, their independence of one another, except in having had some common source from which they

ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. ¹⁴ καὶ ABCD
FGHK
MSU
TA 1.
33. 69.
 παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ
 τὸ τέλωνιον, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ
 ἠνάστας ἠκολούθησεν αὐτῷ. ¹⁵ καὶ γίνεται ἐν τῷ
 κατακεῖσθαι αὐτόν ἐν τῇ οἰκίᾳ αὐτοῦ καὶ πολλοὶ
 τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
 μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.
¹⁶ καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν
 ἐσθίοντα μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς
 μαθηταῖς αὐτοῦ ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
 ἐσθίει καὶ πίνει. ¹⁷ καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ
 χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς
 ἔχοντες. οὐκ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτω-

14. for λειν, ιακωβον D 13. 69. 124 lat-a b c e ff_{1,2} g₁ mss-mentioned-by-Orig.
 15. rec (for γίνεται) εγενετο (from || Mt), with ACD rel: txt BL 33. om εν
 τω BL 33. 69: ins AC rel vulg lat-f ff₁ g_{1,2}—κατοκειμένων αυτων (|| Mt) D lat-a b c
 e ff₂. om 2nd και D 1. 28 al Scr's s latt Syr. ins ελθοντες bef συνανέκειντο
 (from || Mt) AC¹: om BC²D rel vss. aft 2nd πολλοι ins οι D latt. rec
 ηκολούθησαν, with ACD rel lat-a b c e f syrr: txt BLΔ vulg lat-ff₁ g_{1,2}
 16. for και οι φαρισαιοι, των φαρισαιων (see || Luke, where it is οι φαρις. και οι γρ.
 αυτων) BLΔ 33 lat-b copt-ms. ins και bef ιδοντες LΔ 33 copt æth: κ. ειδαν D
 lat-b (and κ. ελεγον below D). for αυτον εσθιοντα, οτι εσθιει (see note) B 33.
 2-pe lat-b d ff₂ Syr: οτι ησθιεν DLN vulg lat-c (ff₁ g₁) syrr æth: txt AC rel lat-a f
 goth.—μετα των αμαρτ. κ. τελ. (1st) bef εσθιοντα A. rec transp 1st τελ. and
 αμαρτ. (|| Mt), with ACL² rel vulg lat-f ff₂ syrr copt goth arm: txt (B)DL¹ 33 am
 lat-a b c ff₁ g₁ copt-ms æth.—ins των bef τελωνων B-corr D 33.—om αμ. κ. (|| Luke)
 69 syr-jer. ins και bef ελεγον D. rec ins τι bef οτι (to make it interrogative,
 as in || Mt Lu: see var in D. The τι cannot be omd from homæotel, as that would
 apply to the οτι only; nor is τι omd in any MSS in Lk ii. 49, Acts v. 4, 9, where τι
 ορι occurs), with AC rel: δια τι (|| Mt Lu) DN latt: txt BL 33. transp 2nd
 αμαρτ. and τελ. D lat-a æth: txt A B(see table) C rel vss.—aft 4th και ins των B
 D.—om κ. αμ. U. om και πινει (not expressed above, nor in || Mt) BD lat-a b c
 ff₂: ins ACLΔ rel vulg lat-c f syrr (copt) goth (æth) arm-mss. (G syr-jer arm-zoh
 have plur, as || Luke.) add ο διδασκαλος υμων (|| Mt) LΔ 69 vulg lat-f ff₁ g₁ l
 copt-ed æth Aug: ins bef εσθιει C (lat-c) æth.
 17. om αυτοις D 1. 209 lat-a b c ff₂ g₁. ins οτι bef ον BΔ. for ουκ, ου
 γαρ CL ev-y vulg lat-c f ff₂ g₂ copt-ed. rec at end adds εις μετανοιαν (from
 || Luke, whence it has also been insd in || Mt), with C rel lat-a c ff₁ g₁: om ABDKLΔ
 1¹ vulg lat-b e f ff₂ g₁ i l syrr copt goth æth arm Enthym Aug.

have more or less deflected. (These remarks do not apply to the diversity of the names Matthew and Levi, which must be accounted for on other grounds. See, as throughout the passage, the notes on Mt.)

13.] πάλιν, see ch. i. 16. On τὸν τοῦ Ἀλφαίου see notes, Matt. xiii. 55; and x. 1 ff.

15.] The entertainment was certainly in Levi's house, not as Meyer, al., in that of our Lord, which last is a pure fiction, and is not any where designated in the Gospel accounts. Certainly the καλίσαι, ver. 17, gives no countenance to the view. Our Lord, and those following Him as disciples, were

ordinarily entertained where He was invited, which will account for ἠκολούθησαν αὐτῷ:—and the change of subject in the two, αὐτόν and αὐτοῦ, is no uncommon thing: see a similar change in Lk. xix. 3, where to be consistent Meyer ought to understand οὗ τῇ ἡλ. μισ. ἦν of our Lord. To help out his interpretation he strangely enough makes καλίσαι ver. 17, mean 'to invite.' ἦσαν γὰρ . . . αὐτῷ, peculiar to Mk. 16.] ἰδόντες αὐτ. ἐσθ., having observed Him eating; but not to be literally pressed. The question was after the feast, at which, being in the house of a Publican, they were not present.

λους. ¹⁸ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι ^{i constr., see} ^{note.} νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ ^{k here 6 times.} ^{Matt. iv. 2} ^{ref.} μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων ἔνστη- ^{l Matt. vi. 2,} ^{22 (See).} ^{xiii. 57} ^{John iv. 45} ^{al. Ps.} ^{lxxxviii. 11.} ^{m Matt. viii. 12.} ^{Luke xx. 24,} ^{26 ref.} ουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ ἔνστη- ^{n | only t.} ^{Tobit vi. 12,} ^{16 only.} ^{o (= εφ' ὅσον} ^{Matt. i. 1.} ^{John v.} ^{i. Matt. xxv.} ^{il. v. 33. 29} ^{(See) Rev.} ^{xviii. 22} ^{only. Jer.} ^{vii. 24. xi.} ούν- ^{q here only. — εφ' ὅσον. χρ. Paul, Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. (see ch.} ^{ix. 21.) Josh. iv. 14.} ^{r | Mt. ref.} ^{s | only t. Gen. xii. 9. Exod. xii. 37.} ^{t | (L.} ^{bls) only. Isa. lii. 21 only.} ^{u | Mt. only. Isa. lxiv. 6. Jer. xlv. (xxxviii.) 11 only.} ^{v | Mt. only t.} ^{w here only t. ραβ. ἐπι, Job xvi. 16.} ούν- ^{18. rec (for οἱ φαρισαῖοι) οἱ τῶν φαρισαίων (to omit what follows), with L rel lat-a} ^{f, g, i Syr (syrmarg) sēth: txt ABCDKM 69 vulg lat-b o e f f, g, i syr-txt goth arm} ^{Aug.} ^{om ε. οι μ. τ. φ. Α.} ^{rec om 3rd μαθηται (|| Luke), with C² D rel} ^{vulg lat-(b) e f, g, i Syr syrmarg goth-arm: txt BC² L² N 33 lat-e syrmarg sēth.} ^{om last μαθηται B 127.}

19. om ο ἦσον. D 28 lat-b i. om ὅσον το νηστευειν (homotele) DU 1. 33 lat-a b ^{e f, g, i Syr sēth.} ^{rec μεθ' αὐτῶν bef εχουσι τῶν νυμφιον, with A rel lat-f f, g, i} ^{syr goth-arm: alii aliter: txt BCL lat-e goth-wilk.—rec μεθ' αὐτῶν, with} ^{AL rel: txt BC 124. 2-pe al.}

20. for ἀπαρθη, ἀρθη C 13. 28. 69. 124. 346 al. νηστευουσιν (for -ουσιν) ^{D¹-gr FU goth.} ^{rec εκειναις ταις ημεραις (|| Luke), with E rel latt goth: txt} ^{ABCDKLA 1. 33. 69 am lat-f, g, i l syrm goth sēth arm.}

21. rec ins kai bef ουδεις, with E rel sēth: ουδεις δε (|| Mt) DGM lat-a o (g) syrmarg: txt ABCKLSA 1. 33. 69 vulg lat-b e f i syrm goth arm Thl. αγνα- ^{φους EFGLA: txt ABCD rel.} ^{rec επιραπτει, with B² KMSUΓ 33: επισυναπτει} ^{D: txt AB¹ C rel.} ^{rec ματιω παλαιω (from || Mk ?), with A rel: txt BCDL} ^{33.} ^{rec (for απ' αυτου το πληρωμα) το πληρωμα αυτου, with C rel Syr sēth} ^{(arm): το πλ. αφ αυτου B: το πληρ. απ αυτου L N(omg to) 1. 131. 209. 435 goth:} ^{το πληρωμα, insag απο bef του παλαιου, D 13. 28. 69. 124 vulg lat-a b e f: txt AKA} ^{83 lat-l syr. (I adopt the reading of txt, with Meyer, and Tischd^f ed 2, as the least} ^{conformed to || Mt, from which come the απο του παλαιου of D &c, the αιρι το πληρ.}

18. καὶ ἦσαν κ.τ.λ.] Mk. here gives a notice for the information of his readers, as in ch. vii. 3, which places shew that his Gospel was not written for the use of Jews. It appears from this account, which is here the more circumstantial, that the Pharisees and disciples of John asked the question in the third person, as of others. In Mt. it is the disciples of John, and they join ἡμεῖς καὶ οἱ Φαρ. In Lk., it is the Pharisees and Scribes, and they ask as here. Mey. understands it, that the disciples of John and the Pharisees were at that particular time keeping a fast, and that this gave occasion to the question. The verb subst. with the part. may mean this, and Mk. himself apparently uses it so, ch. x. 32, and xiv. 4: but much more frequently it describes a practice or state, e. g. ἦν

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γὰρ ἔχων κτήματα πολλά, Mt. xix. 22,—οἱ δὲ εἰσονται ἐκ τ. οὐρ. πίπτοντες, ch. xiii. 25. See also ch. i. 6, 22, 39. I cannot think that the fact of their being at that time keeping a fast would be thus expressed: it certainly would be further specified.

19.] ὅσον . . . νηστευειν, this repetition, contained neither in Mt. nor Lk., is inconsistent with the design of an abridger; and sufficiently shews the primary authority of this report, as also the ἐν ἐκείνῃ τῇ ἡμ. ver. 20. St. Mark especially loves these solemn repetitions: cf. ch. ix. 42 ff. It is strange to see such a Commentator as De Wette calling the ἐν ἐκείνῃ τῇ ἡμ. a proof of carelessness. It is a touching way, as Mayer well observes, of expressing 'in that *atra dies*.'

21.] Render, the filling-up takes

Y

x = Mt.
y only t.
y constr., here
only.
|| Mt. John
v. 43. ix.
30 x. 19.
1 Cor. i.
10. xi. 18.
xii. 26 only t.
(-μῶ, 1st. ii.
31).
a = ch. vii 28.
John xviii.
11. Pa. cxix.
6 vat.
b here & i
(4 times) only.
Joab. ix. 4.
13.

c || Mt. revf. d constr., Matt. xviii. 13. Luke iii. 21. principally Luke and Acta. e ch. ix. 38 (w. 3rd, as also Deut. ii. 4). xi. 20. xv. 29. Mk. only, exc. Matt. xxvii. 30. Exod. ii. 6. f || Mt. revf. g || only. Gen. i. 29 bis. Lev. xi. 37 only. h ch. vi. 7 revf. i here only. see note. k || only. Ezra ix. 8. Isa. xviii. 7 only. l || ch. iv. 28 bis only. Deut. xxiv. 1 (xxiii. 26).

...εγε-
ντο P.
ABCD
GHK
MSU
ΓΔ 1. j
69.

* πλήρωμα τὸ καινὸν ὁ τοῦ παλαιοῦ, καὶ χεῖρον * σχίσμα γίνεται. 22 καὶ οὐδεὶς * βάλλει οἶνον νέον εἰς ἄσκούς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἄσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἄσκοι.

23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάβ-
βασιν διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο
ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν. 24 καὶ οἱ
Φαρισαῖοι ἔλεγον αὐτῷ Ἰδε τί ποιοῦσιν τοῖς σάββασιν

of B and C, and the τοῦ πλ. αὐτοῦ of C.)

χεῖρον D.

22. for μῆ, μῆγῃ (|| Mt Lk) CLM². rec ρησσει (see || Mt, from which rec goes on to borrow), with A rel em (with fuld ing) lat-c e ff₂ syr copt goth sēth arm: txt BCDL 33 vulg lat-b ff₁ g₁. rec aft οἶνος ins o νῖος (from || Mt), with AC² rel gat lat-e f syr goth sēth: om BC'DL 69 vulg lat-c ff_{1,2} g₁ i l Syr copt arm. rec (for ἀπολλυται) ιεχεται (from || Mt), with ACLN rel vulg lat-c f ff₁ g₁ syr goth sēth arm: om D lat-a b e ff₂ i: txt B copt. rec aft οἱ ασκοὶ ins ἀπολουνται (from || Luke), with ACDN rel latt syr goth sēth arm: om BL copt. rec further adds αλλα οἶνον νέον εἰς ασκούς καινούς βλητέον (from || Luke), with AC rel vulg lat-e e f g₁ vs, also (omg βλητέον) BN: om D lat-a b ff₂ i.

23. aft ἐγένετο ins παλιν D (13?) vulg lat-a ff_{1,2} g_{1,2} i l: pref, (13?) 69. 124. διαπορεύεσθαι (from || Luke) BCD latt arm: πορεύεσθαι (from || Mt) 13. 69. 124: txt A rel. om εν (|| Mt) CLΔ 1. 13. 131 al. αυτον (εν) τοις σαββασιν bef verb BDA latt: (εν) τοις σαββασιν bef verb CL 33: αυτον bef verb U 69. 124: txt A rel (Syr) syr copt goth (sēth).—δια των σποριμων bef εν τοις σαββασιν K 265 Ser's w. rec ηρξαντο bef οἱ μαθηται αυτου, with A rel syr goth: txt BCDL 33. 69 latt copt sēth arm.—om αυτου D-gr 435 lat-ff₂ arm. for οδον ποιουν, οδοποιουν BGH: om (|| Mt) D lat-b c e ff₂ g₁ i: οδοιπορουντες 13. 69. 124. 346: txt AC rel.—for τιλλοντες, τιλλειν D 346.

24. for και οἱ, οἱ δε (|| Mt) D latt. om αυτω D lat-e i. aft ποιουνσιν ins οἱ μαθηται σου (see || Mt) DM 1. 13. 28. 69. 124. 131. 346 al gat lat-a b (c) f ff_{1,2} (g_{1,2}) i l syr-jer goth sēth Jer: om ABC rel vulg lat-e syrr copt arm (Treg).

away from it, the new from the old, and a worse rent takes place. See note on || Mt. The addition here of τὸ καινόν confirms the view taken of the parable there.

23—28.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Mt. xii. 1—8. Lk. vi. 1—5. The same may be said of the three accounts as in the last case, with continually fresh evidence of their entire independence of one another.

23. παραπ. . . . διὰ] He passed by, or journeyed (so our Evangelist uses the word, see ref.) through, &c.

ὁδὸν ποιῶν τ(λ). is matter of detail and minute depiction. The interpretation of this narrative given by Meyer, which I still believe to be an entirely mistaken one, I cannot pass over so slightly as I did in my first edition. He urges the strict classical sense of ὁδὸν ποιῶν, 'to make a way,' *viam munit*, or *sternere*, and insists on the sense conveyed by our

narrative being, as distinguished from those in || Mt., Lk., that the disciples made a way for themselves through the wheat field by plucking the ears of corn, further maintaining, that there is no allusion here to their having eaten the grains of wheat, as in || Mt., Lk. But (1) the foundation on which all this is built is insecure. For ὁδὸν ποιῶν in the LXX does undoubtedly mean 'to make one's journey,' representing the Heb. הָיָה נֶפֶשׁ, in Judg. xvii. 8 (examples are also quoted in the lex. from Xenophon [the roman-cer]'s Ephesiaca and from Polyænus). And (2) as to no allusion being made to their having eaten the corn, how otherwise could the χρεῖαν ἔχειν have been common to the disciples and to David? Could it be said that any necessity compelled them to clear the path by pulling up the overhanging stalks of corn? How otherwise could the remarkable addition in our narrative, ver. 27, at all bear upon the case?

ὁ οὐκ ἔξιστιν. ²⁵ καὶ ^m αὐτὸς ἔλεγεν αὐτοῖς Οὐδέποτε ^{m ch. vi. 48.}
 ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε ⁿ χρεῖαν ⁿ ἔσχεν καὶ ^{viii. 20.}
 ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; ²⁶ [πῶς] εἰσῆλθεν εἰς ^{n sbe. Acts II.}
 τὸν οἶκον τοῦ θεοῦ ^{48. iv. 28.} ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ^{Ep. iv. 28.}
 ἄρτους τῆς ^p προθέσεως ἔφαγεν, οὓς οὐκ ἔξιστιν φαγεῖν ^{1 John III. 17.}
 εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;
²⁷ καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον

rec ins εν bef τοις σαββασι, with L rel: om ABCDEKMA 1. 69 latt.

aft εξιστιν

add αυτοις D lat-a b c ff₂ g₁.

²⁵. om αὐτος (|| *Mt*) BCL 33. 69 vulg lat-b f ff₂ g₁ i l copt; αποκριθεις D lat-a:

om A rel lat-c e syr.

for ελεγεν, λεγε CL 33. 69 vulg lat-b f g₁ copt; ειπεν D

lat-a c e ff₂ Syr: txt AB rel syr copt-ms.

aft αυτον ins οντες (|| *Luke*) D; ησαν

Δ latt.

²⁶. om πως (possibly inad from || *Mt*, where there is no verb) BD: ins AC rel.

[B has not ηλθεν as Btly; see table.]

om του bef θεου C¹.

om επι

αβιαθαρ αρχιερωσ (perhaps to conform to || *Mt Lu*, perhaps owing to the difficulty)

D 271 lat-a b c ff₂ i: transposed in Scr's c.

rec ins του bef αρχιερωσ (οσιν

απειρωσ D lat-f goth. προσθεσιωσ D. εδωκεν τοις μετ' αυτου οσιν ους

ουκ εξιστιν φαγειν μη τοις ιερεισιν D lat-a b (c) e g₁ i arm.

for τοις ιερεισιν,

τοις ιερεις (|| *Luke*) BN: τοις ιερεις L: txt ACD rel.

aft ιερ. ins μονοις (|| *Mt*)

Δ 33 lat-b c e ff₂ g₁ l copt-wilk goth æth arm: pref, 13. 69. 124.

²⁷. for και ελεγεν αυτοις, λεγω δε υμιν D lat-a b c e ff₂ g₁ i.

om το σαββ. δια

Fritzsch's rendering, 'coeperunt viam expremere spicas evellendo,' which he explains, 'to mark the way by plucking ears, and strewing them in it,' it still worse. The classical sense of ὀδὸν ποιεῖν must evidently not be pressed: it here = ὀδὸν ποιεῖσθαι.

²⁵. αὐτός; Himself, taking up the cause of his disciples and not leaving their defence to themselves.

²⁶. ἐπὶ Ἀβ. ἀρχ. during the high-priesthood of Abiathar. But in 1 Sam. xxi., from which this account is taken, *Ahimelech*, not *Abiathar*, is the high-priest.

There is however considerable confusion in the names about this part of the history: *Ahimelech himself is called Abiah*, 1 Sam. xiv. 3; and whereas (1 Sam. xxii. 20) *Ahimelech has a son Abiathar*, in 2 Sam. viii. 17, *Ahimelech is the son of Abiathar*, and in 1 Chron. xviii. 16, *Ahimelech*. Amidst this variation, we can hardly undertake to explain the difficulty in the text. The insertion of the art. before ἀρχ. has been apparently done to give the words the sense 'In the time of Abiathar the High-priest,' so that the difficulty might be avoided by understanding the event to have happened in the time of (but not necessarily during the high-priesthood of) Abiathar (who was afterwards) the High-priest. But supposing the reading to be so, what author would in an ordinary narrative think of designating an event thus? Who for instance would speak of

the defeat of the Philistines at Ephesdammim, where Goliath fell, as happening ἐπὶ Δαυεὶδ τοῦ βασιλέως? Who would ever understand ἐπὶ Ἐλισσαίου τοῦ προφήτου, 'in the time of Elisha the prophet,' as importing, in matter of fact, any other period than that of the prophetic course of Elisha? (The ἐγγίννησις Δαυεὶδ τὸν βασιλῆα of Matt. i. 6 is not a case in point.) Yet this is the way in which the difficulties of the Gospels have been attempted to be healed over. (See Middleton on the article, in loc.) With the restoration of the true reading, even this resource fails. [I am sorry to see that Dr. Wordsw. writes, "ἐπὶ Ἀβιάθαρ ἀρχιερέως intimates indeed that it was in the days of Abiathar, but it rather suggests that he was not the High-priest then:" comparing ἐπὶ ἀρχιερέως Ἀννα, Luke iii. 2. But surely Dr. W. must know, that such a rendering is ungrammatical: that ἀρχιερέως without the article must be simply predicatory, whether it precedes or follows the proper name; "when Abiathar was High-priest,"—and cannot be titular. The expression in 1 Macc. xiii. 42, which he quotes as similar, is not a case in point, as any reader may judge: ἐπὶ Σίμωνος ἀρχιερέως μεγάλου κ. στρατηγοῦ καὶ ἡγουμένου τῶν Ἰουδαίων: the epithet μεγάλου makes all the difference.] ²⁷. τὸ σάβ. . . . διὰ τὸ σ. is peculiar to Mk. and highly important. The Sabbath was

⁵ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. ⁶ καὶ ἐξεληθόντες οἱ Φαρι- [Mt. ref. here only, (see p. 100), ch. xv. 1.]
 σαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν ^h συμβούλιον ^h εἶδιδον
 κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

⁷ Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ⁱ ἀνεχώρησεν [Mt. 14. 14, 14 ref.]
 πρὸς τὴν θάλασσαν, καὶ πολὺ ^h πλῆθος ἀπὸ τῆς Γαλιλαίας [Mk. here only, — Luke i. 10. ii. 13. John v. 3 al. Dent. xxi. 6. 2 Chron. xlii. 6.]
 ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας ⁸ καὶ ἀπὸ Ἱεροσολύ-
 μων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ
 [οἱ] περὶ Τύρον καὶ Σιδῶνα, ^k πλῆθος πολὺ, ἀκούοντες [pres., John i. 40 ref.]
 ὅσα ⁱ ποιεῖ, ἦλθον πρὸς αὐτόν. ⁹ καὶ ^m εἶπεν τοῖς μαθη- [w. i. 10. Matt. iv. 8. (ch. iv. 26 v. r.) John vi. 22, 23, 24. xxi. 8 only t.]
 ταῖς αὐτοῦ ἵνα ^p πλοιάριον ^o προσκαρτερῇ αὐτῷ διὰ τὸν
 ὄχλον, ἵνα μὴ ^p θλίβωσιν αὐτόν. ¹⁰ πολλοὺς γὰρ ἐθε-

o = Acts viii. 13. x. 71. Susan. 6. (Acts i. 14. Col. iv. 2 al. Num. xlii. 21 only.)
 only t. (Matt. vii. 14. 2 Cor. i. 6 al. Ps. cxviii. 157.)

with ACDP 1(sic) rel: om BEMSUVI. (def 33.) rec αποκτερισταθη, with D
 G(Tisch) 1: . π . καταστη C: txt ABP rel. aft αυτον ins ευθως D lat-f₂ g_{1,2} i.
 rec at end adds υγιεις ως η αλλη (from || Mf), with C¹L rel; ως η αλλη
 131 lat-a b c g₂, syr-jer copt-ms: om ABC¹DKPΔ 1. 83 vulg lat-e f f₂ g₁ i syrj copt
 goth æth arm Chrysol Bede.

6. for και εξελθοντες, εξ. δε D vulg lat-b c f f₂ g_{1,2} rec ευθως, with AP rel: txt
 BCD 33.—om DL mt lat-b c f f₂ g_{1,2} i æth. rec (for ειδιδουν) εποιουν, with AP rel
 vulg lat-b c &c copt-wilk goth arm: εποιουσαν CA Thl: ποιουντες D-gr, exierunt fa-
 ciunt lat-a (the variations tend to show that εποιουν, see ch xv. 1, was substituted for
 the unusual ειδιδουν): txt BL 69 (syrj?) copt-schw.

7. for και ο, ο δε D lat(not am g₂). rec ανεχωρησε bef μετα των μαθητων
 αυτον, with AP rel lat-b c e f syr goth: txt BCDLΔ 1. 33. 69 vulg lat-a f₂ g_{1,2} i Syr
 copt arm. for προς, εις DHP 131. 209 al Scr's s evn-y-z Thl: παρα 13. 69. 124:
 txt ABC rel. for πλθος, οχλος D vulg lat-a. rec ηκολουθησαν, with C rel
 lat-f₂ copt-schw goth (æth arm, appy): om D 28. 124 lat-a b c e f f₂ i: txt ABGK¹L
 MPS 1. 131. 209 al vulg lat-f g_{1,2} Vict Thl. rec aft ηκολουθ. adds αυτω, with
 AP rel vulg lat-f f₂ g₂ syrj goth æth arm: αυτον Δ: om BCDL 124 lat-a b c e f f₂ i
 copt. και απο τ. ιουδαιας bef ηκολουθ. CA 238 vulg lat-f g_{1,2} i copt-ms.
 om 2nd απο D 124 latt copt-wilk.

8. om 2nd απο D-gr 237. 252. 259. 433 Scr's a copt-wilk. ins οi bef πραν D-gr
 lat-f. om οi bef περι (to conform to the other clauses?) BCLΔ lat-b c e f f₂ g₂ i
 D-lat Syr æth: ins ADP rel vulg lat-a g₁ syr copt goth arm. ins οi περι bef
 σιδωνα D-gr. rec ακουσαντες, with ACDP rel syrj arm Vict: txt BA 1. 69 vulg
 lat-b c e f D-lat copt goth æth. for οσα, a CD 28 6-pe vulg lat-a g₁ i copt: txt

ABP rel lat-b c e f syrj goth æth arm. rec εποιει, with ACDPN rel: txt
 BL. ηλθαν D: ηλθεν U.

9. πλοιαρια B. at end add πολλοι D lat-a i; οi οχλοι 13. 28. 69. 124 (lat-f₂).

6. Ἡρωδιανῶν] See notes on Mt. xvi. 6, and xxii. 16. Why the Pharisees and Herodians should now combine, is not apparent. There must have been some reason of which we are not aware, which united these opposite sects in enmity against our Lord. συμβ. εἶδιδον, as also εἰποῦν, ch. xv. 1, is an expression peculiar to Mark.

7—12.] A GENERAL SUMMARY OF OUR LORD'S HEALING AND CASTING OUT DEVILS BY THE SEA OF GALILEE. Peculiar

in this shape to Mk.; but probably answering to Mt. xii. 15—21. Lk. vi. 17—19.

The description of the multitudes, and places whence they came, sets before us, more graphically than any where else in the Gospels, the composition of the audiences to which the Lord spoke, and whom He healed. The repetition of πλῆθος πολὺ (ver. 8) is the report of one who saw the numbers from Tyre and Sidon coming and going.

9.] Meyer explains the construction εἶπεν ἵνα, by that which was

q = here only. ^{see Luke xv.} ^{29. Gen. xiv.} ^{14.} ^{1 = ch. v. 29.} ^{24. Luke vii.} ^{21. (Acts xxi.)} ^{24. Heb. xi.} ^{26) only. Pa.} ^{xxxi. 10.} ^{2 Macc. ix.} ^{11.} ^{1 Matt. x. 1} ^{ref.} ^{t w. ind., see} ^{note. Exod.} ^{xvii. 11.} ^{u plur., Matt.} ^{vi. 28 ref.} ^{v Matt. vii. 25.} ^{ch. v. 28.} ^{vii. 28. Luke} ^{v. 6. vii. 28.} ^{47. Acts} ^{xvi. 29 only. Pa. xciv. 6.} ^{w see Matt. iv. 5 note.} ^{x Matt. ix. 14 ref.} ^{y | Mt. ref.} ^{1 = ch. vi. 14 al. fr.} ^{a | Mt. only.} ^{b Matt. v. 1 ref.} ^{c = Matt. xiv. 26 ref.} ^{d = Acts} ^{H. 26. Rev. i. 6. see Heb. iii. 2 and note.} ^{1 Kings xii. 6.} ^{e ch. ii. 10. Matt. vii. 29 ref.} ^{f = here bis only.} ^{4 Kings xlii. 17.}

ράπευσεν, ὥστε ¹ ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἀψωνται ὅσοι ^{ABCDE}
εἶχον ^{FGHIK} 'μάστιγας' ¹¹ καὶ τὰ ¹ πνεύματα τὰ ¹ ἀκάθαρτα, ^{MPSTU}
¹ ὅταν αὐτὸν ¹ ἰθεώρουν, ¹ προσέπιπτον αὐτῷ καὶ ἔκραζον ^{1. 33. 38.}
λέγοντα ὅτι σὺ εἶ ὁ ¹ υἱὸς τοῦ ¹ θεοῦ, ¹² καὶ ¹ πολλὰ
¹ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν ¹ φανερόν ¹ ποιῶσιν.
¹³ καὶ ¹ ἀναβαίνει εἰς ¹ τὸ ὕψος, καὶ προσκαλεῖται οὗς
ἤθελεν αὐτός, καὶ ¹ ἀπῆλθον πρὸς αὐτόν. ¹⁴ καὶ ¹ ἐποίη-
σεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ
αὐτοὺς κηρύσσειν ¹⁵ καὶ ¹ ἔχουν ¹ ἐξουσίαν ἐκβάλλειν τὰ
δαιμόνια. ¹⁶ καὶ ¹ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον.

10. *θεραπευεν* (for *-σεν*) K Scr's e w latt Syr.
ins καὶ bef σοσι A 28 lat-f Syr copt goth.

ins εν bef αυτω D latt.

11. om *τα* (twice) D 13. 69. 124. aft *σαν* *ins* ουν D-gr. rec *εθεωρει*
(grammatical corr), with AP rel (-ρη FH): txt BCDGLA 33. 69. rec *προσ-*
επιπτεν, with EHSUV: txt A B(-πταν) CD rel Thl. (P def.) rec *εκραζε*, with
EHMSUV: txt ABCD rel Thl. (P def.) for *λεγοντα*, *λεγοντες* DKN 62: ¹
txt ABC rel. om ori. D latt(exc f) Syr copt æth. *ins* o *χριστος* bef o
υιος CMPN syr-w-ast; o *θεος* (omg follg o but retaining *υιος* τ. *θεου*) 69: om ABD
rel yms.

12. *φανερων* bef αυτον AP rel Vict Thl: txt BCDA 1. 33. 69. rec *ποιήσωσιν*
(from Mt xii. 16? D² reads ποιωσιν there as here), with ABCP rel: txt DKL 13. 69.
124 al. at end add *ουι ηδισαν τον χριστον αυτον ιναι* (*from Luke iv. 41*) C
lat-a; *quoniam sciebat eum lat-b (f₂) g_{1,2}*
13. for *αναβαινει*, *ανιστη* P 1. *απηλθεν* A¹L: *ηλθον* D, *venerunt* latt Syr
æth Aug.

14. aft *δωδεκα* *ins* ους καὶ αποστολους ωνομασιν (*from* || *Luke*) B C¹(appy) Δ 69
syr-marg copt æth: om AC²DP rel latt syrr goth arm. *ins* ωσιν bef *δωδεκα* D
vulg lat-a c i l Aug: *ins* ωσ. μ. αυ. bef *δωδ.* Δ. om 2nd *ins* B ev-48. aft
επηρυσσιν *ins* το ευαγγελιον D am(with mt) lat-a b e f f_{1,2} g₁ i: in both places lat-a
e. (at end of ver 15 lat c g₂.)

15. for *εχουν*, *εδωκεν αυτοις* D vulg lat-b c f f₂ g₁ l æth. rec aft *εξουσιαν* *ins*
θεραπευεν τας νοσους καὶ (see Mt x. 1, Lk ix. 1, and cf ch vi. 7), with AC²D P(appy)
rel latt syrr goth (æth) arm: om B C¹(appy) LΔN copt.

16. at beg *ins* καὶ ἐποίησεν τοὺς δώδεκα B C¹(appy) ΔN æth-ms; *πρωτον*
σιμωνα (*from Mt x. 2*) 13. 69. 124. 846: om AC²DP rel latt syrr copt goth æth-ed
arm. rec τω σιμωνι bef ονομα, with A D(omg τω) P rel vulg lat-a b &c syrr
goth: om ονομα 38. 157: txt BCLΔ evy-36-49 lat-c e copt Vict.

amid being regarded as the purpose of its being said. 10.] Lk. vi. 19. 11.] *δραν* . . . *θεωρουν*: see ref. The indic. is sometimes found with *δραν* in the N. T., see Rev. iv. 9, but generally amidst variety of readings. Mt. x. 19: Mk. xi. 25: Lk. xiii. 28: Rom. ii. 14. Meyer thus accounts for it—that in later Greek the *δρ* became completely attached to the *θε*, and the *whenever* was treated as merely an expression of time—so that in German it would not be 'wenn sie Jhn ergend sahen,'

but 'wenn irgend sie Jhn sahen.' The unclean spirits are here spoken of in the person of those possessed by them, and the two fused together: for as it was impossible that *any but the spirits* could have *known* that He was the Son of God, so it was the material body of the possessed which fell down before Him, and *their* voice which uttered the cry: see note on Mt. viii. 32. The notion of the semi-rationalists, that the sick *identified themselves* with the demons (Meyer) is at once refuted by the

17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστὶν υἱοὶ βροντῆς. 18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Μαθθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν καναναῖον, 19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

...τον
...P.
ABCDE
FGHKL
MSUV
GA 1.
33. 69.

h 1 Mt. ref.
i — ch. ii. 2.
Eph. v. 2.
k — bore only
(see ch. v. 26.
John xviii. 7).
l Maco. ii. 16.
17. xiii. 26.
Matt. xxi. 46
ref.

20 Καὶ ἔρχονται εἰς οἶκον, καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξηλθον κρατῆσαι

17. τον bef ιακωβον D. ins τον bef ιωαννην D. for τ. ιακ., αυτου G 28. 69 al lat-g_{1,2}: αυτου ιακ. AF Scr's c e: om του CKSA 1. 13. 131 al Scr's d f g o v: txt BDP rel. for ονοματα, ονομα B D-gr 225 Syr.

18. for θαδδαιον, λεββαιον D lat-a b ff₁ i: mss mentd by Orig had λεβης τελωνης here or ii. 14. (τελωνην is added aft μαθθαιον [from || Mt] in 13. 61. 69. 124 syr-marg arm.) rec (for καναναιον) κανανιτην, with A rel syr goth arm: txt BCD LΔ 33 latt Syr copt æth.

19. ιουδας D lat-b c. rec ισκαριωτην, with A rel vulg syr copt goth: σκαριωθ D lat-b ff_{1,2} g_{1,2} l, scariotha lat-c Syr: txt BCLAN 33 tol.

20. εισιρχονται D; introivit lat-s ff₁ i. rec om o bef οχλος, with CL¹ rel: ins ABD L(as corr'd by origl scribe) Δ. rec μητε, with C D(sic ed) rel: txt ABKLUA 33. for αρτον, απρους D-gr.

universal agreement of the testimony given on such occasions, that Jesus was the Son of God.

12—19.] THE APPOINTMENT OF THE TWELVE, AND ITS PURPOSES. Mt. x. 1—4. Lk. vi. 12—16. See Lk., where we learn that He went up overnight to pray, and called his disciples to Him when it was day,—and notes on Mt. On τὸ ἔπος see Mt. v. 1. 14.] ἐποίησεν, nominated,—set apart: see reff. We have here the most distinct intimation of any, of the reason of this appointment.

16.] καὶ ἐπ. . . . for Σίμωνα, ὃ ἐπ. . . . On the list of the Apostles, see note at Mt. x. 2. The name, according to Mk., seems to be now first given. This, at all events, does not look like the testimony of Peter: but perhaps the words are not to be so accurately pressed. 17.] Βοανηργές = שֶׁבַע — Sheva being expressed by oa in Aramaic (Meyer, from Lightf.),—perhaps on account of their vehement and zealous disposition, of which we see marks Lk. ix. 54: Mk. ix. 38; x. 37: see also 2 Jn. 10; but this is uncertain.

ὀνόματα—since both bore the name, and the Hebrew word is plural. [There is an interesting notice of the catalogues of the Apostles, and the questions arising out of them, in the Lectures of Bleek on the three Gospels, published since his death by Holzmann, Leipzig,

1862.]

20—35.] CHARGES AGAINST JESUS,—OF MADNESS BY HIS RELATIONS,—OF DEMONIAL POSSESSION BY THE SCRIBES. HIS REPLIES. Mt. xii. 22—37, 46—60. Lk. xi. 14—26; viii. 19—21. Our Lord had just cast out a deaf and dumb spirit (see notes on Mt.) in the open air (Mt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if Mk. had had either Mt. or Lk. before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place, Mk. omits a discourse—'because it was not his purpose to relate discourses';—in another he gives a discourse, omitting the occasion which led to it, as here. The real fact being, that the sources of Mark's Gospel are generally of the highest order, and most direct, but the amount of things contained very scanty and discontinuous: see Prolegg. ch. iii. § viii. 20. πάλιν] resumed from ch. ii. 2. ὥστε μὴ δ., shewing that one of the αὐτοὶ is the narrator. 21.] Peculiar to Mark.

οἱ παρ' αὐτοῦ = his relations, beyond a doubt—for the sense is resumed by ἐν in ver. 31: see reff. ἐξηλθ. (perhaps from Nazareth,—or, answering to John ii. 12, from Capernaum), set out: see ch.

αὐτόν, ἔλεγον γὰρ ὅτι ἔξιστη. ²² καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ²³ καὶ προσκαλεσάμενος αὐτούς ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεία ἐφ' ἐαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη. ²⁵ καὶ ἐὰν οἰκία ἐφ' ἐαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σῆναι. ²⁶ καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἐαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ²⁷ ἀλλ' οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ²⁸ ἀμὴν λέγω ὑμῖν

144. — 3 Cor. v. 18 only. Job xii. 17 (1). (Matt. xii. 28) ἔξ-
ιστή. ἐξ-
ενακότα
τῶν φρενῶν.
Joe. Ant. x. 7. 8.
145. — ver. 30.
Matt. xii. 18
al.
146. ch. ix. 29.
xvi. 17 al.
147. Matt. vii. 23
ref.
148. ch. iv. 11.
Matt. xiii. 5.
10 al. Pa.
Lxxvii. 2.
149. Matt. iv. 10
al. 6. 1 Sir.
xxi. 27 only.
150. — 1 L. Matt.
x. 21. Acts
xiii. 50.
ἀνέστη ἐν-
στῆσεως ἐνι
τοῦν νο-
μάτε. κ. τ. λ.
Xen. Cyr. i. 1. 2.
151. Mt. ref. u = Acts v. 26, 27 al. Gen. iv. 8.
w here (ble) and 1 Mt. only. Gen. xxxiv. 27, 29. z Matt. v. 18 ref. v = 1 Mt. ref. Deut. i. 41.

²¹ καὶ οἱ ἡκούσαν περὶ αὐτοῦ οἱ γραμματεῖς κ. οἱ λοιποὶ D lat-a b c &c (not D) goth. for ἐξιστή, ἐξιστάται (ἐξίσταται D³) αὐτοὺς essential eos D¹, lat-a b ff, i.

²³ om αὐτοὺς D 33 lat-b. — aft ἔλεγεν ins o κυριος ἰησους D lat-a ff, g, i, 1 (meth): aft αὐτοὺς ins o ἱς U lat-b c (Syr). ἐκβαλεῖν D 69.

²⁵ rec (for δυνήσεται) δύναται (from ver 24), with AD rel vulg lat-b c e f ff, 2: txt BCLΔM em (with fuld ing tol) lat-a g, i. rec (for στήναι) σταθῆναι (from ver 24), with AC rel: ισταναι D: txt BKLΔN. — rec στ. bef η οἰκία ἐκείνη (cf ver 24), with A rel lat-a (b) syr copt goth (æth arm): txt BCDLΔN vulg lat-c f ff, g, Syr.

²⁶ for ανστ. ἐφ ε. κ. μεμ., σαταναν ἐκβάλλει μεμερισται (-θαί D¹) ἐφ εαυτον (see || Mf) D lat-a b (c) g, i. for και μεμερισται, μερισθη και (C¹?) Δ: και μερισθη B (C¹?) L. (See ver readd, 1 Cor vii. 33, 34, which may have exercised some influence in producing confusion here.) rec σταθῆναι, with AD rel: txt BCL. — add η βασιλεια αὐτου D lat-a b g, i. ins το bef τέλος D.

²⁷ rec om ἀλλ' (as υπερβ), with AD rel latt syrr goth: for ἀλλ', και C¹ (appy) G æth: txt B C¹ (appy) LΔ 1. 33. 69 syr-marg copt arm. ουδεὶς bef δύναται and om ου (simplification) AD rel latt syrr goth arm: txt BCD copt. εἰς τ. οἰκ.

τ. ἰσχ. εἰσελ. τ. σκ. αὐτοῦ διαρ. (perhaps transposition for perspicuity) BCLΔ 33 (Syr copt) æth: om εἰσελ. ε. τ. οἰκ. αυρ. G: txt AD rel latt syr goth arm. — om αὐτου D latt. διαρπαση (confusion of vowels or conformation to δεση)

ΔΕΦΓΚΥΥΓ 33: διαρπαζει D: txt BC rel.

²⁸ rec τα αμ. τ. υιοις τ. ανθρωπων (simplification), with M¹ rel (lat-f Syr) syr goth; so, omg τ. αμ., F: τοις ανθρ. τα αμ. Δ: txt ABCDLM¹ 1. 33 ev-y vulg lat-

v. 14. They heard of his being so beset by crowds: see vv. 7—11. ἔλεγον—i. e. His relations—not τινεῖς. ἔξιστη, He is mad: thus E. V.; and the sense requires it. They had doubtless heard of the accusation of his having a demon: which we must suppose not to have first begun after this, but to have been going on throughout this course of miracles.

The understanding this that his disciples went out to repress the crowd, for they said, 'It is mad,' is as contrary to Greek as to sense. It would require at least αὐτοῦς and ἐξίστησαν, or τὸν δῆλον for αὐτόν, and would even then give no intelligible meaning. 22.] οἱ

γρ. οἱ ἀπὸ Ἱερ. . . . peculiar to Mk.: see note on Mt. ver. 24. Here Mt. has οἱ Φαρις.—Lk. τινεῖς ἐξ αὐτῶν, i. e. τῶν δῆλ. ὅτι B. ἔχει.] This addition is most important. If He was possessed by Beelzebub, the prince of the demons, He would thus have authority over the inferior evil spirits. 23.] προσκαλ. αὐτούς is not inconsistent (De Wette) with His being in a house.—He called them to Him, they having been far off. We must remember the large courts in the oriental houses. ἐν παρ., namely, a kingdom, &c., a house, &c., the strong man, &c. σατανᾶς σαρ.] The external unity of Satan and his kingdom

ὅτι πάντα ᾠφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ᾠμαρτήματα, καὶ αἱ ᾠβλασφημίαι ὅσα ἐὰν βλασφημήσωσιν. ²⁹ ὃς δ' ἂν ᾠβλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ᾠῤφεισιν εἰς τὸν αἰῶνα, ἀλλὰ ᾠἐνοχός ἐστιν αἰωνίου ᾠμαρτήματος. ³⁰ ὅτι ἔλεγον ᾠΠνεῦμα ᾠἀκάθαρτον ᾠἔχει. ³¹ καὶ ἔρχονται οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ᾠστήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. ³² καὶ ἐκάθητο περὶ αὐτὸν ὄχλος. καὶ λέγουσιν αὐτῷ ᾠἸδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου [καὶ αἱ ἀδελφαὶ σου] ἔξω ζητοῦσίν σε. ³³ καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς ᾠἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί; ³⁴ καὶ

Paul only, Rom. xiv. 4. 1 Cor. xvi. 13. Gal. v. 14. Exod. xiv. 13 P. h = Matt. xxi. 36 ref.

a b g, l copt arm. rec om ai (error, owing to καὶ preceding), with D rel: txt ABCEFGHLΔ 1. 33. 69 copt. rec oasg (grammatical corr), with AC rel: txt BDGHΔ 69. rec (for εαν) av, with AD rel: txt BCEFLΔ 33 ev-y.

²⁹ for ος δ' av, ος av δε τις D. om 1st ες D-gr vulg lat-a b goth arm. om ες τον αιωνα D 1. 22. 28. 209 2-pe lat-a b εff₂ g₁ Ath Cyp₂. rec αλλ', with BC rel: txt ADLΔ. for ενοχος, ενος D'. ισται DLΔ 33. 69 vulg lat-a o εff₂ g₁ sēth arm Cyp₂. rec (for αμαρτηματος) κρισιως, with A rel tol lat-f syrr sēth: κλασιως 61. 184 (both corrs for the unusual expression in txt): αμαρτιας C'(appy) D 69 Ath Ps-Ath: txt BLΔ 33 latt copt goth arm Cyp₂ Aug.

³⁰ εχεν D 77. 235 lat-a b c εff₂ g₁: αυρον εχι: C sēth. ³¹ rec (for και ερχ.) ερχ. ουν, with A rel syrr: txt BCDGLΔN 1. 69 latt Syr copt goth sēth. for ερχονται, ερχεται DGN lat-a b εff₂ g₁: txt ABC rel vns.

rec α ad. κ. η μ. av., with E rel: ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ (as ||) BCDGLΔ (1.) 33 (latt) Syr copt goth sēth: α ad. av. κ. η μ. av. AKM.—(rec om 1st αυτου, with EFHSUVI (1.) 69 (vulg) syrr: ins ABC rel Syr copt goth sēth.) rec (for στηκοντες) ιστωτες, with AD rel: ιστηκοτες C² α² GL 1: txt BC¹Δ. rec (for καλονντες), φωνουντες, with D rel: ζητουντες A: om Δ (but a space is left) lat-a: txt BCL 1. 69.

³² rec οχλος bef περι αυρον (simplification ?), with E rel sēth: txt ABC (D) KLMA 1. 33. 69 vulg lat-b c (e) εff₂ g₁ syrr goth.—for περι, προς D. rec (for και λεγουσιν) επον δε (from || Mt), with A rel syrr goth (arm): txt BCDLΔ 69 vulg lat-b εff₂ g₁ l Syr syrr-ms-marg copt sēth. rec om και αι αδελφαι σου (neglect, or as noi mentioned in vs 31, 34 ?), with BCGKLΔN 1. 33 vulg lat-e εff₂ g₁ l Syr copt sēth arm: ins AD rel lat-a b c εff₂ g₁ l syr-marg goth.

³³ rec απεριβη αυρ. λεγων, with AD rel lat-(a) b f goth arm: txt B(C)LΔ vulg (lat-c e) syrr copt.—λεγει bef αυτοις C. for η, και (see || Mt and ver 34) BCLVΔ (GU, Treg) 1 vulg lat-a b g₁ l syrr copt: txt AD rel lat-c εff₂ goth sēth arm. om α bef αδελφοι D. rec aft αδελφοι ins μου (from ver 34 and || Mt), with AC rel [vns]: txt BD-gr arm.

is strikingly declared by this simple way of putting the question: see note on Mt. The expression must not be taken as meaning, Can one devil cast out another? The σατανᾶς and σατανᾶν are the same person: cf. ver. 26. ^{26.}] ἀλλὰ τοῦ. ἔχει, peculiar to Mk. ^{28.}] The putting of πάντα first, and separating it from its noun by the intervening words, gives it a prominent emphasis. ^{29.} αἰωνίου ᾠμαρτήματος] Beza explains αἰωνίου by 'nunquam delendi.' It is to the critical treatment of the sacred text that we owe the restoration of such im-

portant and deep-reaching expressions as this. It finds its parallel in ἀποθανίσθαι ἐν ταῖς ᾠμαρτιαῖς ὑμῶν, Jn. viii. 24. Kuinoel's idea, quoted and adopted by Wordsw., that ᾠμαρτημα means in the LXX the punishment of sin, seems to be entirely unfounded. And as to its being "a Novatian error to assert that sin is αἰώνιον" (Wordsw.), it is at all events a legitimate inference from οὐκ ἔχει ᾠφεισιν εἰς τὸν αἰῶνα. If a sin remains unre-mitted for ever, what is it but eternal? ^{30.}] explains the ground and meaning of this awful denunciation of the Lord.

1 ver. 5 ref. 1 περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους
k ch. vi. 6 L. 28. Rom. xv. 28. Rev. iv. 6. v. 11. vii. 11 only. 1 Kings xxvi. 5. Isa. xlii. 18. 1 Matt. vii. 21 ref. m phar. Acts xli. 22. Eph. ii. 8 (both w. ποιεῖν) only. see 3 Kings v. 2. n Matt. iv. 18 al. & 8 Kings 2 al. & 20. o Matt. xxii. 34 al. & 1. No. viii. 1. p = ch. iii. 10 al. q Matt. viii. 28 ref. r Matt. xiv. 22. ch. vi. 28 al. s = Rev. xviii. 19. t = Luke xxii. 66. u ch. iii. 28 ref. 1. 35. 4

ἡ λέγει Ἰδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί. 35 ὃς ἂν ποιήσῃ τὰ θελήματα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

IV. Καὶ πάλιν ᾤξαστο διδάσκειν παρὰ τὴν θάλασσαν καὶ συναγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ Ἀκούετε. ἰδοὺ ἐξηλθεν ὁ σπείρων σπείραι. 4 καὶ ἐγένετο ἐν τῷ σπείρειν,

34. om καὶ B. τους περι αυτον bef κεκλω (being first om'd, it was aft inod in the most likely place: see below) BCLd copt: τους κεκλω, omg περι αυτον, D lat-b; r. evs. π. av. 1. 13. 69. 124. 209: om 61 lat-a e (Syr æth ?): txt A rel syr goth arm. for λεγει, ειπεν DG 69 lat-a c ff₂. for ιδε, ιδου (from || Mt) ADGKMA 1. 33. 69: txt BC rel.

35. rec aft ος ins γαρ (from || Mt), with ACD rel vulg lat: ff₁ g₁ vs: om B lat-a b c e copt Aug. rec (for τὰ θελήματα) το θελημα (from || Mt), with ACDM rel: txt B. μου bef αδελφος D lat-b e g₁. rec aft αδελφη ins μου, with C rel vulg lat-a ff₁ g₂ syrt copt æth: om ABDL 1. 33. 69 lat-b c e f ff₂ g₁ goth arm Ambr.

CHAP. IV. 1. ᾤξαστο bef πάλιν D (209) al lat-a b c e g, æth Orig-lat. for παρα, προς D. rec (for συναγεται) συνηχθη, with D rel latt syr-ms: συνηχθησαν (from || Mt) A 235 al syrt (goth æth arm with nomin pl): συνερχεται 1. 209: txt BCLAN 69. for οχλος, ο λαος D. rec (for πλείστος) πολως (from || Mt), with AD rel: txt BCLAN. ις το πλοιον bef εμβαντα (from || Mt) BCDLUD 33 latt arm Thl: txt A rel syr copt goth æth Orig-lat. om το (see on || Mt) CKLM 1. 33. 131. 209 al: ins A B (above the line) D rel copt. for εν τη θ., πειραν της θ. D-gr: παρα την θ. 1. 118. 209: ις την θ. Δ: circa mare lat-a l D-lat: ις λιτον lat-b c e f ff₂ g₁. om επι της γ. D lat-a b c e f ff₂ g₁. rec (for ησαν) ην (gramm'l corr'n), with AD rel vulg lat-a b ff₁ g₂ syr Orig-lat: txt BCLd 33 evn-y-150 D-lat.

2. for πολλα, πολλαις D.

3. for ακουετε, ακουσατε C 15. 269. 417 2-pe. rec ins του bef σπειραι (from || Mt), with AC rel Eus: om B (D) N.—om σπειραι D.

31.] ἔξω στ. & π. . . . one of Mk.'s precise details. 32.] καὶ & π. . . . another such.

34.] Mt. here has some remarkable and graphic details also: ἐκτινας τὴν χεῖρα αὐτ. ἐπὶ τ. μαθητὰς αὐτ. Both accounts were from eye-witnesses, the one noticing the outstretched hand; the other, the look cast round. Deeply interesting are such particulars, the more so, as shewing the way in which the records arose, and their united strength, derived from their independence and variety.

CHAP. IV. 1—9.] PARABLE OF THE SOWER. No fixed mark of date. Mt. xiii. 1—9. Lk. viii. 4—8. There is the same intermixture of absolute verbal identity and considerable divergence, as we

have so often noticed: which is wholly inexplicable on the ordinary suppositions. In this case the vehicles of the parable in Mt. and Mk. (see Mt. vv. 1—3; Mk. vv. 1, 2) bear a strong, almost verbal, resemblance. Such a parable would be carefully treasured in all the Churches as a subject of catechetical instruction: and, in general, in proportion to the popular nature of the discourse, is the resemblance stronger in the reports of it. πάλιν] see ch. iii. 7. The ᾤξαστο is coincident with the gathering together of the crowd.

2.] Out from among the πολλά, the great mass of His teaching, one parable is selected, which He spoke during it—ἐν τῇ διδ. αὐτοῦ. 3.] ἀκούετε—this solemn prefatory word is peculiar to

* ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ * πετεινὰ καὶ
 * κατέφαγεν αὐτό. δ καὶ * ἄλλο ἔπεσεν ἐπὶ τὸ * πετρῶδες
 καὶ ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς * ἐξανέτειλεν
 * διὰ τὸ μὴ ἔχειν βάθος γῆς. ε καὶ ὅτε * ἀνέτειλεν ὁ
 ἥλιος, * ἐκαυματίσθη καὶ * διὰ τὸ μὴ ἔχειν ρίζαν * ἐξηράνθη.
 7 καὶ * ἄλλο ἔπεσεν εἰς τὰς * ἀκάνθας, καὶ * ἀνέβησαν αἱ
 * ἀκανθαὶ καὶ * συνέπνιξαν αὐτό, καὶ * καρπὸν οὐκ * ἔδωκεν.
 8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν * καλήν, καὶ * ἐδίδου
 * καρπὸν * ἀναβαίνοντα καὶ * αὐξανόμενον, καὶ ἔφερον * εἰς
 τριάκοντα καὶ * εἰς ἐξήκοντα καὶ * εἰς ἑκατόν. 9 καὶ
 ἔλεγεν ὁ * Ὃς ἔχει * ὧτα * ἀκούειν, ἀκουέτω. 10 καὶ ὅτε
 ἐγένετο * καταμόνας, ἠρώτων αὐτὸν * οἱ * περὶ αὐτὸν σὺν

23. 1a xxxii. 12. h ver. 10 l. Luke viii. 42 only t. i l Mt. only. (ἀναδ. κ., Heb. xii.
 11. Rev. xii. 2.) Ecch. vii. 12. k l Mt. Nam. xii. 20. i Mt. xii. 23 ref.
 m ver. 20. ch. ix. 5. 1 Kings i. 5. s l L. ver. 22. Luke xiv. 85. Dent. xxi. 4. 1a, xxxii. 2.
 o Luke ix. 18 only. Pa. iv. 2. p Luke xii. 49. (John xi. 19 v. r.) Acts xiii. 18 al. Ecch.
 xxxviii. 6.

4 om εγενετο DF vulg lat-b c &c Syr aeth. σπειραι D. ηλθαν D: ηλθον
 HKΔ 33 Scr's p ev-y. rec aft πετεινα ins του ουρανου (from || Luke), with
 DGM vulg-ed lat-a ff₁ g₂: om ABC rel am(with em fuld ing tol) lat-b c e ff₂ g₁ l
 syrr copt goth aeth arm Bede. κατεφαγαν D.

5. rec (for και αλ.) αλ. δε (from || Mt), with A rel vulg lat-c f syrr goth arm: αλ.
 (alone) M¹ lat-b: txt BCDLM²Δ 33 lat-a copt aeth. for αλλο, αλλα D-gr 13. 33.
 69 lat-e.-επισαν D. τα πετρῶδη (from || Mt) D 1. 33 vulg lat-b c e f l.
 rec om και (|| Mt), with AC rel vss: ins BD lat-a (appy) b c e ff₂ i. for οπου, οτι
 D lat-b c e ff₂ g₂ i. rec ευθεως, with A rel: txt BCDLΔ. (33 def.) εξαν-
 εστιλεν D¹. ins της def γης B (so also in || Mt): την γην D.

6. rec (for και οτι ανετειλεν ο ηλιος) ηλιου δε ανατειλαντος (from || Mt), with A
 rel lat-a f syrr goth aeth arm: txt BCDLΔ vulg lat-f₂ i l copt. εκαυματισθησαν
 B D-gr lat-a e. (See D, ver 5: so also in || Mt.) εξηρανθησαν D-gr lat-e.

7. for εις, επι CDM² 33 al lat-b (supra) copt-mss.
 8. rec αλλο (appy conformation to the preceding. This is more probable, as αλλο
 occurs twice before, than that [Mey.] it should have been corr'd to the plur to
 accord with εις—εις—εις below, or to suit || Mt), with AD rel lat syrr goth aeth arm:
 txt BCL 33 lat-e copt. for εις, επι (|| Mt) C 1 syrr. rec αυξανοντα (corr'm,
 the intrans form being [see ref] more common in N. T.), with C(Treg expr) rel: txt
 ADLΔ, αυξανόμενα BN. φειρον C: φερει D 124: adferet lat-b D-lat.
 rec εν (thrice), with S(e sil) 69 latt(with Δ-lat) Syr(appy): εν AC²Δ-ε εν E rel syrr
 aeth Ephr Bas Thl Jer: εν twice, εις 1st time L: txt BC¹Δ Naz. aft rp. and aft
 ελ. om και C.

9. rec aft ελεγεν ins αυτοις, with M²-marg S(e sil) al: om ABCD rel latt syrr copt
 goth aeth arm Thl. rec ο εχων (from || Mt Lu), with AC² rel: txt BC¹ΔDN.
 add κ. ο συνιων συνιτω D lat-a b ff₂ g₁ i i syrr-marg.

10. rec οτε δε, with A rel syrr aeth arm: txt BCDLΔ latt copt goth. rec ηρω-
 τησαν (more usual historic sense), with E rel vulg lat-c f ff₂ syrr: επρωτησαν 13. 69.
 124. 346: επρωτων (|| Lu) D (al ?): txt ABCLΔN 33 lat-a b Orig-lat. (-rouv CN).
 for οι περι αυτ. συν τ. δ., οι μαθηται αυτου (|| Luke) D 28. 69. 124 lat-a b c ff₂

Mk. 4—8.] Mt. and Mk. agree nearly verbally. In ver. 7 Mk. adds καλ καρπὸν οὐκ ἔδωκεν, and in ver. 8, ἀναβαίνοντα κ. αὐξανόμενον. On this latter, Meyer remarks, that the two present part. are predicates of καρπὸν, which therefore must not be understood here of

the fruit properly so called, the corns of wheat in the ears, but of the haulm, the first fruit of the successful seed. The corns first come in after ἐφειρον.

10—12.] REASON FOR SPEAKING IN PARABLES. Mt. xiii. 10—17. Lk. viii. 9, 10. 10.] οἱ π. αὐτ. σὺν τ. 848. =

q Matt. xiii.
54.
r only in
Gosp.
= Rom. xi.
50. 1 Cor.
xiii. 2. xv.
51. Wind. ii.
22. vi. 23(24).
s Mt. ref.
t Cor. v. 12.
12. Col. iv.
5. 1 Thess.
iv. 12. see
Acts xxvi. 11.
(τοὺς ἐκτός,
Mt. per.)
u Mt. from
Isa. vi. 10.
Luke xvii. 4
al. Ps. i. 18
(19)
v ch. iii. 28 al.
w = here only.
x = Luke xviii.
24. John iii.
10. Job ix.
11.

τοῖς δώδεκα τὰς ⁹ παραβολὰς. ¹¹ καὶ ἔλεγεν αὐτοῖς
ἡμῖν τὸ ἑκ μυστήριον ἡ δίδοται τῆς βασιλείας τοῦ θεοῦ.
ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,
¹² ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
ἀκούωσιν καὶ μὴ συνῶσιν, μήποτε ἑπιστρέψωσιν, καὶ
ἀφεθῇ αὐτοῖς. ¹³ καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν
παραβολὴν ταύτην; καὶ πῶς πάσας τὰς ⁹ παραβολὰς
ἠγνώσεσθε; ¹⁴ ὁ σπείρων τὸν λόγον σπείρει. ¹⁵ οὗτοι
δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ
ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν
λόγον τὸν ἐσπαρμένον εἰς αὐτούς. ¹⁶ καὶ οὗτοί εἰσιν

ABCD
FGHK
MSUV
1. 33. 6

y proa. part. ver. 8 ref.

z = ver. 25 f. ch. ii. 21 f.

a = ch. i. 30 ref. Rom. viii. 12.

g, i Orig-lat: om oi περ. αυ. L 359.

rec την παραβολην (|| Luke), with A rel

vulg-ed(with fuld) Syr copt-ms goth sath arm: τις η παρ. αυτη (from || Lu) D 13.
28. 69. 124 lat-a b c f ff₂ g₁ i l Orig-lat: am(with gat ing mm mt) lat-g₂
copt.

¹¹. λεγει D lat-a b f.

rec aft δεδ. ins γυναι (from || Mt Lu), with C²D rel

lat-a c &c: om ABC¹KL lat-ff₁ copt.

rec δεδ. [γυν.] bef το μυστ., with AD rel

syrr copt-ms goth sath (arm): txt B C¹(appy) L lat-ff₁.

εξωθεν B. om τα

DK. for γιν., λεγεται D 64. 124 lat-a b c ff₂ g₁ i.

¹². ins μη bef βλεπωσιν (|| Lu) E¹FGHA Orig₂.

ακουσωσιν CM 69.

for συνιωσιν, συνωσιν D¹L 1. for αφεθη, αφεθησεται (see fut, Mt xiii. 15 and Isa

vi. 10) AK Orig₁: αφεθησεται D¹(lat-ff₂ g₁ i D-lat sath, Treg): αφησω or -σω D².

rec at end adds τα αμαρτηματα, with AD rel syrr goth sath: τα αμ. αυτων Δ
syr-with-ast sath(peccatum illorum): τα παραπτωματα 237 al Thl (all supplementary
glosses): om BCL 1. 209 lat-b i copt arm Orig₂.

¹⁵. for σπου, ος D 69² lat-ff₂ g₁ (Syr).

for και, οι B.

rec ευθεως, with

AD rel: om 1. 118 arm: txt BCLΔ 33. ev-y.

for αιρει, αφιρει D: αρπαζει

(|| Mt) CA: auferet lat-c D-lat. rec (for εις αυτ.) εν ταις καρδιας αυτων (from

Mt), with D rel latt Syr syr-txt copt-ms-corr goth: απο τ. καρδιας αυτων (from

Lu) A lat-l sath: εν αυτοις (corr of txt) CL Δ(lreg) lat-c copt syr-marg: txt B 1.

18. 28. 69. 118. 209.

οι μαθ. αὐτοῦ Lk.

11.] τὸ μυστήριον

= τὰ μυστήρια Mt. and Lk.

τοῖς

ἔξω added here (= τοῖς λοιποῖς, Lk.)

means the multitudes—those out of the

circle of his followers. In the Epistles,

all who are not Christians,—the cor-

responding meaning for those days,—are

designated by it.

τὰ πάντα γίνεται,

the whole matter is transacted. Herod.

ix. 46, ἡμῖν οἱ λόγοι γιγνόμενοι.

12.]

We must keep the ἵνα strictly to its

telic meaning—in order that. When God

transacts a matter, it is idle to say that

the result is not the purpose. He doeth

all things after the counsel of His own

will. Mt., as usual, quotes a prophecy;

Mk. hardly ever—except at the beginning

of his Gospel: Lk., very seldom.

ἄφ. αὐτ. = ἵνα μοι αὐτοῖς Mt., it should

be forgiven them; i. e. 'forgiveness should

be extended to them:' no need to supply

any thing, as the gloss of the rec. does:

the expression is impersonal.

18—20.] EXPLANATION OF THE PA-

RABLE OF THE SOWER. In τὴν παρ.

ταύτην, the general question which had

been asked ver. 10 (τὰς παραβολὰς),

is tacitly assumed to have had

special reference to the one which has been

given at length. Or we may under-

stand, that the question of ver. 10 took

the form which is given in || Mt.: διὰ

τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; in

which case the τὰς must be generic:

asked Him concerning parables; or His

parables. The three explanations (see

Mt. xiii. 18—23: Lk. viii. 9—15) are

very nearly related to one another, with

however differences enough to make the

common hypotheses quite untenable. Mt.

and Mk. agree nearly verbatim. Mt.

however writing throughout in the sin-

gular (ὁ σπαρείς κ.τ.λ.). Mk. has some

additions, e. g. ὁ σπείρων τὸν λόγον σπ.,

ver. 14,—after ἡ ἀπ. τοῦ πλ., ver. 19.

καὶ αἱ π. τὰ λ. ἐπιθ. —and some varia-

tions, e. g. σατανᾶς for Mt.'s ὁ πονηρὸς,

and Lk.'s ὁ διάβ.

Such matters are

ὁμοίως οἱ ἐπὶ τὰ ^b πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσω-
 σιν τὸν λόγον, εὐθὺς ^c μετὰ χαρᾶς λαμβάνουσιν αὐτόν,
 17 καὶ οὐκ ἔχουσιν ^d ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ ^e πρόσκαιροὶ
 εἰσιν, εἴτα γενομένης θλίψεως ἡ ^f διωγμοῦ διὰ τὸν λόγον
 εὐθὺς ^g σκανδαλίζονται. 18 καὶ ἄλλοι εἰσιν οἱ εἰς τὰς
^h ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαν-
 τες, 19 καὶ αἱ ⁱ μέριμναι τοῦ ^j αἰῶνος καὶ ἡ ^k ἀπάτη τοῦ
 πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι ^l εἰσπορευόμεναι
^m συμπνίγουσιν τὸν λόγον, καὶ ⁿ ἄκαρπος γίνεται. 20 καὶ
 ἐκείνοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, ^o οἵτινες
 ἀκούουσιν τὸν λόγον καὶ ^p παραδέχονται, καὶ ^q καρπο-
 φοροῦσιν ^r ἐν τριάκοντα καὶ ^s ἐν ἐξήκοντα καὶ ^t ἐν ἑκατόν.
 21 καὶ ἔλεγεν αὐτοῖς ὅτι ^u μήτι ἔρχεται ὁ ^v λύχνος ἵνα
 ὑπὸ ^w τὸν ^x μόδιον τεθῇ ἢ ὑπὸ ^y τὴν ^z κλίνην, οὐχ ἵνα ἐπὶ
 t = Matt. ix. 1. x. 36. xiii. 8 al. fr. u Matt. v. 15. Luke xi. 33 only f. v ch. vii. 4 ref.

16. om *ομοίως* D 1. 13. 28. 69. 118. 131. 209 lat-a b c ff₂ g₁ i Syr arm Orig: om. bef
 εισιν CLΔ 33 copt(appy) aeth. rec *ευθεως*, with A rel Orig: om D al lat-c ff₂ i
 copt-wilk: txt BCLΔ 33.

17. for η, και D vulg lat-c f ff₂ g₁ l. rec *ευθεως*, with AD rel Orig: txt BC
 LΔ 33. σκανδαλισθησονται D.

18. rec (for *αλλοι*) *ουτοι* (from || Lu), with AC² rel lat-f Syr(Treg) syr goth aeth:
 om α. α. 1. 69 Syr(Tisch) arm: txt BC²DLΔ latt copt. for *εις, επι* N. om
 ουτοι εισιν (*confusion from reading ουτοι εισιν at beg of ver*) AC² rel lat-f aeth Thl:
 ins BC²DLΔ 1. 69 latt Syr copt arm. rec *ακουοντες* (from ||), with A rel latt
 syr goth aeth arm: txt BCDLΔ 69 Syr copt.

19. for *αιων, βιον* D Scr's c goth, *victus* D-lat, -*ti* lat-c, *vite* lat-d. rec aft
αιων. ins *τουτου* (gloss), with A rel lat-f syrr copt goth aeth: om BCDLΔ 1 Scr's c
 latt arm. κ. *απαται* του *κοσμου* D arm. om κ. αι π. ρ. λ. επιθ. D 1 lat-a b
 c ff₂ i arm. ακαρποι γινονται D 124 lat-b c e ff₂ g₁ i copt-ms(appy).

20. rec (for *εκεινοι*) *ουτοι* (from || Lu), with AD rel latt syr copt goth aeth arm Orig:
 txt BCLΔ Syr. γ. *καλην γην* C al. om 2nd εν B C¹(appy): om 3rd εν B
 406 Scr's d.—εν (thrice) ADA, (twice) C: εν (thrice) E rel syrr, (1st time) L: εν
 (thrice) S(e sil) latt copt goth (aeth) arm:—see ver. 8 (*I cannot consent with Tischdōf to*
edit εις in ver 8 and εν here. The mistake was so obvious, that the sense should be
mainly regarded: and all the more because || Luke has καρποφορουσιν εν. No ms
here reads εις).

21. rec om *οτι* (as *superfl*), with ACD rel: ins BL. rec ο *λυχ.* bef *ερχ.*, with
 A rel goth arm: txt BC(D)LΔ. 1. 33 ev-y vulg lat-(b c e ff₂ g₁ i) l syrr copt.—for
ερχ., απτεραι D lat-c e (f) ff₂ g₁ i copt-wilk aeth. ins και bef *ουχ* D. for

not trifling, because they shew the *gradual*
deflection of verbal expression in different
 versions of the same report,—nor is the
general agreement of Luke's, which seems
 to be from a different hearer. 16.]

δποτες, after the same analogy:—carry-
 ing on a like principle of interpretation.

20.] Notice the concluding words
 of the interpretation exactly reproducing
 those of the parable, ver. 8, as charac-
 teristic. It is remarkable that the same
 is found in Mt. but in another form and
 order: one taking the climax, the other
 the anticlimax. In Luke, the two are

varied.

21—25.] Lk. viii. 16—18;
 and for ver. 25, Mt. xiii. 12. The rest is
 mostly contained in other parts of Mt.
 (v. 15; x. 26; vii. 2), where see notes.
 Here it is spoken with reference to teach-
 ing by parables:—that they might take
 care to gain from them all the instruction
 which they were capable of giving:—not
 hiding them under a blunted understand-
 ing, nor, when they did understand them,
 neglecting the teaching of them to others.

21.] *ερχεσθαι* is also used in the
 classics of things without life: cf. Hom.
 Il. r. 191, *δφρα κει δῶρα Ἐκ ελπίσης ἔλ-*

τὴν ἡ λυχνίαν τεθῇ; ²² οὐ γάρ ἐστίν [τι] κρυπτὸν ἐὰν μὴ ^{ABCE}
^{FGHKL} [ἴνα] φανερωθῇ· οὐδὲ ἐγένετο ἂν ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ ^{MSUVA}
^{1. 33. 30.} εἰς φανερόν. ²³ εἰ τις ἔχει ὥτα ἀκούειν, ἀκούτω.
²⁴ καὶ ἔλεγεν αὐτοῖς Ὁ βλέπετε τί ἀκούετε. ἐν ᾧ μέτρω
^a μετρεῖτε ἂν μετρηθῇσεται ὑμῖν, καὶ ἂν προστεθῇσεται ὑμῖν.
²⁵ ὃς γὰρ ἔχει δοθήσεται αὐτῷ, καὶ ὃς οὐκ ἔχει, καὶ ὃ
^b ἔχει ἂν ἀρθῇσεται ἀπ' αὐτοῦ. ²⁶ Καὶ ἔλεγεν Οὕτως ἐστὶν
^c ἡ βασιλεία τοῦ θεοῦ ὡς ἀνθρώπος ἂν βάλῃ τὸν σπῶρον
^d ἐν τῷ χωρῷ.

πει, υπο B'N 33. 69: txt ACD rel. rec λ. επιτεθῇ (corr. as more appropri: so also in || Luke), with AK rel: txt BCDLΔ 33. 69.

^{23.} om τὶ (αἶτ || Lu) BDHKMU 1. 69 lat-δ e ff; g; i copt(appy) sēth Thl: ins AC rel vulg lat-c f ff; g; i syrr goth arm. rec o εαν μη, with E rel; ος αν μη U: εαν μη ινα B[sic, not as Birch] ΔN: αλλ ινα D lat-δ ff; i: quod non vulg lat-c f goth: ει μη ινα 1. 69: εαν μη ACKL 33. rec ες φανερον bef ελθῃ (from || Luke), with A rel vulg lat-δ o &c syrr arm: φανερωθῇ (gloss) B Syr sēth: txt CDLΔ ev-y copt.

^{24.} For τῇ, τῇ D-gr. om και προστ. υμιν DG ev-y gat lat-δ e g; i. rec at end adds τοις ακουουσιν, with A G[sic, Scr. Cod. Aug. p. x.] rel syrr; *credentibus lat-f goth: om BCDLΔ latt copt sēth arm.* (The whole passage is in considerable uncertainty: τοις ακουουσιν appears to have been a gloss used to explain the connexion of the saying with βλ. τῇ ακουετε; but on the other hand προστεθῇσεται, omd here in D al, appears as a gloss on δοθήσεται below. It seems as if the origl txt did not contain the clause κ. προστ. υμιν. At all events, τοις ακουουσιν cannot stand.)

^{25.} rec ins αν bef εἰ. (from || Luke), with AD rel; εαν M: om BCLΔ (69).—rec εχη, with A rel: txt BCDE'FHKLΔ 69. for δοθ., προστεθῇσεται D.

^{26.} rec aft ως ins εαν, with A rel; αν C: oran 1 al: om B D-gr LΔ 33. 69 lat-e copt. το σπορον C'.—σπ. βαλῃ D.

θωσι . . . and see Palm and Rost. Lex.

^{22.}] Ἄλλα here is almost equivalent to εἰ μὴ. Hartung, Partikel. ii. 43, cites Eur. Hippol. 633, ῥᾶστον δ' ὄρω τὸ μηδὲν ἀλλ' ἀνωφελές | εὐθηδία κατ' οἶκον ἴδρυναι γυνή· σοφὴν δὲ μισῶ. We may add Xen. Mem. iii. 13. 6, ἤρετο αὐτόν, εἰ καὶ φορτίον εἴρις; μὰ Δι' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἰμάτιον. See Klotz. Devar. p. 7.

^{24.}] προστ. ὑμῖν (see var. readd.), more shall be added, i. e. more knowledge: so Euthym.: ἐν ᾧ μέτρω μετρεῖτε τὴν προσοχήν, ἐν τῷ αὐτῷ μετρηθῇσεται ὑμῖν ἡ γνώσις, τοῦτέστιν, ὅσην εἰσφέρειτε προσοχήν, τοσαύτη παρασχεθήσεται ὑμῖν γνώσις, καὶ οὐ μόνον ἐν τῷ αὐτῷ μέτρω, ἀλλὰ καὶ πλείον. ὃς ἂν ἔχη προσοχήν, δοθήσεται αὐτῷ γνώσις, κ. ὃς οὐκ ἔχει, καὶ ὃ ἔχει σπέρμα γνώσεως ἀρθήσεται ἀπ' αὐτοῦ. καθάπερ γὰρ ἡ σκουδὴ αὖξει τὸ τοιοῦτον, οὕτω καὶ ἡ ῥαθυμία διαφθείρει. ἐν τῷ κατὰ Ματθαῖον δὲ πρόπον ἕτερον ἐρρήθησαν ταῦτα, καὶ κατ' ἄλλην ἐννοίαν.

^{26—29.}] PARABLE OF THE SEED GROWING WE KNOW NOT HOW. Peculiar to Mk. By Commentators of the Straussian school it is strangely supposed

to be the same as the parable of the tares, with the tares left out. If so, a wonderful and most instructive parable has arisen out of the fragments of the other, in which the idea is a totally different one. It is, the growth of the once-deposited seed by the combination of its own development with the genial power of the earth, all of course under the creative hand of God,—but independent of human care and anxiety during this time of growth.

^{26.}] Observe ἔλεγεν, without αὐτοῖς—implying that He is now proceeding with his teaching to the people: cf. ver. 33. Ἄνθρωπος] some difficulty has been felt about the interpretation of this man, as to whether it is Christ or his ministers. The former certainly seems to be excluded by the καθ' ἑαυτῶν, and ὅς οὐκ οἶδεν αὐτόν, ver. 27; and perhaps the latter by ἂν προστ. τὸ δρ., ver. 29. But I believe the parable to be one taken simply from human things,—the sower being quite in the background, and the whole stress being on the SEED—its power and its development. The man then is just the farmer or husbandman, hardly admitting an interpretation, but necessary

ἐπὶ τῆς γῆς, ²⁷ καὶ καθεύδῃ καὶ ἐγείρηται ὡς νύκτα καὶ ὡς ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ ²⁸ μηκύνεται ὡς οὐκ οἶδεν αὐτός. ²⁸ αὐτομάτῃ ἡ γῆ καρποφορεῖ πρῶτον ὁ χόρτον εἶτα ἰστάχυν, εἶτα πλήρης σίτος ἐν τῇ ἰστάχυν. ²⁹ ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. ³⁰ Καὶ ἔλεγεν Πῶς ὁμοιωσωμεν τὴν βασιλείαν τοῦ θεοῦ; ἢ ἐν τίνι

Rec. xii. 28, 29 only. Acts xii. 10 only. Lev. xiv. 5, 11. 4 Kings xix. 29. Wisd. xvi. 8 only. j ver. 30. k = Matt. xii. 20. Jer. ix. 22. 1 ch. ii. 23 only. Gen. xii. 6—7. m = here only. (Intro. 1 Pet. ii. 28.) Isa. xlviii. 8. Joel. ch. xiv. 10, 11. 1 Cor. xv. 24. n = here only. (Joel. iii. 13.) o here only, exc. Rev. xiv. 14—19. Deut. xvi. 9. Joel i. c. p = here only. Joel i. c. see Exod. ix. 31. q Matt. xiii. 30 bis, 30. John iv. 35 bis, al. Gen. viii. 23. r Matt. vii. 24, 26, xii. 24 al. Cant. i. 9.

²⁷ γιγνεται EFGHLM 69: γερθη D. rec βλαστανη, with AC² rel (—vei EFH 33): txt BC'DLA. μηκυνεται BDH. (Corrn, fancying that βλαστᾷ was indic.)

²⁸ rec aft αυτομ. ins γαρ, with Δ rel latt (Syr) syr-ms copt-ms goth: ins ori bef αυτομ. D arm: om ABCL syr copt æth Orig. aft πρῶτον ins μὲν Δ. [Tischdf is wrong.] for εἶτα (twice), εἰεν B'N. σταχυας D-gr. rec πληρη σιτον (gramm! corrn, to put it in approp with the preceding accusatives), with AC² rel: πληρης σιτον C'(appy): πληρης σιτος B: (latt uncertain:) πληρης ο σιτος D: txt (BC'D) copt.

²⁹ καὶ ὅταν D vulg lat-a c f ff, g, 1, 2. rec παραδω (corrn to more usual form), with AC rel: txt BDΔN. rec νυθας, with AD rel: txt BCLN.

³⁰ rec (for πως) τινι (from || Lu), with AD rel vulg lat-a (appy) c f ff, i syr copt goth æth arm Orig: txt BCLΔ 33. 69 ev-y lat-b e syr-marg. ομοιωσωμεν C 1 latt: ομοιωσω (|| Lu) K 69 Thl. rec (for τινι) ποια, with AC²D rel Syr syr-txt goth arm: txt B C'(appy) LΔ 1. 69 ev-y latt syr-marg copt æth Orig.

to the machinery of the parable. Observe, that in this case it is not τὸν σπόρον αὐτοῦ as in Lk. viii. 5,—and the agent is only hinted at in the most general way, e. g. ἀποστ. τ. δριπ., without a nom. case expressed. If a meaning must be assigned, the best is “human agency” in general. (It will be seen from this note, that I regard the exposition given in my first edition as a mistaken one.)

βαλῇ, shall have cast—past tense, whereas καθεύδῃ and ἐγ. are present. The construction seems to be, The Kingdom of God is thus, that a man shall have cast, i. e. shall be as though he have cast: but it is not easy, and, as far as I know, unexampled. It looks like a combination of ὡς ἀνθρ. βαλῶν, and ὡς ἰάν ἀνθρ. βαλῇ.

²⁷.] καθ. κ. ἐγ.—i. e. employs himself otherwise—goes about his ordinary occupations. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye. Beware of the mistake of Erasmus, who takes ὁ σπόρος as the subject of all the verbs in this verse.

³⁰.] No trouble of ours can accelerate the

growth, or shorten the stages through which each seed must pass.

It is the mistake of modern Methodism, for instance, to be always working at the seed, taking it up to see whether it is growing, instead of leaving it to God's own good time, and meanwhile diligently doing God's work elsewhere: see Stier, iii. p. 12. Wesley, to favour his system, strangely explains καθεύδῃ καὶ ἐγ. νύκτ. κ. ἡμ. exactly contrary to the meaning of the parable—“that is, has it continually in his thoughts.” εἶτα πληρης σιτος] then (there is) full corn in the ear: if as D, then the corn (is) full in the ear.

²⁹.] παραδοῖ, offers itself: see reff., and Winer, Gr. Gr. § 38, 1. ἀποστέλλει, he puts in—i. e. the husbandman, see above. See Joel iii. 13, to which this verse is a reference.—also Rev. xiv. 14, 15, and 1 Pet. i. 23—25.

³⁰—³⁴.] PARABLE OF THE GRAIN OF MUSTARD SEED. Mt. xiii. 31—35. Lk. xiii. 18, 19.

³⁰.] This Rabbinical method of questioning before beginning a discourse is also found in Lk., ver. 18,—without however the condescending plural, which embraces the disciples, in their work of preaching and teaching,—and indeed gives all teachers an example, to what

a = here only. t [Mt. ref.]
 a Matt. xi. 11
 ref.
 v. 7.
 w [Mt. Luke
 xi. 42. Rom.
 xiv. 2 only.
 Gen. ix. 8.
 x = Matt. iii.
 8 ref.
 y [Mt. ref.]
 a Matt. iv. 16,
 from Isa. ix.
 2. Luke i.
 79. Acts v.
 18. Col. ii.
 17. Heb.
 viii. 5. x. 1
 only. Ps.
 lxxxix. 10.
 a Matt. vi. 26
 ref.
 b Ps. ciii. 12.
 (Dan. iv. 18.)
 c Acts ii. 26
 only. Job
 xviii. 15.
 18 ref.
 h ch. i. 23 [a]. Mt. Mk. only, exc. John vi. 16 (xx. 10) f. Judith xiii. 1 only.

αὐτὴν παραβολῇ ὁμῶμεν; ³¹ ὡς ἡ κόκκον ἡ σινάπewς, ὃς
 ὅταν σπαρῇ ἐπὶ τῆς γῆς, ἡ μικρότερον ὂν πάντων τῶν
 σπερμάτων τῶν ἐπὶ τῆς γῆς. ³² καὶ ὅταν σπαρῇ, ἡ ἀνα-
 βαίνει καὶ γίνεται μείζων πάντων τῶν ἡ λαχάνων, καὶ
 ἡ ποιεῖ ἡ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν ἡ σκιάν
 αὐτοῦ τὰ ἡ πετεινὰ τοῦ ἡ οὐρανοῦ ἡ κατασκηνοῦν. ³³ Καὶ
 τοιαύταις παραβολαῖς πολλαῖς ἡ ἐλάλει αὐτοῖς τὸν ἡ λόγον
 καθὼς ἡδύναντο ἡ ἀκούειν. ³⁴ χωρὶς δὲ παραβολῆς οὐκ
 ἐλάλει αὐτοῖς. ἡ κατ' ἡ ἰδίαν δὲ τοῖς ἡ ἰδίοις μαθηταῖς ἡ ἐ-
 ἔλυνεν πάντα.

³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ἡ ὁψίας ἡ γενο-

d = ch. ii. 2 ref. e = 1 Cor. xiv. 2. Gen. xi. 7. xiii. 23. (Matt. xiv.
 g = here (Acts xix. 20) only. Gen. xii. 12 P. only. Hos. iii. 4 Theodot. (-λασις, 2 Pet. i. 26).
 h ch. i. 23 [a]. Mt. Mk. only, exc. John vi. 16 (xx. 10) f. Judith xiii. 1 only.

rec παραβολη παραβαλωμεν αυτην, with AC²D rel (latt) Syr (syr-txt goth) arm:
 txt B C¹(appy) LΔ lat-b e copt syrt-marg(also παραβαλωμεν) Orig; παρ. θωμεν av.
 παραβαλουμεν αυτην 69. (It is here somewhat difficult to decide between the two,
 both ἡπαξ λεγόμενα, π. παραβαλωμεν, and π. θωμεν. But the latter seems to
 merit the preference. For (1) it is the less obvious exprn, and it is hardly possible
 that it should have been subdtd for the other: (2) it has the harsher order of words
 on its side, making the other appear as if it came in with the more elegant arrange-
 ment: (3) it has the most ancient testimony: (4) we have already a trace of the loss
 of such corruptions as παραβολη παραβαλωμεν, in ἀμφιβαλλοντας ἀμφιβληστρον, also in
 Δ c, in ch. i. 16.)

³¹. aft ως ins ομοια εστιν D (lat-c) copt. rec κοκκω (the dat has certainly come
 from || Mt Lu. At all events D is no evidence here, as it takes || Mt Lu verbatim),
 with BD (κοκως Δ): txt ACL rel Hesych Thl. for ως σταν, ο ορι av D¹.
 την γην DL. rec μικροτερος (gramml corrtn to suit ac), with AC²D rel: txt BD¹
 LMΔ 33. (homotelet in 69.) rec μ. παντων τ. σπ. εστι τ. ε. τ. γ., with E rel; so,
 omg τ. ε. τ. γ., C: μ. εστιν π. τ. σπ. α εστιν ε. τ. γ. D vulg lat-a c f f₂ g, l; (ins μεν
 aft μ. D¹: μ. εστιν π. τ. σπ. τ. ε. τ. γ. M-marg: μ. π. τ. σπ. των επ. τ. γ. εστιν A:
 (all more or less from || Mt, on account of the difficult constr, as is also shown by the
 various poems of εστιν: on being omd by homotelet): txt B L(ων, corrtn) Δ (minor cum
 sit lat-e).

³². om κ. or. σπ. αναβ. D lat-(b e) i. rec π. των λ. bef μειζ., with A rel goth:
 txt BCDL M-marg Δ 1. 33 latt syrt aeth arm. μειζων (corrtn: see also || Mt)
 ABCELV 33. κατασκηνοιν B.

³³. om πολλαις (homotelet) LΔ 1. 33 lat-b c e Syr copt-wilk aeth arm: ins bef παρ.
 D vulg lat-f₂ g, l goth. (C¹ is lost, πολλαις ελαλει being in a later hand.) om
 αυτοις D lat-f₂ g, i. εδυναντο AD rel: txt BCUD 33 (FS 1, e sil).

³⁴. και χωρις (|| Mt) B Syr copt. rec aft μαθηρ. ins αυτου (more usual
 exprn), with AD rel vulg lat-b c e f: txt BCLΔ. for παντα, αυτας D lat-
 e f₂ i.

they may liken the Kingdom of God.
 ὁμῶμεν, as ἡριθι, of Hephæstus, ll. s. 541,
 &c.—'sollers nunc hominem ponere, nunc
 deum,' Hor. Od. iv. 8, 8,—see also de Art.
 Poet. 34.

³¹.] The repetition of ex-
 pressions verbatim in discourses is pecu-
 liar to Mk.: so ἐπὶ τῆς γῆς here, and οὗ
 θέν. σταθῆναι ch. iii. 24, 25, 26: and see
 a very solemn instance, ch. ix. 44—48.

³².] καὶ ποιεῖ κλ. μεγ. is also pecu-
 liar. See notes on Mt. and Lk.

³³.] καθὼς ἡδ. &c., according to their
 capacity of receiving:—see note on Mt.

xiii. 12. ³⁴.] κατ' ἰδίαν &c. . . We
 have three such instances—the sower, the
 tares, Mt. xiii. 36 ff., and the saying con-
 cerning defilement, Mt. xv. 15 ff. To these
 we may add the two parables in Jn.,—ch.
 x. 1—18, which however was publicly ex-
 plained,—and ch. xv. 1—12;—and perhaps
 Luke xvi. 9; xviii. 6—8.

³⁵—41.] THE STILLING OF THE STORM.
 Mt. viii. 18, 23—27. Lk. viii. 22—25.
 Mk.'s words bind this occurrence by a
 precise date to the preceding. It took
 place in the evening of the day on which

μήνης ¹ Διέλθωμεν εἰς ² τὸ πέραν. ³⁶ καὶ ³ ἀφέντες τὸν ⁴ ὄχλον ⁵ παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, ⁶ καὶ ἄλλα ⁷ δὲ πλοῖα ἦν μετ' αὐτοῦ. ³⁷ καὶ γίνεται ⁸ λαίλαψ μεγάλη ἀνέμου, καὶ τὰ ⁹ κύματα ¹⁰ ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἦδη ¹¹ γμιζέσθαι τὸ πλοῖον. ³⁸ καὶ ἦν αὐτὸς ἐν τῷ ¹² πρύμνῳ ἐπὶ ¹³ τὸ ¹⁴ προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ ¹⁵ μέλει σοι ὅτι ἀπολλύμεθα; ³⁹ καὶ ¹⁶ διεγερθεὶς ¹⁷ ἐπέτιμή- ¹⁸ σεν τῷ ἀνέμῳ καὶ εἶπεν τῷ θαλάσῃ Σιώπα, ¹⁹ πεφίμωσο. καὶ ²⁰ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο ²¹ γαλήνη μεγάλη. ⁴⁰ καὶ εἶπεν αὐτοῖς Τί ²² δειλοί ἐστε οὕτως; ²³ πῶς οὐκ ²⁴ ἔχετε ²⁵ πίστιν; ⁴¹ καὶ ²⁶ ἐφοβήθησαν φόβον μέγαν, καὶ ²⁷ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ²⁸ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

x. 40 only. (Matt. xxii. 16. Acts xviii. 17. 1 Cor. vii. 21. Job xxii. 8. Tobit x. 5.) w (ver. 38. Matt. i. 24 v. r.) Lake viii. 24. John vi. 18. 2 Pet. i. 18. iii. 1 only. 2 Mac. vii. 21. xv. 10 only. x. 1. Ps. cv. 9. y Matt. xxi. 12 ref. s ch. vi. 51 | Mt. only. Oec. viii. 1. Joah. i. 11. 12. Num. xvi. 48. a | only t. Ps. cvi. 29 Symm. b | Mt. Rev. xxi. 18 only. Judg. i. 11. x. 1. (-Aio, 2 Tim. i. 7. -Aio, John xiv. 27.) c = Matt. xvi. 11. Lake xii. 56. d Matt. xxi. 21 ref. e Lake ii. 9. Joah. i. 10. (iv. 1.) constr., Matt. ii. 10 ref.

³⁶. κ. αφινουσι τ. οχλ. και D 69 lat-c Syr. for τ. οχλ., αυτου A. om δε (not understood) BCLΔ vulg lat-b c f ff_{1,2} g_{1,2} i Syr copt arm. for αλλα to αυτου, τα αλλα τα οντα μετ αυτου πλοια i (arm): αλλα δε πλοια πολλα (πλοιαι πολλαι D!) ησαν μετ αυτου D lat-ff₂. rec πλοιαρια (see John vi. 23), with L rel: txt ABCDKMΔ 1. 33. 69. om ην L i copt-ms-wilk æth arm: ησαν DΔ. ³⁷. εγενετο D vulg lat-b c arm. rec αν. bef μεγαλη (transp: λ. αν being in || Λω), with A rel lat-f syr goth: αν. μεγαλου C al: txt BDΛΔ 1. 69 vulg lat-b c Syr æth arm. rec τα δε (to avoid repetn), with A rel syr arm: txt BCDΛΔ 1. 69 lat Syr copt goth æth. ιβαλεν D. rec αυτο ηδη γεμ. (corrtn for elegance), with A rel syr goth arm: om ηδη vulg lat-b c &c æth: for γεμ., βυθιζεσθαι G 1. 33 ev-y: txt BCDΛΔ syr-marg copt æth (and apparently the more ancient MS from which N's text sprung: for N' omits from πλοιοι to πλοιον).

³⁸. αυτος bef ην (corrtn to usual order) BCLΔ: txt ADE rel. rec (for εν) επι, with E rel: txt ABCDΛΔ 1. 69 latt. om το D 1.—προσκεφαλαιου D 131.

rec δυγειρουσιν (from || Λω), with AB²C² rel: δυγειραντες (omg και) D 28 2-pe lat-b c f ff₂ i: εγειραντες (omg κ.) 13. 69. 124. 346: txt B¹ C¹ (appy) Δ.

³⁹. εγερθεις D 69. κ. τη θαλ. κ. ειπεν D 1 lat-b (c) e ff₂ i arm. for πεφ., και φιωθητι D am copt.

⁴⁰. for ουτως πως ουκ, ουπω BDΛΔ latt copt æth: ουτως bef δειλ. 1. 69 arm (γι δε. εστι; being read as in || M̃t, the corrtn, or mistake, was obvious, and the variations followed): txt AC rel.

⁴¹. εστιν bef ουτος D (al ?) vulg lat-c arm. ο ανεμοι DE 1. 33 lat-b c ff₂ g₁ i Syr copt æth. transp η θ. and οι αν. D lat-a b (c) ff₂. rec υπακουουσιν αυτω (from || Λω), with A rel: υπακουουσιν (only) D: αυτω υπακουι (order as in || M̃t) CΔ 1. 69 Vict: txt BL.

the parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to precision.

³⁶.] ὡς ἦν—without any preparation—as he was, E. V. Cf. Jos. B. J. i. 17. 7, αὐτὸς ὡς ἦν ἐν θερμὸς ἐκ τῶν ὅπλων λουσόμενος ὕμιν στρατιωτικώτερον.

⁴¹.] ὁ ἀνέμος. These were probably some of the multitudes

following, who seem to have been separated from them in the gale.

³⁶.] καὶ—36, moreover. See Hartung, Partikell. i. 182.

³⁷.] λαίλ. ἀν. is also in Lk., whose account is in the main so differently worded.

ἐπέβαλλεν—not ὁ λαίλαψ ἐπέβαλλεν τὰ κύμα.—but τὰ κ. ἐπέβαλλεν, —intransitive: see ref.

³⁸.] τὸ πρὸς κ., the cushion or seat at the stern,

f oh. iv. 35 al. **V. 1** Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν **ABN**
 Matt. viii. 18 **χωράν τῶν Γεργεσηνῶν.** ² καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ **FOI**
 g Matt. viii. 1 **πλοίου εὐθὺς ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἀν-** **MSI**
 h Matt. xxviii. **θρωπος ἐν κ¹ πνεύματι κ¹ ἀκαθάρτῳ,** ³ ὃς τὴν κατοίκη- **1. N**
 i Matt. Matt. **σιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἄλυσει οὐκ ἐτί**
 xxviii. 52, 53 **οὐδέ τις ἐδύνατο αὐτὸν δεῖσαι,** ⁴ διὰ τὸ αὐτὸν **πολλάκις**
 al. Gen. **ῥέδαις καὶ ἄλυσεσιν δεδέσθαι καὶ διασπᾶσθαι ὑπ' αὐτοῦ**
 xxiii. 8, 9, **τάς ἄλυσεις καὶ τὰς ῥέδας συντετριφθαι, καὶ οὐδέ τις**
 h — oh. i. 23 **ἴσχυεν αὐτὸν δαμάσαι,** ⁵ καὶ διὰ παντός νυκτός καὶ
 only. sec **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 Matt. xii. 27, **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 28. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 i Matt. x. 1 **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 ref. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 m here only. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 Gen. 2. 50 al. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 (-cia, Acts **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 xvii. 26.) **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 n here (bis) l. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 Luke xxiii. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 55. xxiv. 1. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 Acts ii. 29. vii. 16. Rev. xi. 9 only. Isa. lxxv. 4. o here (Sec) l. L. Acts xii. 6, 7. xxi. 22. xxviii. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xx. 1 only. 2 Chron. Hi. 16 compl. Wisd. xviii. 17 only. p here (bis) **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 l. only. Pa. chr. 16 al. g Acts xxiii. 10 only. Jer. ii. 20. r Matt. xii. 20 ref. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 s Matt. viii. 22 ref. t James iii. 7, 8 only. Dan. ii. 46 (bis Theod.) only. u Matt. xviii. 10 ref. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**
 v Gen. Luke xviii. 7. Acts ix. 24. 1 Thess. ii. 9. iii. 10. Rev. iv. 8 al. Isa. xxviii. 10. sec. ch. iv. 27 ref. **ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων**

CHAP. V. 1. ἦλθεν CGLMD 69 syrr copt arm. for της θαλ., και D-gr: om 69
 lat-ff, D-lat æth. rec (for γεργεσηνων) γαδαρηνων, with AC rel syrr goth: γερασ-
 των BDN latt [Orig] (Nyssen?): txt (see proleg ch vi) LU D-gr 1. 33 ev-y syr-marg
 copt æth arm Epiph(eitra πάλιν ἰλθὼν εἰς τὰ μέρη των Γεργεσηνῶν, ὡς δὲ Μάρκος
 λίγει· ἢ ἐν τοῖς ὁρίοις των Γεργεσηνῶν ὡς δὲ Λουκᾶς φησι· ἢ Γαδαρηνῶν, ὡς δὲ
 Ματθαῖος· ἢ Γεργεσαίων, ὡς ἀντίγραφά τινα ἔχει) Thl(rδ ἀκριβέστερα των ἀντι-
 γραφῶν εἰς τ. χωρ. των γεργεσηνῶν ἔχει).

2. ἐξελθόντος αὐτοῦ BCLD 1. 33. 69 ev-y lat-b ff syrr copt æth: -οντων αυτων D
 lat-e e ff. (The attempts to mend the Hellenistic constr have been unsuccessful; so that
 the consid of the || places hardly comes in): txt A rel am(with mt om al). rec
 εὐθεως, with AD rel: om B lat-b e e ff, i Syr arm: txt CLD. υπηνητησεν (from
 || Mt Lw) BCD G(Treg) LD 1. 69 Damasc: txt A rel. ανθρωπος bef ac των
 μνημ. D lat-(b) o e f i goth arm.

3. ος ειχεν την κατοικησιν D-gr 2-pe lat-a (b) e e ff, goth. rec μνημειοις, with
 DH (1, o al) 69-txt: txt ABCLD 69-corr rel. rec ουτε, with A rel: txt BCDLD
 33. rec αλυσεισιν (corr to suit the follg), with AC'D rel vulg lat-b ff, i, g, i
 syrr copt goth æth arm: txt BC'L 33 'lat-c e. rec om ουκει (on acct of the
 recurrence of negatives, as is also shewn by the readg etc), with AC' rel lat-i syrr copt
 goth æth: ουδεις eri 1. 118. 131 (arm): ins BC'DLD 69 latt. rec ηδον., with
 B'C'FS 1: txt AB'C'D rel.—τρολμα M. αυτ. bef ιδυν. D am(with fuld ing
 tol) lat-i.

4. οτι πολλakis αυτον δεδεμενον πεδαις και αλυσεισιν εν αις ιδησαν διασπαινει
 και τας πεδας συντετριφειναι και μηδενα αυτον ισχυιν(-χυν') δαμασαι D lat-l: simply
 lat-ff, i: δια το αυτον πολλας πεδας κ. αλυσεις αις ιδησαν αυτον δυσπαινειν κ. συν-
 τετριφειναι κ. ουδεις ισχυειν αυτον δαμασαι 1: quoniam compedes etiam frangebat ac
 conlerebat (only) æth. rec αυτον bef ισχ., with D rel lat-(b) e i: txt ABCKLM
 UD 1. 33. 69 latt. for δαμασαι, δεσαι A.

5. for και διακ. νυκτ., νυκτος δε D lat-b e e ff, i. rec transp op. and μν., with
 D rel lat-(b) e i: txt ABCKLMUD 1. 33. 69 vulg lat-ff, l syrr copt goth æth arm.
 μνημειοις D 1. 69. κραζον D: κραυγαζων 69. 124. 346 al.

used by our Lord as a pillow. Pollux, Onom. (cited by Kuin., h. l.), proves from Cratinus that the word is put for the cushion used by rowers. 39.] σιῶπα, πᾶφ.: these remarkable words are given only here. On the variations in the accounts, see on Mt. ver. 25. 41.] the ἀπα expresses the inference from the event which they had witnessed: Who then is this?

CHAP. V. 1—20.] HEALING OF A DEMONIAK AT GERGESA. Mt. viii. 28—34.

Lk. viii. 26—39. The accounts of Mk. and Lk. are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one and the same, and having passed through others who had learnt one or two minute additional particulars. Mt.'s account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Mt., wherever the narrative is in common. 3.] οὐδὲ ἄλυσαι—not even with a

καὶ ὡς κατακόπτων· αὐτὸν λίθοις. ⁶ καὶ ἰδὼν τὸν Ἰησοῦν
⁷ ἀπὸ μακρόθεν ἔδραμεν καὶ προσκύνησεν αὐτόν, ⁷ καὶ
κράζας φωνῇ μεγάλῃ λέγει· Τί μοι καὶ σοὶ Ἰησοῦ υἱ
τοῦ θεοῦ τοῦ ὑψίστου; ⁸ ὀρκίζω σε τὸν θεὸν μὴ με
⁹ βασανίσῃς. ⁸ ἔλεγεν γάρ αὐτῷ· Ἐξελθε τὸ πνεῦμα τὸ
⁹ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. ⁹ καὶ ἐπρωτά αὐτόν· Τί
ὄνομά σοι; καὶ λέγει αὐτῷ· Λεγὼν ὄνομά μοι, ὅτι
πολλοὶ ἔσμεν. ¹⁰ καὶ ὑπερέβη αὐτόν· πολλὰ ἵνα μὴ
αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ¹¹ ἦν δὲ ἐκεῖ πρὸς
τῷ ὄρει ἡ ἀγγέλι· χοίρων μεγάλη ἡ βοσκομένη. ¹² καὶ παρ-

¹ w here only. 3 Chron.
² xxviii. 7.
³ Matt. xxi. 56 ref.
⁴ Matt. iv. 10 ref.
⁵ 1 Kings xvi. 10 al.
⁶ L. Lake i. 22, 25, 76, vi. 58. Acts vii. 43. xvi. 37. Heb. vii. 1 only. (Genet. xxi. 1 b ref.)
⁷ Ps. xz. 1 al. fr.
⁸ (and constr.) Acts xix. 13 only. (3 Chron. xxvii. 12 Neb. xlii. 25
⁹ o 1 Mt. ref. d Matt.
¹⁰ Matt. vi. 31. 1 Kings xvi.
¹¹ 4 w. iro. Matt. xiv. 26 ref. g Matt. ix. 14 ref.
¹² 10. xx. 11, 12. Rev. i. 12. Josh. ix. 1. 1 1 Mt. (tr. G.)
¹³ h - Lake xix. 27. 1 Kings xviii.

6. rec *δωρ δε* (from || *La*), with AD rel vulg lat-*b* of *ff*_{1,2} *g*_{1,2} syrr goth æth arm :
txt BCLΔ 1. 69 cont. om *αρω* AKLM goth. rec *αρω*. with D rel : txt

7. rec (for λγει) ειπε (from || Luke), with D rel vulg lat-b c o f copt goth: txt
ABCKLMΔ 1. 33 am(with em) syr arm. for r. υψ., ζωωτος (Mt xvi. 16) A

8. om γαρ A¹(appy) G. aft αὐτῶ ins o ιησους D fuld lat-ff₂. to πν. το
 αε. bef εἰς θλ: A. for εε. απο A 33 vulg lat-c fl.

9. *επιστησαν* (|| *Lu*) A em *la-c e f g*; i Syr goth. rec σοι *bef onoma* (from || *Lu*), with D rel lat Orig-lat.: txt ABCKLMA 1.38. 69 syr goth Damasc.—add *εστιν* (|| *Lu*) D latt (copt) Orig-lat. rec (for *lay-aw*) *απεριβη λειων*, with E rel: *απερ.* (only) D 253 lat *a b e f* i: txt ABCKLMA 1.69 vulg lat-*g*, l syr copt goth seth (arm) Damasc. (33 def.) rec *λειων* (from || *Lu*), with AB² rel goth Orig., *λειων* N²: txt B¹CDL^N latt syr copt. aft μοι ins *εστιν* B 69 vulg lat-*f g*, i l; bef μοι, D; so, but in different order, lat-*b c g*, copt (the variations help to show *εστιν* to be supplementary): om A(sic) CLD rel lat *a e vs* Orig.

10. παρεκαλον ΔΔ 1 vulg-sixt lat-c ff₂ g_{1,2} arm Damasc. for αυτους αποστ.,
αυτα αποστ. (corra to παρεκαλει) BCD; se expellerat vulg lat-g_{1,2} l: αυτον αποστ.
L 258 lat-b e: αποστ. αυτους AM fuld lat-c f ff₂; i syr (copt) g₂ 298 arm αυτ αποστ. αυτον
K 229 al Syr aeth.

11. rec $\pi\rho\omicron\varsigma\tau\alpha\omicron\pi\eta$ (with a few cursives ?): om 1. 33(appy): txt ABCD rel Scr^a-mas vs Thl Euthym. $\alpha\gamma. \chi. \mu. \beta.$ bef $\pi\rho. \tau. \omicron\pi.$ (see || *Le*) AK(M)U syr copt goth aeth. om $\mu\epsilon\gamma.$ DLU ev- γ lat- δ *eff*₂; i goth: ins aft $\beta\omicron\sigma\sigma.$ M al arm. $\beta\omicron\sigma\sigma\omicron\upsilon\epsilon\nu$ (see also || *Le*) ALA lat- δ *d.*

chain. 4.] The *ἰδὲ* *τό* gives the reason, not why *he could not* be bound, but why *the conclusion was come to* that he could not. The *πῖδες* are shackles for the feet, the *ἀλύσεις* chains in general, without specifying for what part of the body. 6.]

ἀπὸ μακ. ἔδρ. peculiar to Mk. 7.]
 ὁρκ. σε τ. θ. = δέχομαι σου Lk.

8.] Mk. generally uses the direct address in the second person: see ver. 12.

ἄρα] not imperf. for pluperf., either here or any where else; for He was saying to him, &c. 9.] ὅτι πολλοὶ ἐσ.

has perhaps given rise to the report of two demoniacs in Mt. I cannot see in the above supposition any thing which should invalidate the testimony of the

Evangelists. Rather are all such tracings of discrepancies to their source, most interesting and valuable. Nor can I consent for a moment to accept here the very lame solution (repeated by Dr. Wordsw.), which supposes *one of the demonsiacs not to be mentioned by Mk. and Lk.*: in other words, that the *least circumstantial* account is in possession of an additional particular which gives a new aspect to the *whole*: for the *plural*, used here and in Lk. of the *many demons in one man*, is there used of the *two men*, and their separate demons. On *Λαυδν* see

note, Lk., ver. 30. 10.] ἀποστ.
ἐξ τ. χ. = ἐπιτάξῃ αὐτ. εἰς τ. ἄβυσσον
ἀπελθούῃ Lk.; see on Mt. ver. 30.

ἄφηκεν αὐτόν, ἀλλὰ λέγει αὐτῷ Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι ^d πεποίηκεν καὶ ὁ ἡλέησέν σε. ²⁰ καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ^d ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. ²² καὶ ἔρχεται εἰς τῶν ἄρχισυν-αγῶγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν πίπτει πρὸς τοὺς πόδας αὐτοῦ, ²³ καὶ παρακαλεῖ αὐτόν πολλὰ, λέγων ὅτι τὸ θυγάτριόν μου ἑσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇ τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.

(Exod. iv. 25). ^a παρὰ, Luke viii. 41. ^c εἰς, John xi. 22. ^d ἐπὶ, Acts x. 25. ^e ver. 19. ^f m. ch. vii. 20 only. ^g Athen. xiii. p. 581. ^h a here only. ⁱ o Matt. iv. 24. xiv. 25. ch. xvi. 15. Acts xvii. 11. xxi. 13 al. Gen. xliii. 27. ^j p Eph. v. 22. see ch. xii. 19. ^k Matt. ix. 1. xiv. 24. ch. vi. 53. Luke xvi. 28. Acts xxi. 2 only. Deut. xxx. 12. ^l Matt. viii. 18. ^m Matt. xiii. 2. ⁿ ref. xxi. 54 al. ^o vv. 25 | L. 26, 34. ^p Lake xii. 14. ^q Acts xiii. 15. xviii. 4, 17 only. ^r Acts i. 19. Rev. i. 17.

19. rec (for καὶ) ο δε ιησους, with D rel lat-b c e ff. 1, 2, g, i sēth arm: txt ABCKLMA 1. 33 vulg lat-f l syr copt goth. rec αναγγ., with A rel: αναγγ. D 1. 69: txt BCA.

rec soi bef o κυριος (from || Lu), with A rel lat Syr goth (sēth) arm: σοι ο θεος D 238 copt (Tischdf): txt BCA am lat-f, (syr) copt (Treg). rec εποιησεν (from || Lu, το ουσι ηλησεν), with DK 1: txt ABC rel Thdor-heracl Sev Thl. ins ori bef ηλησεν D lat-b (c) ff. 1, 2, g, i l Syr.

20. for οσα (so Δ-corr), a CA.

21. om εν τ. πλοιω (|| Lu) D 1 lat-a b c e ff. 1, 2, i arm.—om τω B 447. ^{πάλιν} aft περαν D lat-a b e ff. 1, 2, g, i syr. for επι, προς D 69 latt. om και ην D lat-b c e f ff. 1, 2 sēth.

22. rec aft και ins ιδου (from || Mt Lu), with AC rel lat-c f l syr goth arm: om BDLA vulg lat-a b e ff. 2, 3, 1, 2 Syr copt sēth. for εις, τις D latt(not b). om συμ. ιατρι. D lat-a e ff. 2, i. for ε. ιδ. αυρ. π., κ. προςπεισεν D lat-(e).

23. rec κ. παρακαλει (from || Lu), with B rel vulg lat-c f copt arm: παρακαλων D lat-a b e ff. 2, i: txt ACL 33 (lat-g. 1, 2 ?). om πολλα D 38. 235 al lat-b c e ff. 2, i. ins και bef λεγων D lat-a b ff. 2, i. om οτι D 13. 69 lat-a c e Syr. for ινα το αυτη, ελθε αφαι αυτης εκ των χειρων σου D lat-b i.—for ινα ελθων επιω, ελθε αφαι (DG lat-i) vulg lat-c e f g, 2 l Syr sēth.—rec αυτη τας χ., with E rel syr goth arm: αυτω τας χ. AK: txt BCL (Δ) 1 vulg lat-a f. aft χειρα ins σου Δ lat-c Syr copt sēth.

rec (for 2nd ινα) οπως (to avoid repetition: it is most improb that the transcribers shd take into account that οπως is only once used by Mark [ch iii. 6], and so alter it to ινα, as Meyer supposes), with A rel: txt BCDLA 69. rec ζησεται (from || Mt), with A rel lat-c e arm: txt BCDLA 69 vulg lat-a b f ff. 2, copt goth.

suppose that he feared a fresh incursion of the evil spirits.

19.] There was perhaps some reason why this man should be sent to proclaim God's mercy to his friends. His example may in former times have been prejudicial to them:—see note on Mt. ver. 32 (I. 4).

20.] Gadara (see on Mt. viii. 28) was one of the cities of Decapolis (see also on Mt. iv. 25): ὁ μὴν χριστὸς μετριοφρονῶν, τῷ πατρὶ τὸ ἔργον ἀνίστηεν· ὁ δὲ θρα-πεισθεὶς εὐγνώμωνῶν, τῷ χριστῷ τοῦτο ἀνέριθει. Euthym. He commands the man to tell this, for He was little known in Perea where it happened, and so would have no consequences to fear, as in Galilee, &c.

21—43.] RAISING OF JAIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Mt. ix. 18—

26. Lk. viii. 41—56. The same remarks apply to these three accounts as to the last. Mt. is even more concise than there, but more like an eye-witness in his narra- tion (see notes on Mt. and Lk.):—Mk. the fullest of the three.

21.] συνήχθ. . . . = ἀπεθίξατο αυρ. ὁ δχλ. Lk.

23.] Notice the affectionate diminutive θυγάτριον, peculiar to Mk.

ἔχει = ἀπρι ἐτελεύτησεν Mt.

It is branded as an idiom of lower Greek by Phrynichus: ἰσχατως ἔχει ἐπὶ τοῦ μοχ- θηρῶς ἔχει καὶ σφαλερῶς τάρτουςιν αὶ σύρφακες, ed. Lobeck, p. 389, where see:

r ver. 31 only. 24 καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος ABCD
 Str. xxiv. (xxxi.) 14 FGHI
 only. MSU¹
 s = 1 L. ref. 1. 32.
 t | L. bis only. 1. 32.
 Lev. xv. 26. (there also w.
 alia.)
 u Luke iv. 28
 ref.
 v Luke xv. 14.
 Acts xxi. 34.
 2 Cor. xii.
 16. James iv.
 3 only f.
 1 Mac. xiv.
 32 al.
 w ch. iii. 21.
 Luke x. 7.
 Phil. iv. 18.
 x pass. Matt.
 xv. 6. xvi.
 20 | L. al.
 Jer. li. 11.
 y here only.
 (Matt. ix. 16
 ref.) see
 2 Tim. iii. 18.
 z Matt. xv. 23
 ref.
 a ch. vi. 66.
 Acts v. 16.
 2 Cor. xi. 16.
 b = 1 ch. 7.
 56 f. Acts iv.
 9 al.
 c ch. iii. 1. iv.
 6 | al. — Ps.
 cv. 9. Isa.
 xix. 6.
 d = here only.
 (John iv. 6 al.) — *ῥύσι*. | L. e press. John i. 40 ref. f ch. iii. 10 ref. g Matt. xiv. 26 ref.
 h Matt. xiv. 2 ref. i ver. 24 only. k ch. iii. 5 ref. | L. 2 Pet. ii. 10 only. Isa. lxi. 2, 6.
 m Matt. ix. 29 ref. ver. 16. n ch. iii. 11 ref.

24. for ἀπῆλθεν, υπῆγεν D 124. ἠκολούθησεν CL M-marg.
 25. om τις (as *superfl* and not in ||: no reason could be given for its insm) ABCLΔ
 1. 33 vulg lat-b c e ff, syr copt sēth: ins D rel lat-a f Syr goth arm. δωδ. bef ετη
 (from || Mt) BCLΔ 1. 33. 69: txt AD rel latt syrr goth.
 26. for 1st και, η D lat-b c f ff₂ i (Syr). rec τα παρ' αυτης, with C K (Treg
 expr) Δ: τα αυτης D 1 latt: txt AB rel. for εις, επι D. om ελθουσα D-gr.
 27. ins τα bef περι B C' (appy) Δ: om AC³D rel latt syrr copt goth sēth arm.
 transp εν τω οχλω to end of ver D 2-pe.
 28. for ελεγεν γαρ, λεγουσα D lat-b c f ff₂ i sēth. add εν αυτη (|| Mt) DK 1. 33
 lat-a c f ff₂ i arm. rec καν των ιμ. αυ. bef αφ., with A(D) rel: καν μονον αφ. του
 ιμ. αυτ. (|| Mt) 83: txt B(εαν 'superadditur') CLΔ. του ιματιου D 33 latt.
 αυτου D.
 29. rec ευθως, with AD rel: txt BCLΔ 33. om της bef μαστ. C.
 30. rec ευθως, with AD rel: txt BCLΔ 33. κ. ευθ. επιγ. ο ις και την δυν.
 εξελθ. απ αυτου κ. επιστραφεις εν τ. οχ. ειπεν D.—επιγ. bef ο ιησ. DL lat-a ff₂ copt
 sēth.—om εν αυτω D lat-b c e ff₂ i sēth. των ιμ. bef μου D latt(not e).
 31. oi δε ιμ. αυτ. λεγουσιν αυτω D 2-pe lat-(a) e g, i.
 33. aft γεμ. ins διο ποιηκει λαθρα D 124 2-pe al lat-a ff₂ i arm. rec ins
 εν' bef αυτη (various prepositions were insd to shew that αυτη was not the nom case),
 with A rel goth: εν αυτη F (Wetst) Δ vulg lat-c f f g, sēth: επ αυτην 13. 69. 124: txt
 BCDL lat-a Syr copt, αυτη εν-y. for προς εις αυτω, προς εκεινησεν αυτον
 C 6-pe.

Lobeck's note. Before *ἵνα* understand *πάριμι*, or *αἰνῶ* σε: or as Meyer suggests, connect it with the fact just announced: 'this tidings I bring, in order that,' &c. To do this *without* any filling up, 'My daughter is, &c., in order that,' &c., is far-fetched, and savours too much of the *sentimental*. Or, it has been suggested that *ἵνα* might, by a mixture of constructions, depend on the foregoing *πορεύεσθαι*.
 24.] Mt. adds, *καὶ οἱ μαθηταὶ αὐτῷ*.

27.] ἀκούσασα is subordinated to ἐλθούσα as giving a reason for it: 'owing to having heard . . . came.' 28.] ἔλεγεν γὰρ perhaps need not to be pressed to mean that she actually said it to some one—ἐν αὐτῇ may be understood. At the same time, the *imperfect* looks very like the minute accuracy of one reporting what had been an habitual saying of the poor woman in her distress. 29.] On these particulars see notes on Lk. ἔγνω τῷ

τὴν ὁ ἀλήθειαν. ³⁴ ὁ δὲ εἶπεν αὐτῇ *Θυγάτηρ, ἡ πίστις σου σέσωκέν σε ὑπαγε εἰς εἰρήνην, καὶ ἴσθι ὕγιες ἀπὸ τῆς μάστιγός σου.* ³⁵ ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἄρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἐστὶ σκύλλεις τὸν διδάσκαλον; ³⁶ ὁ δὲ Ἰησοῦς [εὐθέως] παρακούσας τὸν λόγον λαλούμενον λέγει τῇ ἄρχισυναγώγῃ *Μὴ φόβου, μόνον πίστευε.* ³⁷ Καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. ³⁸ καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἄρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλαζόντας πολλὰ. ³⁹ καὶ ἐξελθὼν λέγει αὐτοῖς *Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.* ⁴⁰ καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

vet. 1. 2 Macc. II. 4 only. y ver. 15. a Matt. xxvi. 5 ref. a — ch. i. 6. Matt. xxiii. 34 al. b Matt. xxvi. 75 ref. c 1 Cor. xiii. 1 only. — Jer. iv. 6. d Matt. ix. 14 ref. e 1 Mt. Acts xvii. 8. xx. 10 only. Judg. iii. 20. f 1 only. 2 Chron. xxx. 10. g Matt. xvii. 1. xviii. 16 al. fr. Num. xxii. 41.

- ^{34.} aft o δε ins *ιησους* CD M-marg 1. 69 lat-a b c &c syr-with-ast arm. *αυτου* A. rec *θυγατηρ* (|| *Mt*), with AC rel: txt BD. (*θαρσει θυγατηρ* (|| *Mt*) C³ al.)
- ^{35.} aft *λεγοντες* ins *αυτω* D 33 lat-b i.
- ^{36.} om *ευθεως* BDLA 1 vulg lat-b c &c Syr copt sath arm: ins AC rel 33 (lat-a) syr goth. rec *ακουσας* (from || *Lm*, the unusual *παρὰ τοὺς* being understood), with ACD rel: txt BLDN lat-e. r. A. *τον λαλ*. B: *τουτον τον λογον* D.
- ^{37.} rec (for *μετ' αυτου*) *αυτω*, with AD rel latt syr: txt BCLDN lat-e Syr goth.—for *μετ' αυ. συνακ., παρακολουθησαι αυτω* D 1.—for *συνακ., ακολουθησαι* AK 33 am lat-a b c f g₁ i syrr. rec om *τον* (|| *Luke*), with AD rel: ins BCD. for *ιακωβον, αυτου* DGA 1 lat-a syr txt.
- ^{38.} rec *ερχεται* (to conform to following *θεωρει*), with L rel lat-a c f ff₂ syr goth sath arm: txt ABCDFD 1. 33 vulg lat-b e g_{1,2} (i) l Syr copt. *την οικιαν* D 2-pe. *αθεωρει* D. rec [aft *θορυβον*] om *και* (as irrelevant, it being thought that the *θορ.* was the *ελ. and αλαλ.* as in D distinctly), with D rel lat-a b c e f ff₂ i: copt: ins ABCLEMD 1. 33. 69 vulg lat-g, l syrr goth sath arm: *θορ. κλαιοντων κ. αλαλαζοντων* D lat-a: *turbam flentem ac lamentantem* lat-b (c) d.
- ^{39.} ins *τι* bef *κλαιει* D lat-b f ff₂.
- ^{40.} for 1st *και, οι δε* D lat-a b c &c. for o δε, *αυτος δε* (from || *Lm*) BCDLA 33 latt copt goth(appy): o δε *ιησους* M 1 Syr syr-w-ast. rec *απαντας*, with S(e sil): *τους οχλους εξω* D lat-b c e: txt ABC rel. e. r. *μητιρα* bef r. *παιδιων* D latt. aft *αυτου* ins *οντας* D latt. *εισπορευετο* D 2-pe lat-a b c &c. for *οσων, ου Α.* rec at end adds *ανακειμενον*, with AC rel syrr goth sath arm: *κειμενον* al, *jacens* vulg lat-c f g₂ l: *κατακειμενον* 1. 28 Thl: *κατακειμενον* 13. 69: *κατακειλημενον* al: *καταβεβλημενον* al: om BDLA 33 lat-a b e f ff₂ i: copt.

σώμ., elliptic—know by feeling in her body.

^{32.}] Peculiar to Mk., and indicative of an eye-witness.

^{34.}] *καλ ἰσθι* . . . σου peculiar to Mk., and inexplicable, except because the Lord really spoke the words, as a solemn ratification of the healing which she had as it were surreptitiously obtained: see note on Lk., ver. 48.

^{36.}] But Jesus having

[straightway] overheard the message being spoken: a mark of accuracy which is lost in the rec. text.

^{38.}] The *και* after *θορυβον* takes out one particular from the general description before given:

see ref. ^{40.}] How capricious, according to modern criticism, must this Evangelist have been, who compiled his narrative out of Mt. and Lk., adding

σκειν, καὶ [οἱ] πολλοὶ ἀκούοντες ἡ ἐξεπλήσσοντο λέγοντες ἡ ^a Matt. vii. 28 ref. ἡ ^b Mt. Matt. xv. 32. Luke 1. 42. Num. x. 12. Num. v. 17. Luke xiv. 17. x = Matt. xi. 20, xi. 21 ref. Acts ii. 22. v. 15. xix. 26 al. Gen. xxxix. 22. ἡ ^c Mt. only. 2 Kings v. 11 al. ἡ ^d Mt. Matt. xxvi. 65. ch. ix. 19. John i. 1. John 8. 2. b Matt. xxvi. 31, 32 ref. c Matt. xii. 24 al. fr. d | Mt. 1 Cor. iv. 10. xii. 26 only. Isa. xli. 8. e ver. 1. f = Matt. xi. 11 al. g Luke 1. 26 (-wt, v. r.), 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. ix. 8. xvi. 7, 11, 21. Lev. xxv. 45. h 1 Cor. x. 31. xii. 8. Gen. xix. 22.

σκειν, καὶ [οἱ] πολλοὶ ἀκούοντες ἡ ἐξεπλήσσοντο λέγοντες ἡ ^a Matt. vii. 28 ref. ἡ ^b Mt. Matt. xv. 32. Luke 1. 42. Num. x. 12. Num. v. 17. Luke xiv. 17. x = Matt. xi. 20, xi. 21 ref. Acts ii. 22. v. 15. xix. 26 al. Gen. xxxix. 22. ἡ ^c Mt. only. 2 Kings v. 11 al. ἡ ^d Mt. Matt. xxvi. 65. ch. ix. 19. John i. 1. John 8. 2. b Matt. xxvi. 31, 32 ref. c Matt. xii. 24 al. fr. d | Mt. 1 Cor. iv. 10. xii. 26 only. Isa. xli. 8. e ver. 1. f = Matt. xi. 11 al. g Luke 1. 26 (-wt, v. r.), 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. ix. 8. xvi. 7, 11, 21. Lev. xxv. 45. h 1 Cor. x. 31. xii. 8. Gen. xix. 22.

ἡ ^a Matt. vii. 28 ref. ἡ ^b Mt. Matt. xv. 32. Luke 1. 42. Num. x. 12. Num. v. 17. Luke xiv. 17. x = Matt. xi. 20, xi. 21 ref. Acts ii. 22. v. 15. xix. 26 al. Gen. xxxix. 22. ἡ ^c Mt. only. 2 Kings v. 11 al. ἡ ^d Mt. Matt. xxvi. 65. ch. ix. 19. John i. 1. John 8. 2. b Matt. xxvi. 31, 32 ref. c Matt. xii. 24 al. fr. d | Mt. 1 Cor. iv. 10. xii. 26 only. Isa. xli. 8. e ver. 1. f = Matt. xi. 11 al. g Luke 1. 26 (-wt, v. r.), 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. ix. 8. xvi. 7, 11, 21. Lev. xxv. 45. h 1 Cor. x. 31. xii. 8. Gen. xix. 22.

copt (æth) arm. rec om oi, with ACD rel: ins BL 69. ακουσαντες D-gr PHLA 13. 69. 124. 236 ev-y-150 lat-a (syrr). aft εξεπλησσοντο ins επι (or εν) τη διδαχη αυτου D 2-pe al [not ev-y, as Tischd] latt syr arm. aft ταυτα ins (α)παντα C (al?) vulg lat-f g_{1,2} æth: pref παντα Δ. rec (for τουτω) αυτω (corrta for elegance), with AD rel latt: txt BCLΔ copt. rec ins οτι bef και (for connexion), with U(Treg) lat-(b) f ff₂ i syrr(Treg) goth arm: ins C'DK: om ABC² rel vulg lat-a c e copt æth Thl Euthym. ins ai bef δυναμεις BΔN 33: om ACD rel. ins ai bef ρουανραι Δ. aft ρουανραι ins ai LΔ vulg lat-c (copt) æth. for γινονται, γινόμεναι (corrta to better the constrn, and to conform it to || Mf) BLΔN 33 copt: γινονται (cf ins above) DK arm-zoh: txt AC rel syrr goth æth. 3. for ο τεκτων, ο του τεκτονος υιος και 33. 69 gat(with mm tol) lat-a b c i: ο του τεκτονος υιος κ. ev-y al æth arm Orig Chrysol: ο του τεκτονος ο υιος και 13: om syr-jer. (All are attempts to get rid of the fact implied. Orig says of Celsus: οὐ βλῖπων οὐκ οὐδαμῶς τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων ριπταν αὐτὸς δ' ἰησοῦς ἀναγίγραπται.) rec om της, with AD rel: txt BCLΔ ev-y. rec (for και ἀδελφος) ἀδελφος δε, with A rel syr goth: ἀδελφος (alone) latt arm: txt BCA lat-e Syr copt æth, και ο ἀδελφος DLN. (33 def.) rec (for ιωσητος) ιωση, with AC rel syrr goth M: ιωση M 121 vulg lat-b e f g_{1,2} æth(Treg): txt BDLΔ 33. 69 al lat-a copt. (om ω. κ. lat-c ff₂ i.) for και ουκ, ουχι και D lat-a cf: ου Δ: πολλα lat-b g₂ Δ-lat: πολλα et vulg lat-g₁. ai ad. a. ω. π. ημας bef εισιν D vulg lat-a f. 4. rec (for και ελεγ.) ελεγ. δε (from || Mf), with A rel lat-c syr goth æth arm: txt BCDLΔ 33 vulg lat-a b e f i l Syr copt. ins idia bef πατριδι AL, simly 69. αυτου L 69. for τοις, ταῖς D¹E¹(appy). συγγενεσιν B¹[sic, from inspection] D²EFGHLUVΔ 1. 33. 69. rec [aft συγγ.] om αυτου, with AC²D rel lat-a (ff₂) goth arm: ins BC²KL M-marg syrr copt æth, αυτου Δ. (33 def.) 5. rec ηδυνατο, with B²D rel Orig₁: txt AB¹CKLM Scr's a f p o w ev-y Orig₁. rec ουδ. δυν. bef ποι., with A rel syr goth: ουδ. ποι. δυν. D ev-y lat-a Orig Jer: txt BCLΔ 1 al (Syr) copt (æth).

2.] Before *δυνάμεις* we must understand another *πόθεν*, to make the construction complete. 3. δ *τεκτων*] This expression does not seem to be used at random,—but to signify that the Lord had *actually worked* at the trade of his reputed father. Justin Martyr, Dial. § 88, p. 186, says ταῦτα γὰρ ῥὰ τεκτονικὰ ἔργα ἐργάζετο ἐν ἀνθρώποις ὢν, ἀπορρα και ζυγὰ. Cf. the conflicting but apparently careless assertion of Orig. in the var. readd. See also the anecdote told by Theodoret, H. E. iii. c. 18, p. 940.

5.] *οὐκ ἔδυνατο*—the *want of ability* spoken of is not *absolute*, but *relative*: *οὐχ ὅτι αὐτὸς ἀσθενής ἦν, ἀλλ' ὅτι ἰκεῖνοι ἀπιστοὶ ἦσαν*. Thl. The same voice, which could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was our Lord's practice to require *faith* in the recipient of aid: and that being wanting, the help *could not* be given. However, from what follows, we find that *in a few instances* it *did* exist, and the help was given

1 Matt. xiv. 14. εἰ μὴ ὀλίγοις ἁρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν. 6 καὶ ἰθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. ABCDI
FGHK
MSUV.
1. 32. 6

Καὶ περιῆγεν τὰς κώμας κύκλῳ διδύσκων. 7 καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν ὁ δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων, 8 καὶ παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον μὴ πήραν μὴ εἰς τὴν ζώνην χαλκόν, 9 ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσῃσθε δύο χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. 11 καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς

1 Matt. xiv. 14. ver. 13. ch. xvi. 18. 1 Cor. xii. 30 only. 2 Kings xiv. 6 P. Mat. i. 8. Sir. vii. 26 only. 3 Matt. xix. 12. 15 ref. 4 Matt. ref. 5 Matt. iv. 25 ref. 6 ch. iii. 34 ref. 7 Gen. xxxv. 5. 8 ch. ii. 23 J. Mt. vv. 2, 32. 9 Gen. xi. 6 al. have only. 10 Gen. vi. 20. vii. 2. 8 al. (see vv. 30, 40). 11 p. constr. Matt. x. 1 ref. P. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

6. εἰθαύμασεν B E' (appy). for ἀπιστίαν, πιστίαν D. (in credulitatem D-lat.)
7. for προσκαλεῖται, προσκαλεσάμενος D 1 lat-a b c Gaud. aft. δώδεκα ins μαθητὰς D lat-b ff, 2, 3. ἀπιστεύειν αὐτοὺς D lat-a b o c ff, 2 with Gaud. om
- ανα β' per binos D: binos latt. for καὶ ἰδίδου, δευς D 2-pe lat-e ff, 2. om
- των (twice) CA 33. 69.
8. for αἰρωσιν, αρωσιν CLΔ 69. for μῆ, μῆτε (thrice) D. rec transp πῆραν and ἀρτον (from || Lk), with AD rel latt syrr goth arm: txt BCLΔ 33 copt sēth.
9. [ἀλλα, so ABCDLU.] eis (for ἐνδύσῃσθε) ἐνδύσασθαι (for the construction, itacism confusing the word), with B'S vulg lat-e (b c ff, 2, 3) syrr sēth: ἐνδεδυσθαι L al: ἐνδύσασθαι B' 33: txt C rel lat-a copt goth arm Gaud, ἐνδύσῃσθαι ADA.
10. for ἔλεγεν, λέγει A Sct's b lat-b. οἱ ποῖ C'. for εἰ, αν ADLA. om eis οἱαν D lat-a ff, 2.
11. rec (for ος αν τόπος μὴ δέξηται) οσοι αν μὴ δέξονται (from || Lk), with AC'D rel latt syrr goth arm Orig-lat (but εἰαν AC'DHK 33): ος αν μὴ δέξηται (see || Mt) C' (appy) 1. 118. 209: txt BLΔN 13. 28. 69. 124 syr-marg copt sēth. om τον

accordingly. 6.] ἰθαύμαζεν—this need not surprise us, nor be construed otherwise than as a literal description of the Lord's mind: in the mystery of his humanity, as He was compassed by human infirmity,—grew in wisdom,—learned obedience,—knew not the day nor the hour (ch. xiii. 32).—so He might wonder at the unbelief of His countrymen. Observe, owing to the δὲ with an accus., that their unbelief is not here said to be the object, but the cause, of the Lord's wonder. καὶ περιῆγεν—see Mt. ix. 35.

7—13.] THE SENDING FORTH OF THE TWELVE. Mt. x. 1—15. Lk. ix. 1—5: see also Mt. ix. 36—38, as the introduction to this mission. The variations in the three accounts are very trifling, as we might expect in so solemn a discourse delivered to all the twelve. See the

notes to Mt. x.—and respecting the subsequent difference between Mt. (ver. 16 ff.) and Lk.,—those on Lk. x. 7.] δὲ δὺο (see reff.) is a Hebraism: see Winer, § 37. 3. The Greek expression would be κατὰ, or ἀνὰ δύο, as in || Lk. Winer observes that the Syriac version always renders this latter expression by doubling the cardinal number. These couples are pointed out in Mt.'s list of the Apostles—not however in Mk.'s, which again shews the total absence of connecting design in this Gospel, such as is often assumed.

8.] Striking instances occur in these verses, of the independence of the three reports in their present form.

μηδὲ ῥάβδον Mt. = εἰ μὴ ῥ. μόνον Mk. = μῆτε ῥάβδον (-ους v. r.) Lk. See notes on Mt., also in the next clause.

9.] ὑποδεδεμένους, scil. πορεύεσθαι, or some equivalent infinitive. We have an-

¹ μαρτύριον αὐτοῖς. ¹² καὶ ἐξελθόντες ἐκήρυξαν ¹³ ἵνα μετανοώσιν, ¹³ καὶ δαιμόνια πολλὰ ἐξεβαλλον, καὶ ¹⁴ ἤλειπον ¹⁴ ἐλαίῳ πολλοὺς ἄρρώστους καὶ ἐθεράπευον. ¹⁴ καὶ ἦκουσεν ὁ βασιλεὺς Ἡρώδης· φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ. καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ὁ ἐκ νεκρῶν ἀνέστη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. ¹⁵ ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφῆτης ὡς εἰς τῶν προφητῶν. ¹⁶ ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν· Ὁν ἐγὼ ἀπεκτεφάλισα Ἰωάννην,

¹ Cor. iii. 13. Phil. i. 13 al. 1 Mac. xv. 9. n = ch. i. 4. o (Matt. xvii. 9 v. r.) ch. ix. 9.
16. xii. 26. Luke xvi. 31. xxiv. 46. John x. 9. Acts x. 41 al. p = 1 Mt. ref. q constr.
Matt. xxi. 43 l. from Ps. cxlv. 23. 1 Cor. x. 16 al. r 1 Mt. ver. 28 only. 1 Kings xxii. 9
compilat. Ps. cii. 7 only.

ὑποκατω (|| Mt) D 33 vulg lat-a b &c aeth arm. rec at end adds αμην λεγω υμιν
ανεκτετερον εσται σοδομοις η γομορροις εν ημερα κρισεως η τη πολιι εκεινη (from
|| Mt: prob, as Meyer, from memory, || Mt having [as 33 here] γη σοδομων κ. γομορρας),
with A rel lat-a f g₂ syrr copt-schw goth aeth: om BCDLA vulg lat-b c f₂ g₁ i l arm.

¹³ rec (for ἐκηρυξαν) ἐκηρυσσον (corr'd to ἐξεβαλλον below), with A rel latt syr:
ἐκηρυσσαν F: txt BCDLA Syr syr-marg goth. rec μετανοησασι (gramm'l corr'd),
with AC rel: txt BDL.

¹³ ἐξεβαλον CDMΔ 33 copt goth (Tischdf). for ἤλειπον, αλειψαντες D lat-b c f₂ g₁ i.
om 3rd και D¹ lat-b c f₂ g₁ i.

¹⁴ ηρωδης bef ο βασιλευς (see || Mt Lu) C'DF 2-pe en-y am (with fuld ing tol
hail) lat-a b c f i Syr aeth. ελεγον B 6. 271 lat-a b f₂ Aug Bede, ελεγοσαν D.

for βαπτίζων, βαπτιστης DS 33. 69 latt arm. rec (for ανεστη) ηγηθη
(|| Mt), with C rel: εγηγησας (|| Lu) BDLΔ 33: txt AK 28. 72 al [42 = K?] Scr's
e o w Thl.—verb bef εκ νεκρων (|| Lu, cf also || Mt) BCDLA 33 latt Syr copt aeth
arm: txt A rel syr goth. αι δυναμεις bef ενεργουσιν (|| Mt) KA 33 vulg (not
am) lat-a (c f₂ i) syrr.

¹⁵ rec am 1st δε, with G M (Treg expr) U (FV, e sil) Syr arm: ins ABCD rel latt syr
copt goth Thl. om προφητης ως D lat-b c f₂ g₁ i. rec aft προφητης ins ισους,
with AC² rel vulg lat-a f g₁ syrr copt goth aeth arm: om BCLΔ 1. 33 Orig.
rec ins η bef ως, with Δ i syr arm: om ABC rel vulg lat-f g₁ l Syr copt goth aeth Orig
Vict Thl.

¹⁶ om o CDK¹UV 13. 28. 181. 346 2-pe Scr's c f¹ m p q r s w¹ enν-x-y-z. rec
(for ελεγειν) ειπεν (|| Mt Lu), with AD rel lat-a c f₂ syrr: txt BCLΔ 33 lat-f copt.
rec ins οτι bef ον (to conform to preceding), with AC rel copt goth: om BDL

other change of construction in ἐνδύσθηθε. These breaks serve to give the narrative a more lively form.

[12.] It is impossible to restrict the *ἵνα* after ἐκήρυξαν entirely to the telic meaning, as Meyer, who is a purist on this point, attempts to do. There is certainly the mingling of the purport and the purpose, so often found in this particle after verbs implying declaration or request. See this treated of in note, 1 Cor. xiv. 13.

[13.] ἤλειπον ἐλαίῳ—this oil was not used medicinally, but as a vehicle of healing power committed to them;—a symbol of a deeper thing than the oil itself could accomplish. That such anointing has nothing in common with the extreme unction of Romanists, see proved in note on James v. 14. See for instances of such symbolic use of external applications,

2 Kings v. 14: Mk. viii. 23: Jn. ix. 6, &c.

[14—29.] HEROD HEARS OF IT. BY OCCASION, THE DEATH OF JOHN THE BAPTIST IS RELATED. Mt. xiv. 1—12. Lk. ix. 7—9. (The account of John's death is not in Lk.) Our account is, as usual, the fullest of details. See notes on Mt.

[14.] Herod was not king properly, but only *tetrarch*:—see as above. He heard most probably of the *preaching of the twelve*.

[15.] (He is) a prophet like one of the prophets;—i. e. in their meaning, 'He is not *The Prophet* for whom all are waiting, but only *some* prophet like those who have gone before.' Where did our Evangelist get this remarkable expression, in his *supposed compilation from Mt. and Lk.*?

[16.] On this repeated declaration of Herod, with its remark-

οὗτος ἡγήρεθ. ¹⁷ Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας
 ἐκράτησεν τὸν Ἰωάννην καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ διὰ
 Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
 αὐτὴν ἐγάμησεν. ¹⁸ ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι
 οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ¹⁹ ἡ
 δὲ Ἡρωδιάς ἐνείχεν αὐτῷ, καὶ ᾔθελεν αὐτὸν ἀποκτεῖναι,
 καὶ οὐκ ἠδύνατο. ²⁰ ὁ γὰρ Ἡρώδης ἐφοβέιτο τὸν
 Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
 συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίηε, καὶ
 ᾔδεδως αὐτοῦ ἤκουεν. ²¹ καὶ γενομένης ἡμέρας ² εὐκαίρου
 ὅτε Ἡρώδης τοῖς ³ γενεσίοις αὐτοῦ δειπνὸν ἐποίησεν τοῖς ⁴ πρώτοις
⁵ μεγιστάσιν αὐτοῦ καὶ τοῖς ⁶ χιλιάρχοις καὶ τοῖς ⁷ πρώτοις

Γ οτι
 αποκ
 ABC
 FGh
 MSU
 Δ 1.
 60

1. 33 latt syrr æth arm Orig. om *ιωαννην* D. rec aft οὗτος ins *εστιν αὐτος*
 (from || Mt), with AC rel (lat-a δ i) syr goth (æth) arm: om BDLΔ (33) 69 vulg lat-
 c ff₂ g₁ (Syr) copt. rec aft ηγερεθ ins εκ νεκρων (see ver 14), with A rel lat-δ o
 ff₂ D-lat syrr goth æth arm; pref, D 13. 69. 124 vulg lat-a g_{1,2}; i: απο των νεκρων
 (|| Mt) C al Orig: om BLD 33 syr-jer copt.
 17. for γαρ, δε A lat-g₂. om o D 69 ev-y. εν φυλακη bef και ιδωσεν αυτον
 A: και εβαλεν αυτον εις την φυλακην 28(Schulz) Syr-ed: for εν φυλακη, και εβαλεν
 εις φυλακην D 13. 69. 124 lat-a δ f ff₂; i Syr-ms arm. rec ins τη bef φυλακη,
 with 1 (e sil): om ABC rel goth. [την γυναικα is omd in txt but insd on
 marg B.] εγαμησεν bef αυτην D latt.
 18. om o D Scr's p ev-y. om ori D 28. 131 al vulg lat-c f ff₂ g₁ æth. for
 σοι, σε D lat-a.
 19. for ηθελεν, ιζηρει C¹ lat-a δ c i D-lat. αποκτειναι bef αυτον DU vulg lat-
 a c i: αυτον απολεσαι C¹. εδυνατο AKΔ.
 20. aft αγιον ins ειναι D lat-(c) g₂ i. om 2nd και B [al? 102 = B?].
 η̇πο̇ρει BLN copt: εκποιε ACD rel syrr goth æth arm. (om εκποιε και Δ.)
 21. aft γενομένης ins δε D¹ lat-(a) δ c copt-ms. om ori D lat-a δ. for
 γενεσιος, γενεθλιος D². (γενεχλιος D¹.) rec (for εκποιησεν) εκποιε (prob corrū
 to sense, 'was making.' *Mey thinks it a mere mechanical repetit from ver 20*), with A
 rel syrr: txt BCDLΔ 69 latt. om αυτου D 1 vulg lat-a δ f.

able attraction of construction, De Wette strangely observes, 'Mk. here combines the text of Lk. with that of Mt.' "Εγὼ has the emphasis given by his guilty conscience." Meyer. The principal additional particulars in the following account of Jn.'s imprisonment and execution are,—ver. 19, that it was *Herodias* who persecuted John (on *ἐνείχεν* see reff. and note Lk. xi. 53), whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions:—that the maiden went and *asked counsel of her mother* before making the request:—and that a *σπεκουλάτωρ*, one of the body-guard (see note on ver. 27 below), was sent to behead Jn. 18.] *ἔλεγεν*, more than once: it was the burden of John's

exhortations to him. 20.] *συντηρ.* preserved him; not, 'esteemed him highly.'—kept him in safety that he should not be killed by Herodias. The reading *ἡπορει* is remarkable, and perhaps has some connexion with the *διηπόροι* of Luke ix. 7. The imperfects imply time, and habit. Whether Herod heard him only at such times as he happened to be at Machærus, or took him also to his residence at Tiberias, is, as Meyer remarks, uncertain. 21.] *εὐκαί.* not, a *festal* day, as Hammond and others interpret it, for this use of *εὐκαίρος* hardly seems to be justified—but, a *convenient* day (see ver. 31 and Acts xxiv. 25,—and cf. Soph. (Ed. Col. 32) for the purposes of Herodias: which shews that the dance, &c. *had been all previously contrived by her.* *μεγιστῶνες*, a Ma-

τῆς Γαλιλαίας, ²² καὶ ἐξελθούσης τῆς θυγατρὸς αὐτῆς ^o | Mt. Matt. xl. 17 | L. only. 2 Kings vi. 16. ^d | Mt. ref. c Matt. ix. 10 ref. c ch. v. 41. 42 ref. ^g constr., Matt. vii. 9 ref. h = Matt. xviii. 27, 28. xxv. 28. Luke x. 51. ⁱ Luke i. 50. ^j Exod. xii. 11. as above (i). Rom. xii. 9. 11. 2 Cor. vii. 11, 12. viii. 7, 8, 10. Heb. vi. 11. 2 Pet. i. 5. Jude 8 only. k w. i. v. a & subj., Matt. vii. 12. ch. x. 25. John xvii. 24. 1 Acts x. 28. xl. 11. xxi. 21. 22. 23. ^m ver. 23 and 1. Lake xi. 30 only t. a ch. xiv. 24 | Mt. Lake xviii. 28, 24 only. Pa. xii. 5, 11. xiii. 5. Eadr. viii. 71, 72 (56, 70) only. o Matt. ix. 10 ref. only. (ch. vii. 9 al.) Pa. xiv. 4. q here only t. p = here r constr. without dat., here only. Tobit i. 6. see ver. 20.

τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, ἥρπεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ Ἀιτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. ²³ καὶ ὡμοσεν αὐτῇ ὅτι ὃ ἐὰν με αἰτήσῃς δώσω σοί, ἕως ἡμίσεος τῆς βασιλείας μου. ²⁴ καὶ ἐξελθούσα εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ δὲ εἶπεν Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. ²⁵ καὶ ἐξελθούσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα Ἐθέλω ἵνα ἐξ αὐτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ²⁶ καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν. ²⁷ καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σκευολάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν

- ²². ἐξελθ. δε D-gr 28 (vulg lat-a o). for αὐτῆς τῆς, αὐτοῦ BDLA: om αὐτῆς 1. 118. 209 lat-b c f Syr copt goth aeth arm. rec (for ἥρπεν) καὶ ἀρπασσῆς (eo help the construction), with AC'D rel vulg lat-a b f g, (syrr) goth (aeth): txt BC'L(Δ) 33 lat-c ff, copt arm. rec εἶπεν ο βασι., omg δε (part of preceding corr), with C'D rel lat-a b ff, syr goth arm: εἶπεν δε ο βασι. A lat-c ff, copt: txt BC'L(Δ) 33. om εαν DA 1 lat-a b c f. θελεως DHL 1: εθελης Δ.
- ²³. aft αὐτῆς ins πολλὰ D 28 2-pe lat-a (b f) ff, arm. for οτι ο εαν, ο τι εαν BA: ε τι αν D-gr. αἰτησης bef με AK goth arm: om με HL 69 vulg lat-b o i copt. for εως ημισους, και το ημισυ D latt.
- ²⁴. rec (for και) η δε (from || Mt), with ACD rel lat-a b f ff, syrr goth: txt BLA 33 copt aeth. rec αἰτησομαι, with E rel: txt ABCDGLA 33. rec (for βαπτίζοντος) βαπτιστου (corr to more usual; but see ch i. 4, and ver 14), with ACD 33 (Treg expr) rel: txt BLAΔ syr goth.
- ²⁵. rec ευθεως, with A rel: om DL 1 lat-a b c i l copt: txt BCA 33. om μετα σπουδης D lat-a b c. βασ. εἶπεν δος μοι επι πινακι ωδε D (see || Mt).—for ηγος. λεγ., εἰπεν DA 1 lat-a (b) ff, i (Syr) arm.—rec μοι δως εαυτης, with A rel (syr) arm: txt BC'LA vulg lat-a b: Syr copt aeth. for βαπτιστου, βαπτίζοντος L goth.
- ²⁶. om 1st και D-gr. aft βασιλευς ins ως ηκουσεν D-gr lat-c ff, g, i. ins δια bef 2nd τους D vulg lat-a b &c goth. rec συνανακειμενους (from ver 42 and || Mt), with AC'D rel: txt B C'(appy) LA Syr. rec αυτην bef αθετησαι, with AD rel vss: txt BCLΔ.
- ²⁷. for και, αλλα D 2-pe vulg lat-a c f ff, g, i l Syr. rec ευθεως, with AD rel: om vulg lat-c ff, g, i l: txt BCLΔ. om ο βασιλευς D 1 latt. rec ενεχθηнай (so || Mt, δοθηναι), with AD rel latt syrr: txt BCA copt goth. at end ins επι πινακι CA vulg lat-c g, i. [not 1. 33, appy.]

cedonian word, which came into use at the Alexandrine conquest. See Lobeck on Phrynichus, p. 197. He adduces the nom. form *μεγιστᾶνος* from Anna Comnena, xi. 324 c. ²³] The contracted *ἡμίσεος* belongs to later Greek, as does also *ἀθετῆσαι*, ver. 26. Webst. and Wilk. quote a parallel from Cic. de Senectute, c. xii.: "Flaminius, cum esset consul in Gallia, exoratus in convivio a scorto est, ut securi feriret aliquem eorum, qui in

vinculis essent, damnati rei capitalis."

²⁷] *σκευολάτωρ* is supposed by some to represent *speculator*, and to mean *δορύφορος*, as Suidas: by others, *speculator*, *κατάσκοπος*, as Philoxenus, in Gloss., one of the body-guard, which is the meaning taken by Meyer here. The Commentators refer to Seneca de Ira, i. 16, "Centurio supplicio praepositus condere gladium speculatorem jubet:" de Benef. iii. 25, "Speculatoribus occurrit,

a ver. 16.
c ver. 26.
u ver. 22.
v | Mt. 1 Macco.
12. 19.
w (1 Mt. v. c.)
Matt. xiv. 1.
22. ch. xv.
45. Rev. xl.
2. 9 b only.
Judg. xiv. 2.
x Matt. xiii. 2
ref.
y Matt. iv. 19
ref.
z Matt. xvii. 1.
19 al. 3 Macco.
iv. 5 only.
a ch. xiv. 41
1 Mt. Luke
xii. 19. Dan.
xii. 13.
b James iv. 14.
1 Pet. i. 6. v.
10. Rev.
xvii. 19.
Prov. xxiv.
22.
c Acts xvii. 21.
1 Cor. xvi. 13
only i.
constr. here
only.
d | Matt. only.
3 Kings xv. 17
var. only (7).

αὐτοῦ. ²⁸ καὶ ἀπελθὼν ἠπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ
καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πῖνακι, καὶ ἔδωκεν
αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτῇ
τῇ μητρὶ αὐτῆς. ²⁹ καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ
ἦλθαν καὶ ἤραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν
μνημεῖω.

³⁰ Καὶ συναγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,
καὶ ἀπηγγείλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα
ἐδίδαξαν. ³¹ καὶ λέγει αὐτοῖς Δεῦτε ὑμεῖς αὐτοὶ κατ'
ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύσασθε ὀλίγον.
ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ
οὐδὲ φαγεῖν εὐκαίρουν. ³² καὶ ἀπῆλθον εἰς ἔρημον
τόπον τῷ πλοίῳ κατ' ἰδίαν. ³³ καὶ εἶδον αὐτοὺς ὑπά-
γοντας καὶ ἔγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν

^{28.} rec (for καὶ) ο δε (corr^g for elegance), with AD rel syr goth arm: txt BCLΔ 1
ev-y lat-a c ff₂ i Syr copt-schw (seth). om αυτου D lat-a. for 2nd
εδωκεν, ηνεγκεν C 33 copt-ma. om 2nd αυτην D 33 vulg lat-a c ff₂ i Syr seth
arm. om 1st LΔ 1 lat-b c Syr arm.

^{29.} ac. δε D 6-pe copt-wilk. [ηλθαν, so BL 33.] Steph ins τω bef
μνημειω, with D (1, e sil): om ABC rel.

^{30.} rec aft παντα ins και (appy to correspond to και οσα below), with A rel syr
goth: om BC'DELVA 1. 33 latt Syr copt seth arm Aug. om 2nd οσα C¹ 1 latt.

^{31.} rec (for λεγει) ειπεν, with AD rel lat-a syr: txt BCLΔ 33 vss. aft αυτοις
ins ο ις D 69 lat-a b c &c arm. for υμεις αυτοι κατ' ιδιαν, υπαγωμεν D lat-a c
ff₂ i seth. rec αναπαυεσθε, with DL rel: txt ABCMΔ 69. om οι bef υπ-
αγοντες C¹ (perhaps) KM. for ευκαιρουν, ευκαιρως ειχον D, -ρος D¹. [ευκ. so AB
EFGHVT.]

^{32.} και αναβαντες εις το πλοιον απηλθ. εις D vulg lat-a c &c. εν τω πλ. εις
ep. r. (see Mt xiv. 13) BLΔ (33) 69 copt arm.

^{33.} rec aft υπαγοντας ins οι οχλοι (from || Mt Lu), with 69: om ABD rel latt
(Syr) syr copt seth arm. rec επγνωσαν, with AB²L rel: txt B¹D 1. rec
ins αυτον bef πολλοι, with Γ rel; αυτους AKLMUΔ 33 lat-f syrr copt seth: om BD

nihil se deprecari quo minus imperata
peragerent dixit, et deinde cervicem por-
rexerit." Julius Firmicus, viii. 26, calls
those "speculatores, qui nudato gladio
hominum amputant cervices." See Suet.
Claud. 25: and a list of the sources of
information in Schleusner, sub voce.

**30—44.] FEEDING OF THE FIVE THOU-
SAND.** Mt. xiv. 13—21. Lk. ix. 10—17.
Jn. vi. 1—13. This is one of the very
few points of comparison between the
four Gospels during the ministry of our
Lord. And here again I believe Mk.'s
report to be an original one, and of the
very highest authority. Professor Bleek
(Beiträge zur Evangelien-kritik, p. 200)
believes that Mk. has used the Gospel
of Jn.,—on account of the 200 denarii in
our ver. 37 and Jn. ver. 7;—and that he
generally compiles his narrative from Mt.
and Lk. (ibid. p. 72—75), which has been

elsewhere shewed to be utterly untenable.
I believe Mk.'s to be an original full ac-
count; Mt.'s a compendium of this same
account, but drawn up independently of
Mk.'s:—Lk.'s a compendium of another
account:—Jn.'s an independent narrative
of his own as eye-witness. **30.]** Men-
tioned by Lk., not by Mt. **31—34.]**
One of the most affecting descriptions in
the Gospels, and in this form peculiar
to Mk. Mt. has a brief compendium of
it. Every word and clause is full of the
rich recollections of one who saw, and
felt the whole. Are we mistaken in tracing
the warm heart of him who said, 'I will
go with thee to prison and to death?'

31.] ὑμαῖς αὐτοῖς—not others; 'you
alone.' **33.]** πεζῇ, not 'a-foot,' but
by land: and so most usually: e.g. Herod.
vii. 110,—τουτιων οι μεν παρὰ θάλα. καρ-
οικημένοι ἐν τῇσι νηυσὶ εἰποντο· οἱ δὲ

τῶν πόλεων συνείδραμον ἐκεῖ καὶ προῆλθον αὐτούς. ³⁴ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς ἡ πρόβατα ἡ μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. ³⁵ καὶ ἤδη ὥρα ἰ πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα ἰ πολλῆ. ³⁶ ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. ³⁷ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὁδοὶ αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν ὁ δὲ

H. 54. k = | Mt. reff. l ch. 12. 34 reff. m | Mt. reff. u gen. aft. ἀγορ., here only. see Matt. xxv. 9. ch. xiv. 5 j. John xii. 5.

1 latt arm. rec at end ins καὶ συναλθον προς αυτον, with E rel lat-f syr: om BLDΛ 1 ev-y vulg lat-c l Syr copt arm Euthym. (*The following account of the many variations, mostly after Meyer, is perhaps the right one.* προηλθον αυτους was origl [so Lachm Tischdf-1849 Treg Mey]: then for προ-, προσηλθον αυτους L ev-y al., προσηλθ. αυτοις Δ al., προσηλθ. αυτω al., προσηλθ. αυτοι Γ, προσηλθεν αυτους al., προσηλθεν αυτος al., &c:—then προσηλθον προς αυτους al., συναλθον αυτου Δ lat-b, συνειδραμον προς αυτον Δ, συνειηλθον προς αυτους 69 al., συναλθον αυτω al., συναλθον προς αυτον, as rec,—and these either single or combined with προηλθον αυτους.)

34. for ειδεν, και ειδων D lat-(a b c ff₂) i. rec adds ο ιησους, with Δ rel lat-f₂ syr: pref, AU lat-c f (i) Syr sēth: aft οχλον D 253 vulg lat-a b l: om BL 1. 33. 69 lat-g, copt arm. om και bef εσπλ. D lat-a b c ff₂ i. rec επ αυτους (from || Mt), with A rel lat-a c ff₂: txt BDF vulg lat-b f i. αυτους bef διδασκειν AKΓ vulg(not am) lat-f₂.

35. ηδη δε D-gr 2-pe lat-a. οι μαθηται bef αυτω, omg αυτου (so also 1. 69 lat-a arm), Δ: transp αυτω, ins aft verb, DK lat-b g₂: om αυτω vulg lat-a sēth arm. rec (for ελεγον) λεγουσιν, with AD rel (Syr) syr: txt BLD 33 copt. om ο and και D l.

36. for ευελω, εγγιστα D latt. for ευμ., εις τας ευμ. ινα Δ. rec aft αυτοις ins αρτους, with A rel vulg lat-b c f l syrr sēth: om BDLΔ lat-a ff₂ i copt arm. rec (for τι φαγ.) τι γαρ φαγωσιν ουκ εχουσιν, with A rel lat-(b) f syrr sēth arm: τι φαγειν D: txt BLD vulg lat-a c ff₂ g₂ i l copt. (αρτους was a gloss from over 37: then τι φαγ. was filled up from ch viii. 2 or Mt xv. 32.)

37. for ο δε, και D latt sēth. om 1st αυτοις AL 1. 33: add ο ις D lat-a (c) i. rec διακ. bef δην. (see || Jn), with DMΓ vulg lat-c ff₂ g₂ Syr sēth arm: txt AB

αὐτῶν τὴν μεσόγειαν οἰκίσοντες περὶ εἰποντο. 34.] ἐξελθὼν, having disembarked, most probably. Meyer would render it, 'having come forth from his solitude,' in Mt.,—and 'having disembarked' here: but I very much doubt the former. There is nothing in Mt. to imply that He had reached his place of solitude before the multitudes came up. John indeed, vv. 3—7, seems to imply this; but He may very well have mounted the hill or cliff from the sea before He saw the multitudes, and this would be on his disembarkation. To shew how arbitrary is the assumption of Mk. having combined Mt. and Lk.,—see how easily the same might be said of

Lk. himself, with regard to Mt. and Mk. here:—ἰδεράπεισεν τοὺς ἀρρώστους αὐτῶν, Mt.:—ἤρξατο διδασκεῖν αὐτ. πολ., Mk.:—ἰδὼν αὐτοὺς περὶ τ. βασ. τ. θ., κ. τοὺς χριστῶν ἐχ. θραπείας ἰατρο, Lk: = Mt. + Mk.

36.] See notes on Jn. vi. 3—7, and Mt. xiv. 15—17. The Passover was near, which would account for the multitude being on the move.

37.] This verse is to me rather a decisive proof that (see above) Mk. had not seen Jn.'s account; for how could he, having done so, and with his love for accurate detail, have so generalized the particular account of Philip's question? That generalization was in the account which he used, and the circumstance was more ex-

38 ^{q = l. ch. viii. 5 al. 1 Kings xi. 3 al. 1 Cor. xii. 9.} ^{q constr. dat. & inf. Luke viii. 31. Acts xxi. 2.} ^{Each. i. 2. see ver. 27. ch. i. 27.} ^{r constr. l. Luke li. 7. (Matt. viii. 11 ref.)} ^{s here bis only. Each. vii. 7.} ^{t constr., ver. 7. Gen. vii. 9, 8. Exod. viii. 14. Ezek. xiv. 4.} ^{u Rev. viii. 7. Gen. i. 20 al.} ^{v as above (s). Rev. vi. 8. Exod. x. 15.} ^{w 1 Mt. 2. Matt. vi. 30 al.} ^{x Matt. xv. 26 ref. a l. ch. viii. 6 al. Gen. xxi. 14.} ^{y here bis only t. Sir. xxi. 31 only.} ^{z = 1 Cor. xiv. 27. John xxi. 25.} ^{a l. ch. viii. 6 al. Gen. xxi. 14.} ^{b = 1 Mt. ref. c ch. viii. 7. xiv. 22 l. Mt. l. 1 Cor. x. 16. Gen. i. 22, 28.} ^{d l. only. Ezek. xiv. 12 only.} ^{e l. ch. viii. 6 bis. 7. Luke x. 8. Acts xvi. 34. 1 Cor. x. 27 al. Gen. xliii. 31, 32.} ^{f = Rom. xii. 8. 1 Cor. vii. 17.} ^{g Matt. v. 6. ch. vii. 27 al. Pa. ciii. 10. h l. ch. viii. 9 l. Mt. 15, 30 only. Ezek. xiii. 19 al. i l. ch. viii. 10 l. Mt. only. Judg. vi. 19 vat. Pa. lxxx. 5 only. k ch. viii. 30 ref.}

rel am (with fuld ing tol) lat-a *δ f g₁* i syr. rec *δωμεν* (corrū to αγοράσωμεν, from misunderstanding the constr: see below), with E rel: *δωσωμεν* D 33. 69: txt A B sic, from inspection] LΔ latt.

38. for ο δε, και D vulg lat-a *f g₂* aeth. aft *αυτοις* ins ο ις D lat-b. exers bef *αυτους* BLD aeth. rec ins *και* bef *ιδετε*, with A rel vulg lat-a *f f g₂* syr: om BDLN 1. 33 lat-b c Syr copt aeth arm-zoh. for *και γινοντες, γινοντες δε Α.*

aft *λεγουσιν* ins *αυτω* (see || Mt) AD M-marg 69 tol lat-a *δ f f g₂* i l Syr aeth arm. aft *πεντε* ins *αυτους* (|| Mt) D 2-pe gat (with mm) lat-a *c f f g₂* i Syr copt. 39. for *αυτοις*, ο ις D: *αυτοις ο ις* mt lat-a *δ d f g₂*. *ανελιθηναι* (corrū to || Mt, the active not being understood) B'G 1. 69 Orig. for *συμψ.*

κατα την *συμψοσιαν* D (secundum contubernia vulg lat-b c &c: om lat-a): om 2nd symx. L al. (so also ver 40, LΔ om 2nd *πρασαι*; lat-a, both.)

40. [*ανεπισαν*, so BEFGH MVΔ 1.] rec for *κατα* (twice), *αυα* (from || Lw), with A rel: txt BD copt (retaining the gr words *κατα ρ' κατα ν'*).

41. om *ρους* bef *πεντε* D. ins *πεντε* bef 2nd *αυτους* D lat-b c. rec aft *μαθηταις* ins *αυτον*, with AD rel syrr aeth: om BLDN (33) lat-g, D-lat copt arm.

rec (for *παταθ.*) *παταθωσιν* (|| Lw), with AD rel: txt BLM'ΔN. for *αυτοις, κατιναντι αυτων* D: *ante eos* vulg lat-a *δ &c*.

43. rec *κλασματων*, with AD rel: om 1: txt BLD. rec *κοφινους*, with AD rel: txt B 13. 69. 124. 209. 346. rec (for *πληρωματα*) *πληρεις* (|| Mt), with AD rel: txt BLΔ 1. 69.

actly related by Jn., as also the following one concerning Andrew. *δωσωμεν*

I prefer placing the interrogation at the end of the sentence, as simpler and less harsh than the arrangement of Lachm. (interrog. aft. *αυτους*, full stop at end) or Tischd. (comma, full stop). The two verbs will then be rendered *must we go and buy, &c. . . . and shall we (thus) give them to eat?* 40.] *πρασαι* (ref. Sir.) *λεγονται* *τα εν τοις κηποις διαφορα κομματα, εν οις φυτευονται διαφορα πολλαεις λαχανα*. Theophylact. Similarly Suidas, who adds *και πρασιον λαχανον*, viz. horehound: but the derivation is more probably from *πρασον*, a leek. The word occurs in Hom. Od. η.

127, *εμβα δε κοσμηται πρασαι παρα νηατον ορχον | παντοιαι πεφασιν*, where the Schol., *αι λαχανα η αι των φυτειων τετραγωνοι σχισεις, ως τα πλινθια*. The distributive repetitions of these words are Hebraisms: see ref., and note on ver. 7.

41.] *κατεκλασεν και εμερισεν*, aorists, each express the one act by which He broke up the bread, and divided the fishes: *εμερισε*, imperf., that He gave the bread, *bit by bit*, to His disciples to distribute: with the fish there was no need of this bit by bit giving—one assignment sufficed. See Dr. Wordsw.'s note. The dividing of the fishes, and (ver. 43) the taking up fragments from the fishes, are both peculiar to and characteristic of Mk.:

ἰχθύων. ⁴⁴ καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακίς-
 χίλιοι ἄνδρες. ⁴⁵ Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς
 αὐτοῦ ἔμβηαι εἰς τὸ πλοῖον καὶ ἰσχυροῦναι εἰς τὸ πέραν
 πρὸς Βηθσαϊδάν, ἕως αὐτοῦ ὁ ἀπολύει τὸν ὄχλον.
⁴⁶ καὶ ἁποσταζάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσ-
 εύξασθαι. ⁴⁷ καὶ ὁφίας γενομένης ἦν τὸ πλοῖον ἐν
 μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.
⁴⁸ καὶ ἰδὼν αὐτοὺς ἡ βασανιζομένους ἐν τῷ ἑλαύνειν,
 ἦν γὰρ ὁ ἄνεμος ἑναντίος αὐτοῖς, περὶ τετάρτην ἡμέ-
 ραν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς ἡ περιπατῶν ἐπὶ
 τῆς θαλάσσης. καὶ ἤθελεν παρελθεῖν αὐτούς. ⁴⁹ οἱ
 δὲ ἰδόντες αὐτὸν ἡ περιπατοῦντα ἐπὶ τῆς θαλάσσης
 xxviii. 17. 1 Thess. ii. 16. Tit. ii. 8 only. Prov. xiv. 7.) 1 Mt. ref.

44. om τους αρτους D 1 vulg lat-a b l arm Thl. rec ins ως ει bef πεντακισχι-
 λιοι (from || Mt), with (1 Scr's s, e sil) arm; ως 20: om ABD rel Scr's mss latt syrr
 copt æth Thl.
 45. rec ευθως, with AD rel Orig: txt BLD. (33 def.) aft ευθ. ins εξεγρηθεις
 D lat-a b c ff₂ g₂ i. om αυτου Orig(expr: παρα τῷ Μάρκῳ . . ἀπλως τοῦς
 μαθητὰς). aft προαγ. (προαγ. D¹) ins αυτον D 1. 69 latt Syr copt æth arm
 Orig. for εως αυτος, αυτος δε D-gr 2-pe lat-b: εως αυτους L: εως ιδειν αυτον
 Δ. rec απολυση (from || Mt), with A rel, απολυσαι E¹KG 69: txt BDLΔN 1.
 47. aft ην ins παλαι: D-gr 1 lat-b. εν μεση τη θαλασση D 2-pe. aft
 μονος ins ην AU 131: aft γης, M 271 copt(Treg).
 48. rec (for ιδων) ιδιν (corrη for elegance, on account of the parenthetic clauses ην
 γαρ . . . αυτοις), with E rel, ιδιν AKMVX: txt BDLΔN vulg lat-a b f ff₂ copt.
 βασ. και ιλανονντας D, remigantes et laborantes lat-a b c ff₂; simply 2-pe.
 εναντιος bef ο ανιμος A 1. rec ins και bef περι (to suit ιδειν above), with ADX
 rel vulg lat-(c i) f ff₂ syrr æth arm: om BLD lat-a (b). for προς αυτους, ο ις D
 lat-a ff₂ i: πρ. αυτ. ο ις. 61 lat-f g₂ Syr. ηθελησιν D.
 49. ει: τ. θ. bef περιπ. and ins οτι bef παντασμα (from || Mt) BLD 33.

but it would have been most inconsistent with his precision to have omitted χωρίς γυν. κ. παῖδ. in ver. 44, had he had it before him.

45—52.] JESUS WALKS ON THE SEA. Mt. xiv. 22—33. Jn. vi. 16—21. Omitted in Lk. Mt. and Mk. very nearly related as far as ver. 47. Jn.'s account altogether original, and differing materially in details: see notes there, and on Mt.

45.] τὸ πλ., the ship in which they had come. Βηθσαϊδάν—this certainly seems (against Lightfoot, Wieseler, Thom-

son, "The Land and the Book," al.: see Dean Ellicott's note, Lectures on Life of our Lord, p. 207) to have been the city of Peter and Andrew, James and John,—on the west side of the lake—and in the same direction as Capernaum, mentioned by Jn., ver. 17. The miracle just related took place near the other Bethsaida (Jn. ias).—Lk. ix. 10. The pres. ἀπολύει is a change to the oratio directa, not unusual in Greek. So Herod. iii. 84, οἱ δὲ Vol. I.

λοιποὶ τῶν ἐπὶ τὴν ἰβουλίουοντο ὡς βασι- λία ἐκκρίοντα στήσονται. See Kühner, Gram. ii. p. 594: Bernhardt, Syntax, p. 389, and numerous examples in both.

46.] ἀποσταζάμ. in this sense belongs to later Greek: Phrynichus says, ed. Lob. p. 24, ἀποστασσομαι σοι, ἐφυλον πίνυ. χρή γὰρ λίγειν, ἀσπάζομαι σε. See Lobeck's note. 48. κ. ἡθ. παρ. αὐτ.] Peculiar to Mark. "A silent note of Inspiration. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the mind of Christ but the Spirit of God? Compare 1 Cor. ii. 11." Wordsw. But it may be doubted whether this is either a safe or a sober comment. ἡθελεν has here but a faint subjective reference, and is more nearly the "would have passed by them" of the E. V. See on Luke xxiv. 28, for the meaning. Lange, Leben Jesu, ii. p. 788 note, well remarks, that this ἡθελεν παρελθεῖν, and the ἡθελον οὖν of John vi. 21, mutually explain one

v = Luke viii. 18 al. fr. w | Mt. only t. Wisd. xvii. 15 only. x ch. i. 28 ref. i Kings iv. 5. y Mark, here only. Matt. ii. 3 ref. s | Mt. ref. a ch. iv. 30 ref. b here only. Dan. iii. 22. (ὕπερκει, Eph. iii. 20. i Thess. iii. 10.) c Matt. xii. 23 ref. d constr. here only. with eiv, Ps. xxvii. 5. ὅν, N-h. viii. 12. ἐνί with acc., Ps. xi. 1. e ch. viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii. 7 vat. only. (-ρωστ, ch. iii. 5.) f Matt. ix. 1 ref. Isa. xxiii. 2. g here only t. h | Mt. ref. i here only. Jer. v. 1. Amos vii. 12 only. k ch. ii. 4 ref. l Matt. iv. 24. ix. 12 | al. Esak. xxiv. 4. m 2 Cor. iv. 10. Eph. iv. 14 (Heb. xii. 9. Jude 12 v. r.) only. Prov. x. 24. Eccl. vii. 8. 2 Macc. vii. 37 only.

ἔδοξαν ὡς φάντασμα εἶναι, καὶ ἀνέκραξαν. ⁵⁰ πάντες γὰρ αὐτὸν εἶδον, καὶ ἑταράχθησαν. καὶ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς Ὁρασαίτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. ⁵¹ καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν αὐτοῖς ἐξίσταντο. ⁵² οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδιά πεπωρωμένη.

⁵³ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ καὶ προσωρμίσθησαν. ⁵⁴ καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγινόντες αὐτὸν ⁵⁵ περιδραμόντες ὅλην τὴν χώραν ἐκείνην ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ

50. om γὰρ αὐτον εἶδον D 2-pe lat-a b c ff₂ i. for 2nd καὶ, ο δὲ BLD 33 copt: txt ADX rel latt syrr aeth arm. rec εὐθεως, with AX rel: om D 83 lat-c i: txt BLD. for μετ' αὐτων, προς αὐτους D 33 lat-a b ff₂ i: αὐτοις 2-pe. for καὶ λεγει αὐτοις, λεγων D.

51. εἰς τὸ πλοιον bef προς αὐτους D 2-pe ev-49 lat-a (appy) c i copt. om λιαν D-gr 1 lat-b. om εκ περισσου BLD lat-a (appy) Syr copt (appy) aeth: περισσως D lat-b: εκπερισσως 1. rec adds καὶ εθαυμαζον, with AD rel lat-(a) b f syrr aeth arm: om BLD 1 vulg lat-c i l copt.

52. for ἦν γαρ, ἀλλ' ἦν (corr'n for elegance, and to sense) BL M-marg SΔ 33 syr-marg copt: txt AD rel vulg lat-a c &c syrr aeth arm. rec η καρδια bef αὐτων, with DLD 1. 69 latt: txt AB rel.

53. aft διαπερασαντες ins εκειθεν D 45 lat-(a) b c ff₂ (i). ἐπι τ. γην ηλθον εἰς γεινν. BL(Δ, but om ηλθον) 33: ηλθ. εἰς γην γεινν. 69: ηλθ. εἰς τ. γ. γεινν. X al (cf || Mt and var readd; there the same corr'n has been attempted by BDΔ): txt AD rel latt syrr copt aeth. om καὶ προσωρμισθησαν D 1 lat-a b c ff₂ i Syr arm.

54. rec εὐθεως, with AD rel: txt BLD 69. for επιγινοντες, επιγινωσαν D 2-pe latt syrr copt aeth. at end add οι ανδρες του τοπου εκεινου (from || Mt) AGΔ 1. 33. (69) lat-(c) g₂ Syr arm.

55. περιδραμον and ins καὶ bef ηρξ. BLD 33. 69 Syr copt aeth: περιδραμοντες δι D lat-a. rec (for χωραν) περιχωρον (from || Mt), with AD rel lat-b syr arm: txt BLD 33 vulg lat-a c &c Syr copt-gr goth (aeth). for περιφερειν, φερειν DM 1 Scr's c copt goth.—φειρον παντας τ. κ. εχ. περιεφερον γαρ αὐτους οπου αν ηκουσαν τον ιησ. εναι D Scr's c, simply lat-a b ff₂ i aeth. om εκει (as superfluous) BLD (latt) Syr goth aeth: ins A rel syr copt arm.

another. 50.] πάντες . . . ἑταράχθ., peculiar to Mk. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his inspection—but this is at least doubtful in any general sense.

52.] Peculiar to Mk. οὐ γὰρ συν.] They did not, from the miracle which they had seen, infer the power of the Lord over nature. ἐπὶ, hardly as Kuinoel, al., post, but rather denoting, as usual, close superposition of the preceding on the following: there was no intelligent comprehension founded on the miracle of the loaves.

53—56.] Mt. xiv. 34—36. The two accounts much alike, but Mk.'s the richer in detail: e. g. καὶ προσωρμίσθησαν ver. 53, καὶ ὅπου . . . ἀσθενούντας ver. 56.

53.] ἐπὶ denotes the direction of their course, προσωρμ. the fact of their arrival: we can hardly make the distinction in English, but must render ἐπὶ, τὸ: 'towards,' or 'off' would not indicate enough. But 'into' (E. V.) indicates too much.

55.] περιφ. implies that they occasionally had wrong information of His being in a place, and had to carry the sick about, following the rumour of his presence. ὅπ. ἦκ. ὅτι ἐκ. ἔστι, το ἵε

ἐστίν. ⁵⁶ καὶ ὅπου ὁ ἄν εἰςπορεύετο εἰς κώμας ἢ εἰς πό-
 λεις ἢ εἰς ἀγρούς, ἐν ταῖς ἁγοραῖς ἐτίθεισάν τοὺς ἀσθε-
 νοῦντας, καὶ ἠ παρεκάλουν αὐτὸν ἵνα ἴκῃ τοῦ ἁκρασπί-
 δου τοῦ ἱματίου αὐτοῦ ἄψωνται, καὶ ὅσοι ὁ ἄν ἤπτοντο
 αὐτοῦ ἰσώζοντο.

VII. ¹ Καὶ ἡ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ
 τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων.
² καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν,
 τουτέστιν ἀνίπτοις, ἐσθίοντας τοὺς ἄρτους. ³ οἱ γὰρ
 Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ
 νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν

(ver. 5 v. r.) only t.

viii. 4 only.

(w. gen., Heb. iv. 14. vi. 18.)

x art., see 2 Thess. iii. 12.

s | Mt. ref.

a 2 Thess. ii. 10.

y here only. Exod. xxi. 18. Isa.

b = Rev. ii. 14, 15, 26,

26.

⁵⁶. for *οπου*, *που* D. *εἰςπορεύοντο* ALM: *εἰςπορεύονται* Δ. rec om 2nd
 and 3rd *εἰς*, with A rel copt, om 3rd F: ins BDLΔ 33 (vulg) lat-c syr goth arm.—*εἰς*
αγρ. ἢ εἰς τὰς πόλεις D. for *αγοραῖς*, *πλαταιαῖς* D 2-pe vulg lat-b c f ff₂ g_{1,2} l
 syrpt copt goth. (in *foro et in plateis* lat-a.) rec *εἰσθίουσιν* (corrⁿ to conform to
παρεκαλοῦν below), with AD rel: txt BLD. om *αν* (see || Mt) DΔ 1. 33.
 for *ἡπτοντο*, *ἡσαντο* (from || Mt) BDLΔ 1. 33. 69 lat-a ff₂: txt A rel vulg lat-b c f
 D-lat syrr. for *αυτον*, *αυτον* D: om Δ lat-a b ff₂ i.

CHAP. VII. 2. for *ιδοντες*, *ειδοντες* D-gr. ins *ειπον οτι* bef *κοιν.* Δ.—*εσθίουσιν*,
inag oti bef *κοιν.* (emendation of construction), BL (Δ) 33 Syr copt: txt AD rel lat-a
 goth, *manducare* vulg lat-b c f ff₂. rec om *τους* (see || Mt), with A rel: ins BD
 LΔ 33. 69. rec at end ins *εμεψαντο*, with FKMU 1 (S, e sil) vulg lat-a c f
 ff₂ g₂ l syrr arm; *κατεγγυσαν* D; *εμεψατο* F¹ 33 (supplementary, to complete sense,
 as variations shew): om AB rel lat-b copt goth aeth.

3. for *πυγη*, *πυγμην* 59 syr-marg-gr: *πυκη* primo D: *πυκη* N: om Δ.
 [momento lat-a, subinde lat b, pugillo lat-c ff₂ i, prius crebro lat-g, crebro vulg lat-f
 g, l syr(Tischdf) copt goth aeth(Treg), 'diligenter Syr syr' (Treg), 'sedulo Syr, intense
 aeth' (Tischdf).] aft *εσθ.* add *αρτον* (|| Mt) D Frag-cant(appy) lat-a b ff₂ i aeth arm;
τον αρτον M² al, *panem suum* lat-c.

places, where they heard He was (there).

—ὅπου . . . ἐκεῖ does not signify merely
ubi (as Grot. Wetst., &c.) by a Hebraism;
 there is in fact here no unusual construc-
 tion at all: ὅπου stands by itself, and ἐκεῖ
ιστίν is the matter introduced by the *οτι*
 recitantis. ⁵⁶.] In ὅπου ἄν εἰς-
 πορεύετο, . . . ὅσοι ἄν ἤπτοντο, the ἄν

belongs not so much to the verbs, which
 are certain and definite, as to the inde-
 finites ὅπου and ὅσοι, rendering them more
 indefinite, and spreading the assertion
 over every several occasion of the occur-
 rence. See remarks on this in Klotz,
 Devar. ii. p. 145 f. and cf. ref. and Lucian,
 Dial. mort. ix. 2, μακάριος ἦν αὐτῶν ὄν-
 τισα ἄν καὶ μόνον προεβλήψα.

CHAP. VII. 1—23.] DISCOURSE CON-
 CONCERNING EATING WITH UNWASHED
 HANDS. Mt. xv. 1—20. The two reports
 differ more than usual in their addi-
 tions to what is common, and are not

so frequently in verbal agreement where
 the matter is the same. 2.] 18. τυν.

τ. μαθ.: see ch. ii. 16. A mark of par-
 ticularity.

τουτέστιν ἀνίπ. is sup-
 posed by some to be a gloss, explaining
κοιναῖς: but the explanation seems neces-
 sary to what follows, especially for Gen-
 tile readers.

3. πυγμῇ This word
 has perplexed all the Commentators. Of
 the various renderings which have been
 given of it, two are excluded by their not
 being grammatical—(1) that which makes
 it mean 'up to the elbow' (Euthym. and
 Thl.); 'including the hand as far as the
 wrist,' Lightf.: (2) 'having clenched the
 hand,' 'facto pugno' (Grot. and others).

The two meanings between which our
 choice lies are, (3) 'frequently' (as E. V.
 'oft,' and Vulg. 'crebro'), taking πυγμῇ
 = πυκνῇ = πυκνῶς, which however is
 not very probable: or (4), to which I most
 incline, and which Kuinoel gives, 'sedulo,'

c = 1 Mt. Gal. ac παράδοσιν τῶν πρεσβυτέρων. ⁴ καὶ ἀπ' ἀγορᾶς ἐὰν ...
 1. 14 al. i. Jrr. xxix. (xxxi.) 4. μὴ βαπτίσωνται, οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστὶν ...
 xli. (xxxi.) 2 only. ἂ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ...
 d constr. i. see note and ver. h ἔστων καὶ χαλκίων καὶ κλινῶν. ⁵ καὶ ἐπερωτῶσιν ...
 28. e = Luke xi. 38 αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περι- ...
 v. 14. 4 Kings f = 1 Cor. xi. 28. xv. 1, 3. πατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν ...
 Gal. i. 9, 12. g [ver. 8.] Col. m πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ...
 ii. 12. H-b. vi. 2. ix. 10 ἄρτον; ⁶ ὁ δὲ εἶπεν αὐτοῖς [ὅτι] καλῶς ἐπροφῆτευσεν ...
 only t. h here (& ver. 8) only t. Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ...
 ὁ δὲ βῆθου δύνανται χωρῆσαι ἐξουσίαν ἔσθαι. ἔσθ. δύο, Jnn. Ant. viii. 3. 9. αὐτῶν πόρῳ ἀπέχει ἀπ' ἐμοῦ. ⁷ μάνην δὲ σέβονται ...
 vill. 3. 9. με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. ...
 1 here only t. (—eioz, 2 Chrm. xxxv. 13. Job xli. 22. Esdr. i. 12 only.) h Matt. ix. 2 | L., 6. ch. iv. 31 | L. ver. 30
 al. Dent. iii. 11. 1 = Acts xxi. 21. Rom. viii. 4 al. 4 Kings xx. 3. m = 1 Mt. H-b. xi. 2 only.
 n ver. 2 (ref.). o = 1 Mt. ref. p Mt., here only. Matt. vi. 2, 5 ref. q Isa. xxix. 13.
 r 1 Mt. ref. s 1 Mt. Lake xiv. 32. xxiv. 28 only. l. c. Job vii. 1. t 1 Mt. ref. u 1 Mt. only.
 8 Kings xx. (xli) 20. v constr. i Mt. ref. w l. clau. Paul only, Eph. iv. 14 al. Prov. ii. 17.
 x 1 Mt. Col. ii. 22 only. l. c. Job xxiii. 11, 12 vat. only.

4. [απ' so ABDLΔ.] aft αγοράς ins οταν ελθωσιν D vulg-sixt(with tol) lat-a
 b (c) f ff₂ i l arm, δε οταν ειελθωσιν Scr's c. for βαπτισωνται, ραντισωνται B
 Scr's g [= 71] al Euthym. for α παρελαβον, απερ ελαβον B. for κρατιν,
 αυτοις τηρειν D: tradita sunt illis servare vulg lat-c f l. om και κλινων (λο-
 maotef ?) BLD copt.

5. rec (for και) επιτα (corr'n for connexn), with A rel lat-f syr goth arm: Δ has
 both: txt BDL 1. 33 lat Syr copt (æth). aft γραμματεῖς ins λεγοντες DΔ 69
 lat-a (c) ff₂ g₂ i. rec oi μαθ. σου bef ου περιπατουσιν (from || Mt), with AD rel
 latt syr goth arm: txt BLD 33 copt æth. rec (for κοιναῖς) ανιπτοις (gloss),
 with A rel lat-b c f ff₂ syr goth (æth): immundis lat-a: txt BD 1. 33 vulg lat-g₂
 i copt arm.—κοιναῖς χερσιν ανιπτοις 13. 69. 124. 346. ins ταις bef χερσιν
 D 28.

6. rec ins αποκριθεις bef ειπεν (from || Mt), with AD rel latt syr goth arm: om BLD
 33 Syr copt æth. om οτι (see ver 9) BLD 33 vulg Syr copt æth: ins AD rel
 lat-b(Tischdf) syr goth arm. περι υμων bef ησαιας A 28 (Scr's a) lat-g₂ Syr copt
 (æth). om των D. for ως γεγραπται, ως ειπεν 1 arm: και ειπεν D lat-i,
 qui dixit lat-a b; dicens lat-c. add οτι BL Syr. o λαος bef ουτος (see
 || Mt) BD vulg lat-b c f g₂ i l Syr: om ουτος lat-a ff₂: txt A rel syr copt goth æth
 arm Clem-rom. for τιμα, αγαπα D-gr lat-a b c: honorant me et amant me æth.
 for απεχει απ', αφιστηκειν αφ' D: απεστιν απ' L 2-pe Clem-rom: απεστη απ'
 Δ: est a latt: abest a fuld(with em ing mt) lat-g₂ 1.

'fortiter,' diligently; πνυγή, he observes, meaning 'the fist,' answers in the LXX to the word ἥρως. see reff. But this same word ἥρως, is used to signify strength and fortitude, and strong men are called in the Rabbinical writings רַבְרָבִים, 'lords of fists.' And the Syr. interpreter renders it by the same word as he does ἐπιμωλός, Luke xv. 8. 4.] ἀπ' ἀγ. i.e. (as indeed some MSS. insert: see var. readd.) ὅταν ἰλθωσιν. Winer, § 66. 2 note, takes ἀπ' ἀγορᾶς with ἰσθίωσιν, justifying it by Arrian, Epict. iii. 19. 5, φαγεῖν ἐκ βαλανείου. βαπτ. is variously rendered,—of themselves, or the meats bought. It certainly refers to themselves; as it

would not be any unusual practice to wash things bought in the market:—but probably not to washing their whole bodies: see below.

ἔστω, not from εἶω, to polish, but a corruption of sextarius. See the passage of Josephus cited in the reff.

χαλκ., brazen vessels; earthen ones, when unclean, were to be broken, Lev. xv. 12.

These βαπτισμοί, as applied to κλινῶν (meaning probably here couches [triclinia] used at meals), were certainly not immersions, but sprinklings or affusions of water. On the whole subject, see Lightfoot ad loc.

δ.] The construction is an anacoluthon,—begun with και ἰδόντες, ver. 2, which subject being lost

8 ὁ ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ ὁ κρατεῖτε τὴν παρά-
 δοσιν τῶν ἀνθρώπων, βαπτισμοὺς ἑσπῶν καὶ ποτη-
 ρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 9 καὶ
 ἔλεγεν αὐτοῖς Καλῶς ἠθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ,
 ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. 10 Μωυσεῖς γὰρ
 εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ
 κακολογῶν πατέρα ἢ μητέρα ὁ θανάτῳ τελευτάτω.
 11 ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ
 μητρὶ ὁ Κορβάν, ὃ ἐστὶν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθης,
 12 [καὶ] οὐκ ἐτί ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ
 τῇ μητρὶ, 13 ὁ ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παρα-
 δόσει ὑμῶν ἢ παρεδῶκατε. καὶ παρόμοια τοιαῦτα
 πολλὰ ποιεῖτε. 14 καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον

1 Mt. ref. m = ch. v. 37 ref. n Matt. vii. 12. Luke i. 49. Gen. xx. 9. o Mt.
 Gal. iii. 17 only t. Ebd. vi. 32 only. (-pos, Prov. i. 26. v. 7.) p attr. Matt. xxiii. 50. ch. xiii.
 10. Luke ii. 20. iii. 29. ix. 48. John xv. 20. Acts i. 1 al. fr. Gen. xxiii. 2. Winer, § 24. l. q Luke
 i. 3 ref. t here [a var. 8] only t.

8. homœotel in Frag-cant, αφέντες το ανθρώπων. rec aft αφέντες ins γαρ, with A rel vulg lat-f l syrr goth: om BDLΔ¹ lat-a b c f f₂ i i copt goth æth arm. om βαπτισμοὺς το ποιησε BLD¹ 1 copt arm: ins (AD) Frag-cant rel (vulg) lat-f l syrr goth arm-usc.—the 2 clauses of the ver are transposed in D lat-a b c f f₂ i.—βαπτισμον and om ἄλλα A.—ποιεῖτε bef πολλὰ FK vulg: παρομοια α ποιηται τοιαυτα πολλα D lat-a f f₂ i. (On the whole, the evidence for the clause preponderates. There could be no reason for inserting it from vv 4, 13,—and were it thus inserted, we should have it expressed as it is in those vv. Besides, ανθρώπων is the termination of the sentence in Mt, and was also the end of a lection: and this was very likely to exclude the clause. The variations are no more than might be accounted for by a desire to bring it better into the context.)

9. [B does not om κ. ελεγ. αυρ. as Btly. From inspection.] for τηρησητε, τηρησι B ev-15: σησητε D-gr 1 goth(appy) Syr arm, statuatia lat-a b c f f₂ i i Cyp Jer Zeno. (Griesb approves this readg, and Fritz Tischdf[ed 1] adopt it: but it seems to have been substd as a more approp word: Mey refers to Rom iii. 31, Heb x. 9.)

10. om 2nd σου D 69 arm. τελευταιω D.

11. for 1st εαν, ος αν A 33. aft πατρι ins αυρου D Ser's q¹ r lat-a c f f₂ g₂ i i Syr copt goth æth Avit. (aft μητρι ins αυρου K al Syr copt æth.) ο αν D: om ο Δ 69. μου D¹(corrd 1. m., ex me lat: sic cod.).

12. om kai (to ease the construction, see on || Mt) BDLΔ¹ 1. 69 lat-a b c f f₂ i i copt æth: for kai, οτι L. for ουκει, ουκ εν D-gr ('confusis τι cum ν?' Tischdf).

rec aft πατρι ins αυρου (from || Mt), with A rel vulg lat-f f₂ g₂ l i syrr copt goth æth: om BDL¹ 69 lat-a b c i arm Avit. rec aft μητρι ins αυρου, with A rel syrr copt goth æth: om BDL¹ 1. 69 latt arm Avit.

13. aft υμων add τη μωρα D lat-a b c f f₂ g₂ i n syr-marg. for τοιαυτα, τα αυρα D¹-gr.

14. rec (for παλιν) παντα (παλιν was not understood,—παντα seemed to suit παντες below), with A rel lat-f syrr goth arm: απαντα ev-y: om 235. 238 lat-c: txt BD

sight of in the long parenthesis, is here renewed with καὶ ἐπερ. κ.τ.λ. 8.] Not contained in Mt., but important, as setting forth their depreciating of God's command in comparison with human tradition, before their absolute violation of that command in vv. 10, 11. 9.] καλῶς—ironically—see ref. 10.] Μωυσ. γὰρ εἶπ. = ὁ γὰρ θεὸς ἐνετείλατο Mt. 11.] Κορβάν = ἰσχυρ., an offering without

a sacrifice. οἱ κορβάν αὐτοὺς δνομάσαντες τῷ θεῷ,—δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλῶτταν—Joseph. Antt. iv. 4. 4. 12.] See note on Mt. ver. 5. 13.] καὶ παρ., a repetition from ver. 8;—common in Mk. 14.] Both Mt. and Mk. notice that our Lord called the multitude to him, when He uttered this speech. It was especially this, said in the hearing of both the

s l Mt. reff. ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. ¹⁵ οὐδέν ΑΥΤΗ
 t = Luke xlv. 21. ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ ΘΗΣ
 11. 22. δύναται αὐτὸν ἰκοινοῦσαι· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκ- ΜΕΣΤ
 u constr. ch. xi. 24. Luke xx. 46. Num. xvii. 21. πορευόμενα, ἐκεῖνά ἐστιν τὰ ἰκοινοῦντα τὸν ἀνθρώπων. ΣΤΑΙ
 scc John xvii. 21. [16 εἷς ἔχει ὡς ἀκούειν, ἀκούειν.] ¹⁷ καὶ ὅτε εἰσῆλθεν ΣΤΑΙ
 v Matt. xvi. 40 red. εἰς οἶκον ἄπο τοῦ ὕχλου, ἔφηρῶν αὐτὸν οἱ μαθηταὶ
 w j. Rom. i. 21, 21. 1. 10. (from Dent. xxxii. 21) αὐτοῦ τὴν παραβολήν. ¹⁸ καὶ λέγει αὐτοῖς Ὁὕτως καὶ
 only. Wied. 1. 5. ὑμεῖς ἄσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπο-
 x l Mt. Matt. xvi. 9, 11 al. 2 Kings xii. 19. ρευόμενον εἰς τὸν ἀνθρώπων οὐ δύναται αὐτὸν ἰκοινοῦσαι,
 y 1 Cor. vi. 18. 19. ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν
 Rev. x. 9, 10. 2 Kings xx. 10. ἰκοιλίαν· καὶ εἰς τὸν ἄφεδρῶνα ἐκπορεύεται καθαρὶ-
 s j only t. ζων πάντα τὰ βρώματα. ²⁰ ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ
 (-Apoc. Levit. xv. 19, 20.) ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο ἰκοινοῖ τὸν ἀνθρώπων.
 a Mark. here only. Matt. xiv. 15. Luke Hi. 11 ix. 13. 21 ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλο-
 John iv. 54. Rom. xiv. 15 bis, 20. γισμοὶ οἱ κακοὶ ἐκπορεύονται, ὁ πορνείαι, ὁ κλοπαί, ὁ φόνοι,
 1 Cor. Hi. 2 al. Gen. xii. 85. al. Hos. ii. 2. b = j. Luke ii. 35. ix. 47 al. Ps. lv. 5. c j. Acts xv. 20, 29. 1 Cor. vi. 18, 18
 d j only. Gen. xl. 15.

LA vulg lat-(a) b ff. 2, 3; i l n syr-marg copt aeth.
 rec ακουετε (from || Mt.), with A rel: txt BDHL.
 with A rel: συνετε D: txt BHLA.

for ελεγεν, λεγει B 59.
 rec συνετε (from || Mt),

^{15.} for ο δυν. αυ. κοινοῦσαι, το κοινουν αυτον (|| Mt) B. rec (for τα εκ τ. ανθρ.
 εκπορ.) τα εκπορ. απ αυτου (the transcriber's eye passed from εκ to εκπορευομενα,
 then απ αυ. was supplied), with A rel syrr arm Aug: txt BDLA 33 latt copt (goth
 aeth). om ικεινα (as superfluous) BLD copt-wilk. [B does not om τω, as
 Birch. From inspection.]

^{16.} om ver BL Δ¹-marg N copt. (The omn is easily accounted for from its not oc-
 curring in || Mt: the insn, at the end of a lection, was also very obvious.)

^{17.} εἰσῆλθον UN 131 al copt-wilk Vict. ins τον bef οικον Δ: την οικιαν D.
 rec (for την παραβολην) περι της παραβολης, with A rel vss: txt BDLA 33
 latt.

^{19.} ου γαρ εισερχεται εις τ. καρ. αυ. αλλ εις τ. κοι. κ. εις τον οχετον εξερχεται D.—
 for οτι ουκ, ου γαρ D lat-a b i n.—εις την καρδιαν bef αυτου DΔ latt. rec καθα-
 ριζον (corrpn, see note), with KMUT 33 (V, e sil): -ζει D goth, et purgat lat-i: txt AB
 rel Scr's f p ev-y Orig Thaum Chr.

^{20.} ελεγον D-gr F. ικεινα D latt.

^{21.} om οι D¹. rec μοιχ. πορν. φον. κλοπ., with A rel vulg lat-ff, syr: μ. π.
 κ. φ. 1. 33 Syr(Treg) arm: μ. κλ. π. φ. lat-a b c i D-lat: π. κλεμματα μ. φονος D: txt
 BLD copt aeth.

Pharisees and them, that gave offence to the former.

^{17.} εις οικον] Not necessarily into a house, so that any inference can (Meyer) be drawn from it,—but within doors: see note on ch. ii. 1.

επ. . . . ο μαθ. = αποκρ. ο Πιτρος
 17. Mt. 19. καθαριζων] The masc.

part. applies to αφεδρωνα, by a construction of which there are examples, in which the grammatical object of the sentence is regarded as the logical subject, e g. λόγοι δ' εν αλληλαιοις ιρροθουν κακοι, φύλαξ Ιαλειων φύλακα, Soph. Ant. 259. See Kühner, Gramm. ii. § 678. 1. There need not be any difficulty in this additional

clause: what is stated is *physically* true. The αφεδρων is that which, by the removal of the part carried off, purifies the meat; the portion available for nourishment being in its passage converted into chyle, and the remainder (the καθασμα) being cast out. 21, 23.] The καθαλια is the laboratory and the fountain-head of all that is good and bad in the inner life of man: see Beck, biblische Seelenlehre, § 21: Delitzsch, biblische Psychologie, ed. 2, § 12, pp. 248 ff.

Mt.'s catalogue follows the order of the second table of the decalogue. Mk.'s more copious one varies the order, and replaces

* μοιχεῖται, ²² ἡ πλεονεξίαι, ἡ πονηρίαι, δόλος, ἡ ἀσέλγεια, ἡ ὀφθαλμὸς ἡ πονηρός, ἡ βλασφημία, ἡ ὑπερηφανία, ἡ ἀφροσύνη. ²³ πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ ἡ κοινοὶ τὸν ἄνθρωπον.

²⁴ Ἐκείθεν δὲ ὁ ἀναστὰς ἀπῆλθεν εἰς τὰ ἡ μεθόρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη ἡ λαθεῖν. ²⁵ ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἡ ἣς εἶχεν τὸ ὁ θυγάτριον αὐτῆς ἡ πνεῦμα ἡ ἀκάθαρτον, ἐλθοῦσα ἡ προσέπεσεν ἡ πρὸς τοὺς ἡ πόδας αὐτοῦ. ²⁶ ἡ δὲ γυνὴ ἡν ἡ Ἑλληνίς, Σύρα Φοινίκισσα τῇ ἡ γένει, καὶ ἡ ἡρώτα αὐτὸν ἡνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς

1 here only. Dent. xvii. 12 al. (-vor, Luke i. 51.) m 2 Cor. xi. 1, 17, 21 only. J. 8. 6.
n vv. 16, 30. o = ch. x. 1. Luke i. 59. iv. 38. xv. 18, 20. Exod. xiv. 13. p here only f.
Ezek. xiv. 8 Symm. q μ τῆς Ἀρμενίας καὶ Κανκαδοσίας, Jos. B. J. vii. 1. 2. q Luke
viii. 47. Acts xxv. 26. Heb. xiii. 2. 2 Pet. iii. 6, 8 only. Job xxiv. 1. Wisd. x. 2. r constr.
Matt. iii. 12 ref. s ch. v. 23 only t. t ch. i. 23. v. 2 al. Matt. x. i. ref.
u ch. v. 28 ref. v here only. Exod. iv. 25. Esth. viii. 2. w = Acts iv. 26. xviii. 2.
24 al. Jer. xxxviii. (xxxix). 1. x = Luke vii. 36 ref.

²² πλεονεξία D em(with fuld) lat-a b (c) f ff₂ g₂ i Syr. δολ. bef πον. D.
πονηρία D lat-a b c f ff₂ i Syr æth. βλασφημία D-gr al lat-b c g₂ copt-
willk goth. υπερηφανία D-gr al lat-b.

²⁴ rec και εκειθ. αναστ. (from || Mt), with A rel vulg syr goth arm: et &c but om εκειθ. lat-a b c i: κ. ανασ. εκειθ. D lat-f ff₂ g₁: κακειθεν δε αναστ. 33 copt: txt BLD syr-marg. for μεθορια, ορια (more usual) BDLΔ 1. 69 Orig. rec at end adds και σιδωνος (from || Mt: there can be no possible reason given why it shd have been omitted, had it formed part of the original txt: see also on ver 31), with AB rel vulg lat-c f g_{1,2} vss: om DLD lat-a b ff₂ i n Orig. rec ins την bef οικιαν, with D Orig: om AB rel Thl. ηδυνασθη EN: εδυνηθη KA Scr's ο p ev-y: txt AD rel. (33 def.)

²⁵ rec ακουσασα γαρ γυνη, with A rel 1 lat-(a g₂) n syr: γυνη δε ευθεως (D¹ adds ως) ακουσασα D latt: (both attempts to better the construction; of also the variations:) ευθεως γαρ ακουσασα γ. τις Syr: ακ. γυνη arm: ακ. δε γ. and ακ. γαρ η γυν. al: txt BLDN 33 lat-f syr-marg copt goth. om αυτης DA 1. 69 arm. ins και bef προσεπεσεν D¹ lat-a f.

²⁶ rec ην δε η γ., with A rel am lat-f g_{1,2} i syr goth arm: txt BDLΔN 1. 33 lat-a Syr copt. rec συροφοινισσα, with vulg lat-b c f ff₂ g_{1,2} l D-lat: συρα φοινισσα U al lat-a: φοινισσα D lat-i: συροφοινικισσα AKL S¹-marg V-marg D goth æth Bas: txt B rel Syr syr(appy) copt arm('appy' Treg) Thl Euthym.—(συρ. and φοιν. are disjoined in EFGHMSVX.) rec εβαλλη, with FH K'(Tischdf) M (69): txt ABD G(Treg expr) rel. for εκ, απο D 115 lat-c ff₂; de vulg lat-a b d f g_{1,2} l: om L 1. 69 Scr's g.

ψινοδομαρτυρία by πλ., πον., δόλ., ἀσίλ., δόφ. πον., and βλασφ. by βλασφ., ὑπερη., ἀφροσ. Compare Rom. i. 29: Eph. iv. 19: Wisd. xiv. 25, 26. ἀφροσύνη: the opposite to σωφροσύνη, unreasoning folly: not in speaking only, but in thought, leading to words and acts.

^{24—30}] THE SYROPHœNICIAN WOMAN. Mt. xv. 21—28. Omitted by Lk. A striking instance of the independence of the two narrations. Mk., who is much more copious in particulars, omits a considerable and important part of the history: this would be most arbitrarily and indeed inexcusably done, if the common

account of his having combined and epitomized Mt. and Lk. is to be taken. Our Lord's retirement was to avoid the Pharisees: see notes on Mt. throughout.

²⁴] ἐκείθεν is not, from the land of Gennesaret (Meyer),—for ch. vi. 55, 56, has completely removed definiteness from the locality;—but refers to the (unspecified) place of the last discourse. μεθόρια.] The place must have been the neighbourhood of Tyre. The word is used in Xen. Cyr. i. 4. 16, ἐν τοῖς μεθορίοις τοῖς τε αὐτῶν καὶ τοῖς Μήδων, in a sense approaching that in our text: the repetition of the τοῖς assigning μεθόρια to

γ ch. v. 37 ref. **θυγατὸς αὐτῆς.** 27 καὶ ἔλεγεν αὐτῇ Ἰ᾿Αφες πρῶτον
 *χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν
 *ἄρτον τῶν τέκνων καὶ τοῖς *κυναρίοις βαλεῖν. 28 ἡ δὲ
 ἀπεκρίθη καὶ λέγει αὐτῷ Ναὶ κύριε, καὶ γὰρ τὰ *κυνάρια
 ὑποκάτω τῆς ἑτραπέζης ἐσθίουσιν ἀπὸ τῶν ψυχίων
 τῶν παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ τούτου τὸν λόγον
 ὕπαγε· ἐξελέλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.
 30 καὶ ἀπελθούσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον
 βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξελη-
 λυθός.
 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ
 Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἡ ἀνὰ ἡ μέσον

27. rec (for καὶ ἐλεγεν) ο δε ιησ. ειπεν (see || Mt), with A rel (lat-f) syr goth (æth)
 arm: καὶ λεγει D lat-a g₁: et dixit D-lat: txt BLD 33 copt. rec καλον bef εστιν,
 with A rel goth arm: txt BDLAN 1 latt syrr. (33 def.) rec βαλειν bef τοις κυ-
 ναριοις (from || Mt), with AD rel: txt B 1.

28. for καὶ λεγει αὐτω, αὐτω λεγουσα D lat-a f i n: λεγουσα (omg αὐτω) 1. 69
 (lat-g₁ arm). om vai D 69 lat-b c ff₂ i arm. om γαρ (corrtn: so also in
 || Mt) BHD 33. 69 Syr copt æth arm: ἄλλα καὶ D lat-b c ff₂ i. rec ἐσθιει (from
 || Mt, where only D reads ἐσθιουσιν), with A rel: txt BDLA 1. 33. 69.

29. υπαγε bef δια (corrtn to avoid ambiguity) D 1 lat-a b c f g i n Syr. om τον
 D. rec το δαιμ. bef εκ τ. θ. σου (simpler arrangement), with AD rel vulg lat-a c
 f g₂ i syrr copt-schw goth æth arm: txt BLD copt-wilk.

30. om τον bef οικον DL. om αὐτης D 1 lat-b ff₂ i. rec το δαιμ. εξ. κ. την
 θυγατερα βεβλ. επι της κλινης, with A rel lat-(a) n syr goth arm: txt BD(LA) Frag-
 cant 1 (33) vulg lat-(b c f) ff₂ g₁ i l Syr syr-jer copt æth. (Meyer defends rec, on the
 ground that the transcriber passed from καὶ ἀφ' ἐξελ. to καὶ in ver 31, and then the om
 clause was insd in what appeared the fitting place. But we may answer, that if this
 were so, we should have in some ms or vs the supposed om: whereas it does not occur
 in any.)

31. for εκ, απο Frag-cant. rec (for ἦλθεν δια σιδ.) καὶ σιδωνος ἦλθε (altera-
 tion to avoid the unlikelihood of the long detour by Sidon: see note, and cf ver 24),
 with A Frag-cant rel syrr goth arm: txt BDLA 33 latt syr-jer copt æth.

both countries. οὐδ. ἤθ. γν.] Not
 (Fritz.), 'wished to know no man.' but
 would have no man know it. 25.]

The woman (Ἑλληνίς, a Gentile) had been
 following Him and His disciples before,
 Mt. 26.] Σύρα Φ., because there

were also Λιβυφοίνικες, Carthaginians.

27. ἔφευ πρῶτον . . .] This im-
 portant addition in Mk. sets forth the
 whole ground on which the present re-
 fusal rested. The Jews were first to have
 the Gospel offered to them, for their ac-
 ceptance or rejection; it was not yet time
 for the Gentiles. 28.] καὶ γὰρ . . .
 see on Mt. 30.] These particulars
 are added here. βεβλ. ἐπὶ τ. κλ.]

which the torments occasioned by the evil
 spirit would not allow her to be before:—
 κειμένην ἐν εὐθύῃ, Euthym.

31—37.] HEALING OF A DEAF AND
 DUMB PERSON. Peculiar to Mark.

A miracle which serves a most important
 purpose; that of clearly distinguishing
 between the cases of the possessed and
 the merely diseased or deformed. This
 man was what we call 'deaf and dumb';
 the union of which maladies is often
 brought about by the inability of him
 who never has heard sounds to utter them
 plainly:—or, as here apparently, by some
 accompanying physical infirmity of the
 organs of speech. 31.] He went first
 northward (perhaps for the same reason,
 of privacy, as before) through Sidon, then
 crossed the Jordan, and so approached the
 lake on its E. side. On Decapolis, see Mt.

iv. 25. We have the same journey re-
 lated Mt. xv. 29; and κωφοὺς λαλοῦντας
 mentioned among the miracles, for which
 the people glorified the God of Israel.

33. ἀπολ. αὐτ.] No reason that we know
 can be assigned why our Lord should take

Frag.
Cant.
1. 22.
ABD/
GHJ
MT
XT
Frag
Cant

τῶν ὁρίων Δεκαπόλεως. ³² καὶ φέρουσιν αὐτῷ ἰκωφὸν ἰ Matt. ix. 32, 33. xi. 5 [L. ch. ix. 35 al. Mt. Mk. L. x. 31. Exod. iv. 11. k here only. Isa. xxxv. 6 only. Exod. iv. 11. A. Symm. Theod. i. — Matt. xiv. 26 ref. m Matt. xiv. 18, 19 ref. n — here only t. (Lake vi. 34 al. Num. xxxiv. 14.) 2 Mac. iv. 46. vi. 31 (viii. 6) only. o ver. 17. p Matt. xiv. 18 ref. q — John xx. 26 bis, 27. James iii. 1 al.

ἡ μογιᾶλον, καὶ ἡ παρακαλοῦσιν αὐτὸν ἵνα ἑπιθῇ αὐτῷ τὴν χεῖρα. ³³ καὶ ἡ ἀπολαβόμενος αὐτὸν ὁ ἀπὸ τοῦ ὄχλου ἡ κατ' ἰδίαν ἡ ἔβαλεν τοὺς ἡ δακτύλους αὐτοῦ εἰς τὰ ὕδα αὐτοῦ καὶ ἡ πτύσας ἡ ἤψατο τῆς γλῶσσης αὐτοῦ, ³⁴ καὶ ἡ ἀναβλέψας ἡ εἰς τὸν οὐρανὸν ἡ ἐστέναξεν, καὶ λέγει αὐτῷ ἡ Ἐφθαθά, ὃ ἐστίν ἡ διανοιχθῆτι. ³⁵ καὶ ἡ ἡνοίγησαν αὐτοῦ αἱ ἡ ἀκοαί, καὶ ἐλύθη ὁ ἡ δεσμός τῆς γλῶσσης αὐτοῦ, καὶ ἐλάλει ἡ ὀρθῶς. ³⁶ καὶ ἡ διεστείλατο αὐτοῖς ἵνα μὴδενι ἡ λέγωσιν ὅσον δὲ αὐτοῖς ἡ διεστέλλετο, αὐτοὶ μᾶλλον ἡ περισσύτερον ἐκήρυσσον. ³⁷ καὶ ἡ ὑπερ-

r Matt. xxiii. 4 ref. s ch. viii. 23. John ix. 6 only. Num. xii. 14. Sir. xxviii. 12 only. t — Matt. xiv. 19 ref. u Gosp., here only. Rom. viii. 23. 2 Cor. v. 2, 4. Heb. xiii. 17. James v. 9 only. Isa. xix. 8. v Mark, here (bis v. 7) only, clsw. Luke (xxiv. 31 ref.) only. w plur., — Lake vii. 1. Acts xvii. 20. Heb. v. 11. 2 Mac. xv. 30. x Lake xlii. 16. Phil. i. 13 y — here (Luke vii. 48. x. 28. xx. 21) only. 1 Kings xvi. 17. s Matt. xvi. 20 ref. a ch. viii. 30. b 2 Cor. x. 8. Heb. vi. 17. μάλ. with comp. Phil. c here only t. (—σσεῖν, Rom. v. 20. ὑπερεκ., 1 Thes. v. 18.)

rec (for εἰς) προς, with A rel: txt BDLΔ Frag-cant 1. 33. 69. δεκαπολεως D Frag-cant.

ins της bef

³². aft κωφον ins και BDLN Frag-cant latt æth arm-zoh Synop Vict. παρακαλουν Frag-cant 33 vulg Syr. for την χεира, τας χειρας Δ Frag-cant 33 lat-a. (τας illegible in Frag-cant.)

³³. επλαβομενος EΓΓ Frag-cant: λαβομενος Δ. πτυσας bef εβαλεν D lat-a δ οἱ: πτυσας bef εις τα υδα 69.—for εβαλεν τους δακτυλους αυτου, εκτυσεν εις τους δακτυλους αυτου και εβαλεν, omg πτυσας, Frag-cant. for 2nd αυτου, του κωφου Frag-cant. for 3rd αυτου, του μογιγαλου Frag-cant.

³⁴. ανιστιναξεν D Frag-cant 69: ιστιναξε B.

³⁵. rec aft και ins ιυθως (prob supplied here, as being so common in Mk, and in narratives of miracles: it is hardly ever omd by the MSS which here om it), with A Frag-cant-marg rel vulg lat-c f syrr goth æth arm: bef ελυθη, LD: om BD Frag-cant 33 lat-a δ ff, i copt. rec διηνοιχθησαν (from ver 34), with A Frag-cant rel: ηνοιχθησαν L: txt BDLN 1. ai ak. bef αυτου D, avres ejus latt. ins του μογιγαλου bef ελυθη Frag-cant. om αυτου Frag-cant(appy).

³⁶. aft μηδενι ins μηδεν D 28 2-pe. rec (for λεγωσιν) επωσιν (very common in similar passages: cf ch viii. 30, Mt viii. 4, xvi. 20, xvii. 9: ch i. 44 &c.), with AD rel: txt BLDN Frag-cant 33. rec ins αυτος bef αυτοις (prob combination of two readings? the omn of αυτοι below in rec makes it suspicious), with E rel syrr goth æth arm; aft, 33: om ABLXΔ Frag-cant 1 vulg lat-a f g, i copt. om οσον το διουρ. D lat-b c ff, i. ins οι δε bef αυτοι D (and lat). rec om αυτοι (see above), with A rel vulg lat-a g, syr æth: ins BDLΔ Frag-cant lat-f Syr copt arm. περισσοτερος D Frag-cant(appy).

aside this man, and the blind man, ch. viii. 23; but how many might there be which we do not know,—such as some peculiarity in the man himself, or the persons around, which influenced His determination. It is remarkable that the same medium of conveying the miraculous cure is used also in ch. viii. 23. By the symbolic use of external means, our Lord signified the healing virtue for afflicted human kind, which resides in and proceeds from Him incarnate in our flesh. He uses either his own touch,—something from Himself,—or the cleansing element

to which He so often compares his word.

³⁴.] He looked to heaven in prayer: see Jn. xi. 41, 42. He sighed, as Chrysostom (or Pseudo-Chrys.) in Cramer's Catena, h. l. says, τὴν τοῦ ἀνθρώπου φύσιν ἐλιών, ἐς ποίαν ταπεινώσιν ἡγαγιν αὐτὴν ὃ τε μισόκαλος διάβολος, καὶ ἡ τῶν πρωτοπλάστων ἀπροξεία: see Jn. xi. 36—38.

³⁵. Ἐφθαθά = ηρενω (Syr.-chald.) imperative. Hithp. from ηρενω, aperuit: the word used in Isa. xxxv. 5, "Then shall the ears of the deaf be unstopped, . . . and the tongue of the dumb sing."

³⁶.] δ δεσμός—the hindrance, what-

d Matt. vii. 26
ref.
e = ch. i. 17.
Acts iii. 12.
f ch. ix. 17, 26
only. Pa.
xxx. 18.
xxvii. 18
only.

περισσῶς ^d ἐξεπλήσσοντο λέγοντες Καλῶς πάντα ποιήκεν, καὶ τοὺς κωφοὺς ^e ποιεῖ ἀκούειν καὶ ἄλαλους λαλεῖν.

g ch. i. 41 al. f

h constr., i Mt.
Luk ix. 28.
Acts v. 7.
i i Mt. ref.
k j only + Dan.
vi. 18 LXX.
only.
l j Mt. ref.
m Matt. xxvi.
58 ref.
n ch. vi. 42
ref.
o ch. xi. 4.
John xxi. 1
al.
p j Mt. ref.

VIII. ¹ Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοὺ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς ² Ὁ Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἦδη ^h ἡμέραι τρεῖς ⁱ προσμένουσιν, καὶ οὐκ ἔχουσιν τί φάγωσιν. ³ καὶ ἐὰν ἀπολύσω αὐτοὺς ^k νήστεις εἰς οἶκον αὐτῶν, ^l ἐκλυθῇσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ^m ἀπὸ ⁿ μακρόθεν εἰσίν. ⁴ καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεται τις ὧδε ^o χορτάσαι αὐτῶν ^p ἐπ' ^q ῥημίας; ⁵ καὶ ἡρώτα αὐτοὺς Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπαν Ἑπτὰ. ⁶ καὶ

C-ss
ABCI
FGH
LMN
PQ
RS

37. for υπερπερισσως, παντες Frag-cant: υπερεκπερισσως DU 1. for πεποιηκεν, ποιεῖ Frag-cant. add ως B copt(appy). om και bef τ. κωφ. Frag-cant. rec ins τους bef αλαλους (corrns to correspond with τους κωφους), with AD Frag-cant rel: om BLD 33.

CHAP. VIII. 1. aft εκειναις ins εε D 28 lat-a b c fff₂ i Syr goth (eth). rec for παλιν πολλων, παμπολλου (παμπολλου for παλιν π. (?) [see X below], then altered to παμπολλ.—παμπολος, though not elsew found in N. T., is a very common gr word [see lexz and the index to Plato], and might easily occur to a transcriber), with A Frag-cant rel syrr: πανπολου X: txt BDGLMΔ 1. 33. 69 latt copt goth æth arm. for οντος, συναχθεντος Frag-cant(appy). aft εχοντων ins αυτων D 2-pe. rec aft προσκαλεσαμενος ins ο ησους (beginning of lection), with X rel lat-f: om AB DKLMΔ Frag-cant 1 latt syrr copt goth æth arm. om αυτου DLD Frag-cant 1. 28. 209 latt(exc em g₂) syr copt(Tischdf) goth.

2. for τον οχλον, του οχλου ταντου D.—add τουτον L al Syr lat-(b c) i; turbæ huc lat-a. rec ημερας, with Δ 1. 69: ημεραις (and τρεισιν) B: txt A Frag-cant rel. for προσμενουσιν, εισιν απο ποτε ωδε εισιν D lat-a b i. rec aft προσμ. ins μοι (from || Mt, where none om it), with A Frag-cant rel vulg lat-g₁ l syrr copt-add goth æth arm: om BD copt-mss.

3. for εαν απ. αυ., απολυσαι αυτους D 2-pe lat-a b i, si illos remiserimus ire lat-c. aft οικον ins ου θελω (see || Mt) D (lat-b). μη εκλυθωσιν D. rec (for και τινες) τινες γαρ, with A Frag-cant rel vulg lat-f syr goth æth arm: οτι και τινες D: quoniam quidam lat-a (b) c (i): txt BLD 1. 33 (Syr) copt. aft τινες ins εε D al lat-c fff₂ g₂ i l syrr. rec om απο, with A Frag-cant rel: ins BDLΔ 1. 33. 69 latt syrr. elz (for εισιν) ηκουσαι (prob corrns as more appropriate: so also ηκασιν. It is hardly possible, as Mey supposes, that the pres ηκουσαι gave offence, and was altered to ηκασιν and εισιν. Cf Mt viii. 11; Lu xiii. 29), with Frag-cant rel: Steph ηκασιν, with AD 1. 33. 69 (SV, e sil) latt syrr goth æth arm: txt BLD copt.

4. rec om οτι (as harsh, and needless, and not in || Mt), with AD Frag-cant rel: ins BLD.—for οτι, και ειπαν N. om ωδε DH 69 vulg-mss lat-b c fff₂ i Syr goth: ins AB rel vulg, aft χορτασαι Frag-cant, aft δυνησ. 1 lat-f. επ' ισημιας AKΔ.

5. rec επηρωτα (by far the commoner word in Mt and Mk), with AD Frag-cant rel: επηρωτησεν M vulg lat-b fff₂ g_{1,2} Syr: txt BLDN. αρτους bef εχετε D 33 latt syrr copt æth: om αρτους X. [ειπαν so BΔN.]

ever it was, which prevented him from speaking ὁρθῶς before. 36.] See ch. i. 45. 37.] καλῶς πάν. πεπ. . . . So πάντα ὅσα ἐποίησεν καλὰ λιαν, Gen. i. 31. This work was properly and worthily compared with that first one of creation—it was the same Beneficence

which prompted, and the same Power that wrought it.

CHAP. VIII. 1.—10.] FEEDING OF THE FOUR THOUSAND. Mt. xv. 32—39. The accounts agree almost verbatim. Mk. adds και τινες αυτων απο μακ. εια. ver. 3, and again omits χωρις γυναικ. κ. παιδ.

⁹ παραγγέλλει τῷ ὄχλῳ ἵ ἀναπνεῖν ἐπὶ τῆς γῆς. καὶ λαβὼν τοὺς ἐπτά ἄρτους ἑὺχαριστήσας ἔκλασεν, καὶ ἐδίδον τοῖς μαθηταῖς αὐτοῦ ἵνα ἑ παρατιθῶσιν, καὶ ἑ παρ-έθηκαν τῷ ὄχλῳ. ⁷ καὶ εἶχαν ἑ ἰχθύδια ὀλίγα· καὶ ἑ ἐυλόγησας αὐτὰ εἶπεν καὶ ταῦτα ἑ παρατιθέναι. ⁸ ἑ ἔφαγον δὲ καὶ ἑ ἑχορτάσθησαν, καὶ ἑ ἦσαν ἑ περισσεύματα ἑ κλασμάτων ἐπτά ἑ σφυρίδας. ⁹ ἑ ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἑ ἀπέλυσεν αὐτούς, ¹⁰ καὶ ἐβῆς ἑ ἐμβας εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἑ ἦλθεν εἰς τὰ ἑ μέρη Δαλμανουθά. ¹¹ καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἑ ἦρχαντο ἑ συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ ἑ σημεῖον ἀπὸ τοῦ οὐρανοῦ, ἑ πειράζοντες αὐτόν. ¹² καὶ ἑ ἀναστενάζας τῷ ἑ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἑ ἀμὴν λέγω [ὕμιν],

o Matt. xii. 30, 30 al.
xxv. 18. Saa. 22. 2 Maco. vi. 30 only.

f Matt. xii. 30 ref. ch. x. 2 al.
h ch. ii. 8 ref.

g here only. Lam. i. 4. Sir.
i Matt. v. 18 ref.

6. rec (for παραγγέλλει) παραγγέλλει (see || Mt), with AC Frag-cant rel vss [quæ sæpe presentem per præter. exprimunt. Treg]: txt BDLAN (copt?). ins και bef ευχαριστησας (so ver 23, ch xiv. 22, and || Mt) CDSV lat-a f g₁ Syr goth æth: om AB Frag-cant rel vulg lat-b c ff₂ syr copt arm. rec (for παρατιθῶ) παραθωσ, with AD Frag-cant rel: txt BCLMΔ 33. 69.

7. [εἶχαν so BDA.] αὐτα bef εὐλογ. M Frag-cant 1. 69 latt (syrr) arm, ταυτα εὐλογ. AFK: εὐλογ. (alone) D rel: txt BCLΔ copt æth. rec (for κ. ταυτα παρ.) παρ. κ. αὐτα, with M¹ rel syr goth (æth): κ. αὐτα παρ. 33: αὐτα παρ. V: παρ. αὐτα Syr: παρ., omg κ. [τ]αυ. (see Lu ix. 16), Frag-cant 1 latt arm: txt BCLΔ copt.—for ειπεν κ. ταυτα παρ., κ. αὐτους εκειλευσιν παρατιθειναι D.—rec (for παρατιθῶ) παραθιναι, with M¹ rel, παραθηναι EFHKΓ Frag-cant: παρατιθηναι A evn-18-19-z Scr's c: παραθετε C 33 æth: txt BDLMΔ. for εὐλογ., ευχαριστησας D.

8. καὶ ἔφαγον (see Mt xiv. 20, xv. 27, and Mk vi. 42) BCDLΔ 1. 33 latt Syr copt æth: ἔφαγον δε A Frag-cant rel syr goth. ins τα bef περισσευματα C copt: το περισσευμα των D (quod superaverat latt).

9. rec aft ἦσαν δε ins οι φαγοντες (from ch vi. 44: see also || Mt), with ACD Frag-cant 69(sic) rel latt syrr goth: om BLΔ 33 copt.

10. ἐμβας bef ευθ. AKMU Frag-cant 1. 69 syrr goth. rec ευθως, with A Frag-cant rel: om D lat-b c ff₂ i: txt BCLΔ 1. 69. aft ἐμβας ins αυτος B: και αυτος ανεβη D (2-pe) lat-b i. ins και bef ηλθεν D 2-pe. for μερη, ορια D lat-c f arm-usc. δαλμανουθα B: μελεγαδα D¹: μαγαδα D²: μαγδαλα or -λαν 1. 69 vss: txt AC Frag-cant rel syr-marg-gr vulg lat-f g_{1,2} syrr copt æth (arm).

11. ἐξηλοσαν D. ins συν bef αυτω D-gr latt. ins το bef σημ. D.

12. εαυτου AL: om DM¹Γ 1 vulg lat-b g₂ i l. rec (for ζητει σημ.) σημ. επιζη-τει (from || Mt), with A Frag-cant rel vulg lat-f g_{1,2} syr goth arm Orig: txt BCDLΔ 1. 33 am(with fuld ing tol) lat-a b c i l Syr copt æth. om υμιν BL: ins ACD Frag-cant rel vas Orig.

Mt. ver. 38. 7.] We have a curious instance here of correction and confusion in the principal MSS. The ταυτα in the text, arising from the graphic character of St. Mark's narrative [κ. ταυ. παρατιθειναι = κ. ταυ. παρατιθετε], gave offence to the transcribers. Hence the variety of corrections which will be found in the digest.

10.] Mt. mentions Magadan, ver. 39. Dalmanutha was pro-

bably a village in the neighbourhood,—see note on Mt., and the Land and the Book, p. 393;—a striking instance of the independence of Mk.: called by the Harmonists “an addition to St. Matthew's narrative, to shew his independent knowledge of the fact.” Wordsw. What very anomalous writers the Evangelists must have been.

11—13.] REQUEST OF A SIGN FROM

^k εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. ¹³ καὶ ¹ ἄφεις αὐτοὺς πάλιν ^m ἔμβας ἀπῆλθεν εἰς ⁿ τὸ πέραν. ¹⁴ καὶ ^o ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ ἔχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. ¹⁵ καὶ ^p διστέλλετο αὐτοῖς λέγων ^q Ὁράτε, ^r βλέπετε, ἀπὸ τῆς ^s ζύμης τῶν Φαρισαίων καὶ τῆς ^t ζύμης Ἡρώδου. ¹⁶ καὶ ^u διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ^v ἔχουσιν. ¹⁷ καὶ ^w γνοὺς λέγει αὐτοῖς Τί ^x διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπὼ νοεῖτε οὐδὲ συνιέτε; ^y πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὥτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, ¹⁹ ὅτε τοὺς

^k Heb. iii. 11 and iv. 3, 5, from Ps. xciv. 11. ^m Gen. xiv. 23. Num. xiv. 30 al. ¹ = Matt. iv. 11 al. ⁿ abenl. = here only. Eur. Troad. 455. ^o = Mt. reff. ^p = Mt. Phil. ii. 14. James i. 24 al. Gen. xii. 20. Ps. cxviii. 16. ^q Matt. xvi. 20 reff. ^r Matt. viii. 4 reff. ^s ch. xiii. 5 ^t Heb. xii. 25 al. ^u ch. xii. 28. Matt. vii. 15. Luke xii. 1. ^v Matt. xiii. 23 reff. ^w = Mt. reff. ^x ch. vi. 52. John xii. 40. Rom. i. 7. 2 Cor. iii. 14 only. ^y Job xvii. 7 vat. only. ^z pres., John i. 46 reff.

13. for αὐτοὺς, αὐτοῦ Α. rec εμβας bef πάλιν, with A Frag-cant rel vulg lat-ff₂ g₁; syr goth: txt BCDLΔ 33. 69 lat-a i copt-ins æth arm. rec adds εἰς το πλοῖον, with DHKUT Frag-cant 1. 69 vss, so (omg το) A rel: om BCLΔ am(with tol) lat-ff₂ g₁.

14. aft ἐπελάθοντο add οἱ μαθηταὶ Dal lat-c; οἱ μαθηταὶ αὐτοῦ (|| Mt) U Frag-cant 13. 28. 69. 124. 131 al. om καὶ and om D lat-a g₂ (c ff₂ i) arm.

15. om οὐρατε D 1 tol lat-a arm. ins και bef βλέπετε C Frag-cant 69 vulg lat-c f l copt-schw æth.

16. rec aft ἀλλήλους ins λεγοντες (to mend construction: from || Mt), with AC Frag-cant rel vulg lat-f g₁; syr copt goth æth arm: om BD 1 lat-a b c ff₂ i. rec (for ἐχουσιν) ἔχομεν (cf || Mt, and above), with ACN rel vulg lat-f g₁ syr goth æth arm: εἶχαν (corr of tense) D lat-a b ff₂ g₂ i: txt B 1 lat-c copt.

17. rec aft γνοὺς ins οἱ ἰησοῦς (from || Mt), with ACD rel am(with fuld) lat-a c f g₂: aft οὐρατε, L vulg lat-b ff₂: om BΔ¹ lat-i copt. aft διαλογίζεσθε ins ἐν ταῖς καρδίαις ὑμῶν DU lat-a b c ff₂ g₂ syr-w-ast æth arm; ἐν ταῖς καρδίαις (|| Mt) M 69; ολιγοπιστοί, in addition, (|| Mt) 1. 69 syr-w-ast (noting on marg "ἐν τ. καρδ. ὑμ. ολιγοστ. non inventum est in 2 exx. græcis neque in antiquo syr.") arm. rec ins ἐν bef πεπωρ. (prob from the last syll of συνιέτε,—the sense seeming also to justify it), with A rel vulg lat-f g₂ l syr, sic lat-b c d ff₂ i, ori 106 goth: om BCDLΔ 1. 33 lat-a copt æth (Treg) arm. πεπωρωμένη ἐστιν ἡ καρδ. D lat-a (b c ff₂ i) æth.

18. for ου, ουδὲ D 2-pe latt.

HEAVEN. Mt. xvi. 1—4, who gives the account more at length: without however the graphic and affecting ἀναστ. τῷ πν. αὐ. ver. 12. 12.] εἰ δοθ., a Hebrew form of strong abjuration: see reff., and Winer, § 55 end.

14—21.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND OF HEROD. Mt. xvi. 5—12. Our account is fuller and more circumstantial,—relating that they had but one loaf in the ship, ver. 14; inserting the additional reproofs, ver. 18, and the reference to the two miracles of feeding more at length, vv. 19—21. Mk. however omits the conclusion in Mt.,—that they then understood that He spake to them of the doctrine, &c. Possibly this was a conclusion drawn in the mind of the narrator, not altogether identical with that to be drawn from our account here—for the leaven of Herod could not be doc-

trine (καὶ τ. ζ. 'Hp., ver. 15—Mk. only), but must be understood of the irreligious lives and fawning worldly practices of the hangers-on of the court of Herod.

14.] ἐπελ. is not pluperfect; see on Mt. ver. 5. The subject to the verb is the disciples, unexpressed: see next verse.

15.] ὁράτε is merely take heed, and does not belong to ἀπό. βλέπ. ἀπό is not 'turn your eyes away from' (Tittm. and Kuin. in Meyer), but as in reff. The ζύμη Ἡρώδου here seems to answer to the ζ. Σαδδουκαίων in Mt. But we must not infer from this that Herod was a Sadducee. He certainly was a bad and irreligious man, which would be quite enough ground for such a caution. We have a specimen of the morals of his court in the history of John the Baptist's martyrdom. In the last οὐπω, ver. 21, Meyer sees a new climax, and refers the not yet

πέντε ἄρτους * ἔκλασα ' εἰς τοὺς πεντακισχιλίους, πόσους ^{κεν. 6.} ^{10. Luke ix.} ^{13.} ^{14 Matt. xiv. 20} ^(ref.) ^{a ver. 6.} ^{b ch. vi. 43.} ^{Rom. xv. 29.} ^{1 Cor. x. 20.} ^{from Pa.} ^{xviii. 1.} ^{Eph. iv. 13.} ^{Eccl. iv. 6.} ^{c Matt. xiv. 26} ^{red.} ^{d Acts xxiii. 19} ^{al. Zech.} ^{xiv. 18.} ^{e = here only.} ^{(Luke xv. 22} ^{red.)} ^{f ch. vii. 25 ref.} ^{g Matt. xx. 24} ^{(ref.) only.} ^{h Matt. xix. 18.} ^{16 ref.} ^{i vv. 6, 27, 30.}

κοφίνους * κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ
Δώδεκα. ²⁰ ὅτε [δὲ] τοὺς ἑπτὰ ' εἰς τοὺς τετρακισχι-
λίους, πόσων * σφυρίδων ^b πληρώματα * κλασμάτων ἤρατε;
καὶ λέγουσιν αὐτῷ Ἑπτὰ. ²¹ καὶ ἔλεγεν αὐτοῖς Οὐπω
συνιέτε;

²² Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ
τυφλόν, καὶ ^c παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἀψηται.
²³ καὶ ^d ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ^e ἐξήνεγκεν
αὐτὸν ἔξω τῆς κώμης, καὶ ^f πτύσας εἰς τὰ ^g ὄμματα αὐτοῦ,
^h ἐπιθείς τὰς χεῖρας αὐτῷ ⁱ ἐπηρώτα αὐτὸν εἴ τι βλέπεις.

19. aft *αρτους* ins *τους* D; *ους* 69 lat-*b c f j*, i k copt. ins *και* bef *ποσους*
CDMD 33 am(with em fuld ing) lat-*f g_{1,2}* l aeth arm. rec *πληρ. bef κλ., with*
A rel lat-*f* syr goth: *ηρ. bef πλ. D: om πλ. 69 lat-a c f j*, i k D-lat: txt BCLΔ 1. 33
ev-y vulg lat-*g_{1,2}* l Syr (copt).

20. om *δε* BL 2-pe: ins ACD rel lat-*a f f j*, i syr goth aeth arm.—for *δε, και* ΔN vulg
lat-*g_{1,2}*: add *και* C lat-*f*: *και ορε* (omg *δε*) lat-c Syr. aft *επτα* ins *αρτους* CM² 13.
69. 124. 346 al vulg lat-*c f g_{1,2}* l goth aeth arm. *ποσας σφυριδας, omg πληρωματα,*
D 49 2-pe vulg lat-*a c f j*, *g_{1,2}* i arm. rec (for *και λεγουσιν*) *οι δε ιουν*, with AD
rel lat-*b c* i syr goth arm: txt BCLN vulg lat-*g₂* copt aeth, so (omg *και*) Δ lat-*g₁*
k l Syr. rec om *αυτω*, with ADN rel lat-*a b c f f j*, i k syrr goth arm: ins BCLΔ
vulg lat-*g_{1,2}* l copt aeth.

21. for *ελεγεν, λεγει* DFK lat-*a b c f f j*, *g_{1,2}* i k Syr. rec *πως ου*, with B
rel lat-*b* D-lat copt (aeth): *πως ουπω* (combination) ADMUX 33 vulg lat-*a c f j*, *g_{1,2}*
i l syrr goth Thl: *πως ουν ουπω* 69 lat-*f* arm: *ου πως* K: *ουπω* C¹ LΔ Scr^s e ev-y.
for *συνιετε, νοιετε* (from || Mt) BD²: *συννοιετε intellexistis* D¹ lat-*b*.

22. rec *ερχεται* (corr., see ch v. 38), with A rel syrr: txt BCDLΔ 33. 69 vulg
lat-*g₁*, *a (b c f f j)* copt (goth aeth) arm. for *βηθσαιδαν, βηθανιαν* D lat-*a f f j*,
i l goth.

23. λαβομενος την χειρα D. rec (for *εξηνεγκεν*) *εξηγαγεν* (substitution of
appy more appropriate word), with AD rel vulg lat-*f* vas: txt BCLΔN 33. for
αυτω, αυτου AKΔ vulg lat-*f* l Syr copt goth. rec (for *βλεπεις*) *βλεπει*, with AD²
rel latt syrr goth arm: txt BC D¹-gr Δ copt aeth.

to the moment even after the remi-
niscence of vv. 18—20. It may doubt-
less be so, and the idea would well accord
with the graphic precision of St. Mark.

22—26.] HEALING OF A BLIND MAN
AT BETHSAIDA. Peculiar to Mk. This
appears to have been Bethsaida Julias, on
the N.E. side of the lake. Compare ver.
13: and see on this Bethsaida, Jos. Antt.
xviii. 4. 6: B. J. iii. 10. 7: Plin. Nat.
Hist. v. 15. Wieseler, Chron. Synops.
p. 273 f. See however against the idea
that there were two Bethsaidas, The Land
and the Book, pp. 373, f.

23.] The
leading of this blind man out of the town
appears as if it had been from *some local*
reason. In ver. 26 we find him forbidden
expressly to enter into or tell it *in the*
town, and with a repetition of *κώμη*, which
looks as if the place had been somehow

unworthy of such a work being done there.
(This is a serious objection against Meyer's
reason, that the *use of spittle* on both
occasions occasioned the same privacy here
and in ch. vii. 33.) Or we may perhaps
find the reason in our Lord's *immediate*
departure to such a distance (ver. 27);
and say, that He did not wish multitudes
to gather about and follow Him.

πτυσας . . . επιθεις . . . see above on ch.
vii. 33. We cannot say what may
have induced our Lord to perform this
miracle *at twice*—certainly not the reason
assigned by Dr. Burton, "that a blind
man would not, on suddenly recovering
his sight, know one object from another,
because he had never seen them before,"
and so would require a double miracle;—a
second to open the eyes of *his mind also*,
to comprehend what he saw. This as-

k Matt. xiv. 19 ²⁴ καὶ ἄναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους, ὅτι ABCD
FGHI
LMNU
XTA
33. 34
 ὡς δένδρα ὁρῶ περιπατοῦντας. ²⁵ εἶτα πάλιν ἔθηκεν τὰς
 χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ· καὶ ²⁶ διέβλεψεν· καὶ
 ἀπεκατέστη καὶ ἐνέβλεπεν ὁ θλαυγῶς ἅπαντα. καὶ
 ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν
 κώμην εἰσελθῆς, μηδὲ εἶπῃς τινὶ ἐν τῇ κώμῃ.
 -γῆσι, Ps. xviii. 12. -γῆμα, Lev. xiii. 23.) τηλαυγέστερον ὁρᾷ, Diod. Sic. l. 50.

²⁴. for ἔλεγεν, λέγει D 69 vulg lat-a *δ f g_{1,2}*; εἶπεν C al lat-c *ff₂ k* Syr. elz-1633 ὡς δένδρα περιπ., omg *οτι* and *ορω*, with C'D M-marg 1 latt syrr copt æth arm: txt ABC¹ rel 69 goth Thl Euthym.

²⁵. for εἶτα, καὶ D lat-b *c ff₂ i k* æth: om Syr arm. rec *επειθεκα (corrⁿ aft^r ver 23)*, with AC rel vulg lat-b *c d f ff₂ i k*: *επειθεις* D-gr lat-a: txt BL. rec (for *διέβλεψεν*) *εποιουν* αὐτον *αναβλεψαι*, with A rel lat-a *f* syr goth; so, addg *ε. διέβλεψεν*, 69: *ηρξαστο αναβλεψαι* D vulg lat-b *c ff₂ i l*: *ενεβλεψεν* C²: txt BC¹ LΔN 1 lat-k copt æth. (*The acct seems to be this: διέβλεψεν was not understood. Hence the corrⁿ of D—then that of A rec, to make our Lord the subject, as before, and to give αναβλ. the same meaning as before, ver 24. The readg of C¹, ενεβλεψεν, is a mechanical corrⁿ to the word occurring just after. The question of the original txt is not without some difficulty, but the above seems to me more probable than that a corrector shd have changed to a new subject and dropped εποιουν αὐτον. Lachm editis as rec: Tischdf and Treg, as in txt.*)—om *ε. διέβ.* Syr. rec (for *απεκατέστη*) *αποκατεσταθη*, with DU 1: *απεκατεσταθη* A rel: txt CLΔ, *αποκατεστη* B. rec *ενεβλεψεν* (to correspond with the other aorists), with AC rel syr copt: *ωρε αναβλεψαι* D vulg lat-b *c ff₂ i l* Ps-Chr-lat: *ανεβλεψεν* FM¹ Thl: txt BL (Δ) 69. *δηλαυγος* C (L) Δ: *δηλως* 33. rec *απαντας (corrⁿ to εντⁿ ανθρωπωνς above)*, with AC² M(Treg, expr) rel goth: om 33 lat-c *k*: txt BC¹ D(παντα) LΔ 1. 69 syrr copt æth arm Ps-Chr-lat.

²⁶. rec ins *τον bef οικον*, with GMUXΔ 1. 69 copt: txt ABCD rel goth. for *λεγων, κ. λεγει αυτω* D. for 1st *μηδε, μη* N¹. aft *λεγων* ins *υπαγε εις τον οικον σου και* (see ch ii. 11, Mt ix. 6) D 13. 28. 61. 69. 124. 346. 2-pe vulg lat-a *δ f ff₂ g_{1,2} l*.—om *μηδε εις την κωμην εσελθης* D lat-c *k*: for *μηδε, ιαν* 13. 28. 61. 69. 346. 2-pe vulg lat-a *δ f ff₂ g_{1,2} l* syr-marg arm. om *μηδε ειπ. τιν. ε. τ. κωμη* BLN 1¹. 209 copt.—for *μηδε ειπης τινι, μηδενι ειπης* D syr-marg arm, *nemini dixit* vulg lat-b *f ff₂ g_{1,2} l*: *μηδενι ειπης μηδε* 13. 69: *μηδενι μηδεν ειπης μηδε* 28. 61. 346.—for *εν τη κωμη, εις την κωμην* (confusing the two clauses) D: om vulg lat-b *f ff₂ g_{1,2} l*. (*The stumbling-block was, that if he did not enter into the town, he could not tell it to any one in the town. Hence B &c om the 2nd clause: D &c alter the 1st: others insert a saving clause, 'if thou shouldest enter &c.': txt is the reading of AC rel syrr goth æth, rec, Lachm, Tischdf 1857, Treg.*)

sumes the man to have been *born* blind, which he was not, from ver. 24; for how should he know *how trees appeared?* and besides, the case of the man born blind in John ix. required no such double healing. These things were in the *Lord's power*, and He ordered them as He pleased from present circumstances, or for our instruction. ^{24.}] I see men, because I see them walking as it were trees; i. e. not distinct in individual peculiarity, but as trees in the hedge-row flit by the traveller. It is a minute mark of truth, that he describes the appearance of persons as he doubtless had often had occasion to do during the failing of sight which had ended in his blindness. By no possibility can the words convey, as Wordsw., three different stages of returning vision:

"I see men. I see them standing still, and dimly, as trees. I see them walking." For thus the *δτι* is altogether passed over, and *περιπατοῦντας* taken out of its government, and most unnaturally made into a sentence by itself. ^{25.}] The distinction in the text here adopted, between *διέβλεψεν* and *ενέβλεπεν*, would be *He saw clearly* (the work of that instant), and *was thoroughly restored, and (thenceforward) saw all things plainly*. But the text is in much uncertainty. ^{26.}] See above in this note,—and var. readd. The first and second *μηδε* both carry a separate climax with them: he was not even to *go* into the village, no, nor so much as tell it to *any who dwell in the village*.

27 Καὶ ἔξῃλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ ὁ Χριστός. 30 καὶ ἔπειτίμησεν αὐτοῖς ἵνα μὴδενὶ λέγωσιν περὶ αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ παρῥησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἔπειτι-

27. for τας κωμας καισαρειας, καισαριαν D lat-a δ ff₂ i. om 2nd αυτον A arm.
om αυτοις DLD 33 tol lat-a δ k arm. ειναι bef oi ανθρ. D vulg lat-a

(c) f ff₂.

28. rec (for ειπαν) απκριθησαν (see || Lu), with AD rel latt syr goth arm: txt BC¹LΔN lat-k Syr copt. rec om αυτω λεγοντες (see || Mt Lu), with A rel syrr goth: om λεγοντες C² 33 æth: ins BC¹DLΔ 69 latt copt. rec om lst ori, with AC²D rel latt syr goth: oi μιν (|| Mt) C¹Δ 69: txt BN Syr. for και αλλ., αλλοι δε (|| Mt) D 69 lat-a f k copt-ms: αλλοι VΔ vulg lat-b c: txt ABC rel lat-f₂ i. rec (for ori εις) ινα (to suit ιωαννην and ηλιαν), with AC³ rel lat-k syrr goth arm: ως ειναι D latt: txt BC¹L copt.

29. for και αυτος, αυτος δε (|| Lu) D lat-a c ff₂: om (|| Mt) 1 lat-k æth arm. rec (for κηρωτα αυτοις) λεγει αυτοις (from || Mt), with AC³ rel vulg lat-b (f syrr) goth æth arm: txt BCDLΔ lat-a c ff₂ copt. rec aft αποκριθεις ins δε (from || Mt Lu), with CD rel lat-f ff₂ goth syr: pref και A 33 lat-a δ i (k) æth: om BL vulg syrr copt Eus.

30. for λεγωσιν, ειπωσιν (from || Mt) CDG.

31. rec (for υπο) απο (from || Mt Lu), with A rel: txt BCDGKL 33. ins απο bef των αρχ. D lat-a δ f k Syr. rec om των bef αρχ. (|| Mt Lu), with A rel: ins BCDEHMOVX goth. rec om των bef γραμ., with AGKSXΔ 1. 33. 69 goth: ins BCD rel.

32. rec αυτον bef ο πετρος (|| Mt), with AC rel vulg lat-f k copt goth arm: om αυτον D: txt BL lat-a.

27—30.] CONFESSION OF PETER. Mt. xvi. 13—20. Lk. ix. 18—21. With the exception of the introduction in Lk., which describes the Lord to have been alone praying, and joined by his disciples,—and the omission of the praise of and promise to Peter by both Mk. and Lk., the three are in exact accordance. On this latter omission no stress must therefore be laid as to the character of *Mark's Gospel*, as has been done. (Thl. in l.—cited by De W.)

31—[IX. 1.] ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURREC-

TION. REBUKE OF PETER. Mt. xvi. 21—28. Luke ix. 22—27. Lk. omits the rebuke of Peter. Mk. adds, ver. 32, παρῥησίᾳ τ. λ. ἐλάλει and, in the rebuke of Peter, that the Lord said the words ἰδὼν τοὺς μαθητὰς αὐτοῦ. In vv. 34, 35, the agreement is close, except that Lk. adds καθ' ἡμέραν, aft. τὸν στ. αὐτοῦ, and Mk. καὶ τοῦ ἐθαγγ. aft. ἑμοῦ, ver. 35 [it is perhaps worthy of remark that St. Mk. writes ἀκολουθεῖν in ver. 34: possibly from the information of him, to whom it was said, τι πρὸς σε; σύ μοι ἀκολουθεῖς, John xxi. 22]; and informs us, in ver. 34, that

- μῆσεν Πέτρῳ καὶ λέγει Ὑπαγε ὀπίσω μου σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. ³⁴ καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. ³⁵ ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν. ³⁶ τί γὰρ ὥφελει [τὸν] ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; ³⁷ τί γὰρ [κ]δώσει ἄνθρωπος] ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ³⁸ ὃς γὰρ ἐὰν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ
1. — I Mt. Rom. viii. b. xii. 16. Phil. iii. 19. Col. iii. 2. 1 Mac. x. 20. a Matt. viii. 38. b Matt. x. 88. 8 Kings xix. 20. see Num. xxxii. 11. c I Mt. and of Peter's denial only, cxc. Luke xii. 9. Jas. xxi. 7 only. d I Mt. ref. e I Mt. ref. see Prov. i. 19. f Matt. xv. 5 ref. Prov. x. 2. g art. = Matt. xv. 11 al. h I. Matt. xxv. 17, Ec. James iv. 18. Job xxi. 8 Symm. i = constr. I Mt. ref. Herod. vii. 89. m I L. Rom. i. 16. 2 Tim. i. 8, 12. Job xxxiv. 19 vat. Isa. i. 29 F. only. 1 I Mt. only. Jer. a Matt. xii. xv. 18 only. 20 ref. o adj. (Luke v. 8. xix. 7 f), Rom. vii. 18. Isa. i. 4.

33. aft o δε ins ιησ. AK lat-f syr. rec ins τω bef πετρῳ (|| Mt), with AC rel: om BDL. rec (for κ. λεγει) λεγων, with AD rel latt syr goth arm: txt BCLΔ lat-fj, k Syr copt æth. om 2nd τα D-gr 225.

34. om αυτοις DXΔ lat-a δ c fj, i k. for οστις, ιε τις (from || Mt Lu) BC'DLΔ 1. 33. 69 latt syr-marg arm Orig Synop: txt AC³ rel syrr copt goth æth. rec (for ακολουθειν) ελθιν (from || Mt), with ABC'KL lat-c g, k syrr copt arm Orig-lat: ελθιν κ. ακολουθειν Δ: txt C'D rel vulg lat-(a δ fj) f' i n goth æth Orig Viet Thl Ambr. for απαρν., αρνησασθω D.

35. rec (for εαν) αν, with AD rel Orig: txt BCKMΔ 1. 33. for 1st ψ. αυτου, αυτου ψ. B Orig: ψ. αυ. D¹. om ος δ' αν απ. τ. ψ. αυ. D¹ lat-k æth. rec (for 2nd απολεισι) απολειση (corr), and from || Mt Lu), with A rel Orig: txt BCD²ΓΔ. for 2nd ψυχην αυτου, αυτου ψυχην C³ rel: txt A B[sic cod: see table] C¹LΔ.—αυτην D²Γ lat-i'. om εμου και D lat-a δ i (k) n æth arm Orig.

rec ins ουτος bef πωσει (from || Lu) C² M-marg rel: txt AB C¹(appy) DKLM¹XA 1. 33 latt syrr copt goth æth arm Orig Dial.

36. rec ωφελησει (from || Mt; not txt from || Lu), with ACD rel vulg lat-δ c f fj, k syr Orig: ωφεληθησεται 33: txt B (L) N lat-a Syr arm. rec om row, with BKU(SV, e sil) goth: ins AC'D Orig.—ανθρωπος (|| Mt Lu) C²EFGHLMXΓΔ 1. 33. 69 Petr-alex. rec (for κερδησαι and ζημιωθηναι) εαν κερδηση and ζημιωθη (from || Mt), with AC rel latt Orig: κερδηςας [see || Lu] ζημιωθηναι L: txt BN.—τ. κ. ολ. bef κερδ. C 33 Syr Petr-alex.

37. rec (for τι γαρ) η τι (from || Mt), with ACD² rel latt syrr goth æth: η τι γαρ D¹-gr: txt BLΔN copt arm Orig. om δωσει ανθρωπος Δ: ins ABCDLN rel latt Orig. (Prob the origl txt was τι γαρ ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; as Tischdf has edited, δώσει ἄνθρ. being from || Mt. But the single codex Sangallensis is hardly warrant enough for this.)—δοι BN, δω L. ins o bef ανθρ. B. αυτου B: αυτω C.

38. rec (for εαν) αν (see || Lu), with GHKU 69 (S 1. 33, e sil) Clem: om A vulg lat-f: ος δ' αν D: txt BC rel. επαισχυνησεται με D.—for με, μεν Δ¹.

our Lord said these words, *having called the multitude with his disciples*. This Meyer calls a *contradiction to Mt. and Lk.*,—and thinks it arose from a misunderstanding of Lk.'s πάντας. Far rather should I say that our account represents every detail to the life, and that the πρός

πάντας contains *traces of it*. What wonder that a crowd should here, as every where else, have collected about Him and the disciples? 37.] (If see var. readd.) the words in brackets be omitted, the sense will be, *For what can be an equivalent for his life?* 38.] Mk. and Lk.

υἱὸς τοῦ ἀνθρώπου ἔπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ¹ ἢ. Matt. xxv. 31 al. Pa. cl. 18. 16. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

2 Καὶ μετὰ ἡμέρας ἐξ ἑ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ μεμροφώθη ἔμπροσθεν αὐτῶν. 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο ὑπερβαλόντα, λευκὰ ὡς ὁ χιτῶν, οἷα ἑ γλαφύς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. 4 καὶ ὥφθη αὐτοῖς Ἠλίας σὺν Μωυσῇ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. 5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ ἑ μίαν καὶ Μωυσῇ ἑ μίαν καὶ Ἠλίᾳ.

rec. plur., Matt. vi. 48 ref. b here only. Esck. xl. 3 al. e here only. 4 Kings xviii. 17. Isa. vii. 3. xxvii. 2 only. f. Lake i. 11. 1 Cor. xv. 5-8 al. Esck. iii. 2, 16. g w. dat., 1 L. Lake xxii. 4. Esck. xxiv. 35. Isa. vii. 6. w. μετά; 3 Mt. Acts xxv. 12. 1 Mt. ref. k 1 Kings x. 5.

CHAP. IX. 1. rec των bef ωδε (see || Mt Lu), with ACD³ rel vulg lat-f syr goth arm: των εσθηκων bef ωδε 1 Syr copt Orig: om ωδε lat-δ i: txt BD¹ lat-a f, (appy) sēth. aft εστ. ins μετ' μου D lat-a δ (f).

2. [μετα, so BC(appy) DLΔ.] o ihs. bef παρ. A. om 2nd nor ΧΓΔ Frag-cant. rec ins τον bef ιωαννην, with CDKLUX 1. 33. 69: om AB Frag-cant rel. αναγει D Frag-cant 2-pe. μεταμορφουται Frag-cant.

3. rec εγενετο (grammatical alteration: cf || Mt), with BC rel: txt ADGKLXV 1. 33. 69 (γινονται Orig) Thl. rec aft λιαν ins ως χιτων (reminiscences of Matt xxviii. 3), with AD rel latt syrr copt goth, ως ει χ. K: om BCLΔ 1 lat-δ D-lat copt-ms sah eut arm. ως ου δυναται τις λευκαναι επι της γης D (lat-δ i) Syr. rec om ουτως, with A (D) rel (latt) Syr goth: ins BCLΔ 33. 69 lat-(f) k copt sēth arm(appy) Orig. (Mey calls it 'an irrelevant gloss; but it is in fact an Hellenistic idiom, akin to ὅς . . . αὐτός.)

4. for ησαν συλλαλουντες, συνελαουν (see || Lu) D 1 lat-a n. (συλλαουν K.) 5. for λεγει, ειπεν D 2-pe lat-a (δ) Syr: ελεγεν 1. 69. for και ποιησωμεν, θελεις ποιησω D lat-δ i: θελεις ποιησωμεν 69, si vis faciamus lat-a c. rec σκηνας bef τρεις (|| Lu: so B in || Mt), with AD rel lat-f syr goth arm: txt BCLΔ 33 latt Syr sēth.

here agree: and Mt., ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33. On μοιγαλιθ, see Mt. xii. 39, and observe the addition εν γ. τού. τῇ μ. και ἀμ. as belonging to the precision and graphic character of our Evangelist's narrative.

CH. IX. 1.] See on || Mt. 28e τῶν εστ.] there are some here of the standers-by. Remember, our Lord was speaking to the multitude with his disciples.

2—13.] THE TRANSFIGURATION. Mt. VOL. I.

xvii. 1—13. Lk. ix. 28—36. Here again, while Mt. and Mk.'s accounts seem to have one and the same source, they have deflected from it, and additional particulars have found their way into our text. Lk.'s account is from a different source. If we might conjecture, Peter has furnished the accounts in Mt. and Mk.:—this latter being retouched,—perhaps by himself: while that of Lk. may have had another origin. The additional particulars in our text are,—the very graphic and noble description in ver. 3, στίλβει . . . λευκᾶναι, and εὐ γὰρ ἦδει τί ἐποικ. . . . B B

1 Heb. xii. 22 only. Deut. ix. 19 only. (-βειν, 2 Cor. ii. 9.)
 2 Mt. Luke i. 35. Acts v. 15 only. Exod. xl. 35.
 3 John xii. 28.
 4 Mt. al. Gen. xii. 2.
 5 Deut. xvi. 15, 16.
 6 here only. Num. vi. 9 al.
 7 school, ch. v. 82. x. 28. 3 Kings xxi. (xx.) 40. w. acc., ch. iii. 5 (ref.).
 8 Matt. xvi. 20 ref.
 9 ch. v. 16 ref. w. ch. vi. 14 ref. w = here only.
 10 Dan. v. 12 Theod. a. ch. viii. 27 al. fr.
 11 x = ch. xii. 28. Lake xxiv. 15 al.† b = (see note) ver. 28 only.
 12 y = Matt. ix. 18 ref. o = Matt. xxiv. 6 ref. s = ver. 28 ref.

μίαν. ⁶ οὐ γὰρ ᾗδει τί ἀποκριθῇ, ¹ ἐκφοβοὶ γὰρ ἐγένοντο. ⁷ καὶ ^{am} ἐγένετο νεφέλη ^a ἐπισκιάζουσα αὐτοῖς, καὶ ^o ἦλθεν ^o φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱὸς μου ^{frag. Cant.} ὁ ἀγαπητός, ^a ἀκούετε αὐτοῦ. ⁸ καὶ ^a ἐξάπινα ^a περιβλεψάμενοι οὐκέτι οὐδὲνα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον ^{frag. Cant.} μεθ' ἑαυτῶν. ⁹ καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους ^{am} διεστέλλετο αὐτοῖς ἵνα μηδενὶ ^a εἶδον ^a διηγῶσονται, εἰ ^{am} μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ^a ἐκ νεκρῶν ^a ἀναστῇ. ¹⁰ καὶ τὸν λόγον ^a ἐκράτησαν πρὸς ἑαυτούς, ^a συνζητοῦντες τί ^a ἐστὶν ^a τὸ ^a ἐκ νεκρῶν ^a ἀναστῆναι. ¹¹ καὶ ^a ἐπ' ἡρώων αὐτὸν λέγοντες ^b Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν ^c δεῖ ἔλθειν πρῶτον; ¹² ὁ δὲ ἔφη αὐτοῖς Ἡλίας

6. rec (for ἀποκριθῇ) λαλησῇ, with C³U¹ Chr, λαλησεῖ AD 69[*sic*] rel syrr V¹ Thl Euthym: txt BC¹LD^Δ 1. 33 lat-k copt (ἀπεκριθῇ N Orig). (*Peter's words not being strictly an answer, some omid αποκρ. above,—others, tolerating it as idiomatic, were offended at this αποκριθῇ, which expressed the same so much more plainly. Hence it was altered to λαλησεῖ or λαλησῇ, from εἰς αὐτον λαλουντος in || Mt.*)
 rec (for ἐκφ. γ. ἐγ.) ἦσαν γὰρ ἐκφ. (corr^u to avoid εγενοντο και εγενετο), with A rel vul lat-f syrr goth: txt BCDLΔ 33 copt sah(appy) Chr.

7. for ἦλθεν, ἐγενετο (from || Lu) BCLΔ Syr syr-marg copt arm. rec aft νεφέλης ins λειγουσα (from || Mt Lu), with ADL 1. 33. 69 latt Syr syr-w-ast sah æth arm-zoh; λεγων Δ: om BC rel lat-k copt goth arm-mss Thl. aft ο ἀγαπητος ins ον εἰς λεξαμην Frag-cant. rec αυτου bef ακουετε (from || Lu: so also rec in || Mt), with A rel lat-b-f syrr goth: txt BCDL Frag-cant 1. 83 vulg lat-a c ff, g, i k l copt.

8. for εξαπινα, συθως D Frag-cant 69 vulg lat-a g₁. for αλλα, ει μη (from || Mt) BD Frag-cant 33 latt copt goth æth: txt AC rel sah arm. om τον Frag-cant. μεθ (μετα B) εαυτων bef αλλα τον ιησ. μονον B 33 lat-c f: om μ. εαυτων Frag-cant lat-a ff, k l.

9. for καταβ. δε, και καταβ. (from || Mt) BCDLΔ Frag-cant 33 latt Syr copt æth: txt A rel lat-f syrr goth arm. for αου, εκ (from || Mt) BD 33: txt AC rel. δυσσελληρο C 1. rec διηγ. bef α ειδον (for elegance), with A rel lat-c f ff, syrr &c: txt BCDLΔ 1. (69) vulg lat-a b g₁, i k l n.—ειδοσαν D.

10. for το εκ. v. αναστ., οταν εκ νεκρων αναστη D 1. 69 latt (Syr) syr Jer.

11. for επηρωτων, επηρωτησαν A 1. 33. 69 lat-a g₁. οι γρ. bef λεγ. D lat-a copt. ins οι παρισαιοι και bef οι γρ. LN vulg lat-c g₁. om οτι D-gr 1 lat-b ff, i k copt. πρωτον bef ελθεν D lat-a b c f g₁, i k.

12. rec (for εφη) αποκριθεις ειπεν (from || Mt), with AD rel latt syr goth æth arm:

ἐκφοβοί. Mk. omits ἐν ᾧ ὑπόδεσσα, Mt. ver. 5.

2.] The omission of an art. before Ἰωάννην serves to bind together the pair of brothers.

3.] ἐγένοντο is of itself a graphic touch, bringing out the glistening of each separate portion of His clothing.

8. οὐδὲνα] none of those who appeared, but (in modern, 'nay, on the contrary') Jesus alone.

9—12.] Two remarkable additions occur in our text;—ver. 10, which indicates apostolic authority, and that of one of the Three;—and ver. 12. 10.] τ. λ. ἐκπρ. not, 'they kept the command':—for συνζητ. explains it to mean kept secret the saying, as in ref. Dan.

τὶ ὅταν

τ. εκ v. αν. does not refer to the Resurrection generally, for it was an article of Jewish belief, and connected with the times of the Messiah;—but to His Resurrection as connected with his Death; the whole was enigmatical to them.

11.] The εἰτι may be merely recitantis, 'they asked him, saying (that) the Scribes say, that Elias must first come:' leaving επηρωτων to find its application in the difficulty thus suggested by them. But it is better to take it in the unusual sense (undoubtedly there) of ver. 28: see further on in this note.

12.] Meyer and others place the interrogation after τοῦ ἀνθρώπου, and regard ἵνα πολ. . . . as its

μὲν ἔλθων πρῶτον ^d ἀποκαθιστάνει πάντα· καὶ πῶς γέ- ^d M. ref.
 γραπται· ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ· ^e Rom. iv. 9.
 καὶ ἔξουδενωθῇ; ¹³ ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ¹ Tim. i. 18.
 ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέ- ² Heb. vii. 12.
 γραπται· ἐπ' αὐτόν. ¹⁴ Καὶ ἔλθων πρὸς τοὺς μαθητὰς ^{(-d-) here}
 εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς ^{(2 Cor. x. 10}
 τοῦντας αὐτοῖς. ¹⁵ καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ^{v. r.) only.}
 ἔξεθαμβήθησαν, καὶ προστρέχοντες ἡσπάζοντο αὐτόν. ^{Jadg. ix. 53}
^{DE} ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

txt BCLΔ Syr copt. ins ei bef ηλιας D. om μεν (D) L 1 latt Syr syr-marg
 aeth arm. (So Tischdof edits, μεν occurring in || Mt: but it was likely to be cancelled
 here as having no δε to correspond: and D is hardly to be cited, as it reads ei ηλιας.)
 rec αποκαθιστα, with X rel: αποκαταστησι C latt syr-marg(appy) copt aeth
 arm: αποκαταστανει D-gr N: txt ABLΔ 1. 33 lat-k goth. for και πως, καθως
 (prob borrowed from καθως γεγρ. below) AKMΔ syr-marg Vict Euthym: πως ουν
 arm. rec εξουδενωθη, with AC rel: txt BDL. (εξουθ. L 69.)
 13. for εληλυθεν, ηδη ηλθεν (|| Mt) C 1 lat-f i. rec (for ηθειλον) ηθειλησαν
 (|| Mt), with ACΔ latt: txt B C1(appy) D-gr L.
 14. ελθοντες and ειδον BLD lat-k arm. (-an B1.) for περι, προς D 28 lat-a δ
 c ff₂ i k. ins τους bef γραμματεας D I c 69 arm. for αυτους, προς αυτους (see
 ver 16) BC G(aur.) I c LΔ 1 latt goth.
 15. rec ευθως, with AD I c rel: txt BCLΔ 1. 69. om o bef οχλος D. rec
 ιδων aur. εξεθαμβηθη (corr to agree with οχλος), with A rel vulg lat-f g_{1,2} k syr-txt:
 txt BCD I c LΔ 1. 33. 69 ev-y lat-a (b c ff₂): Syr syr-marg copt-schw goth aeth arm.—
 for αυτον, τον ιησουν D vulg lat-b c ff₂. προτρεχοντες AC: προχαιρεντες goss-
 dentles D lat-c ff₂ i k.

answer. But not to mention that such a sentence would be without example in our Lord's discourses, the sense given by it is meagre in the extreme. As it stands in the text, it forms a counter-question to that of the Apostles in ver. 11. *They asked, How say the Scribes that Elias must first come?* Our Lord answers it by telling them that it is even so; and returns the question by another: *And how is it (also) written of the Son of Man, that He, &c.?* then comes the conclusion in ver. 13 with *ἀλλὰ λέγω ὑμῖν*, stating that Elias *has come*, and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the *γίγρ. ἐπ' αὐτόν* binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of him; but there is a future coming of Elias ἀποκαθιστάνει πάντα, and of the Son of Man in glory. See further in notes on Mt. The first καὶ in ver. 13 is also, binding what is said of Elias to that which has been said of the Son of man: the second καὶ is simply and.

14—29.] HEALING OF A POSSESSED

B B 2

LUNATIC. Mt. xvii. 14—21. Lk. ix. 37—42. The account of Mk. is by far the most copious: and here, which is very rarely the case in the official life of our Lord, the three accounts appear to have been *originally different and independent*. The descent from the mountain was on the day following the transfiguration, Lk. ver. 37. 14.] The Scribes were probably boasting over the disciples, and reasoning from their inability to that of their Master also. As Stier remarks, there is hardly such another contrast to be found in the Gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. I have already in the notes to Mt. spoken of the noble use made of this contrast in the last and grandest picture of the great-est of painters—the Transfiguration of Raffaele. 15.] The Lord's countenance probably retained traces of the glory on the mount; so strong a word as *ἐξεθαμβήθησαν* would hardly have been used merely of their surprise at His sudden approach; see Exod. xxxiv. 29, 30. That brightness, however, *terrified* the people: this *attracts* them: see 2 Cor. iii. 7—18.

16 καὶ ἠπρώτησεν αὐτοὺς τί ¹⁶ συνζητεῖτε πρὸς αὐτούς; ^{ABC}
 17 καὶ ἀπεκρίθη αὐτῷ ¹⁷ εἰς ἐκ τοῦ ὄχλου ^{FGI} Διδάσκαλε,
 ἤνεγκα τὸν υἱόν μου πρὸς σε ^{UVI} ἔχοντα πνεῦμα ἁλάλον. ^{1.55}
 18 καὶ ὅπου ἐὰν αὐτὸν ¹⁸ καταλάβῃ, ῥήσσει αὐτόν, καὶ
 ἁφρίζει καὶ ¹⁹ τρίζει τοὺς ὀδόντας καὶ ἔξηραίνεται καὶ
 εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ
 ἴσχυσαν. ²⁰ ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὁ γενεὰ
 ἄπιστος, ἕως ²¹ πότε πρὸς ὑμᾶς ἔσομαι; ἕως ²² πότε
 ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. ²³ καὶ ἤνεγκαν
 αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς
 ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἑκυλίετο
 ἁφρίζων. ²⁴ καὶ ἠπρώτησεν τὸν πατέρα αὐτοῦ Πόσος

16. rec (for 1st αὐτοῦς) τοὺς γραμματεῖς (explanation derived from ver 14), with AC rel lat-a syrr goth: txt BDLΔ 1 vulg lat-b c f ff₂ g_{1,2} i k copt sēth arm. (I_c def.)
 17. rec αποκριθεις and aft οχλου ins ειπε, with AC rel vulg lat-f syrr goth (sēth) arm: txt BD I_c(appy) LΔ 33 lat-a b c i k copt. rec om αυτω, with A rel vulg lat-f syrr goth arm: ins BCDLΔ 33 lat-a b c i k copt (sēth), and (aft ειπε) I_c 1. 69 (αυτοῖς).

18. rec av, with CD I_c rel: om 1: txt ABKΔ. πασαι απλονται D.
 rec aft r. οδοντ. ins αυτου, with AC³ I_c rel lat-b f syrr copt goth sēth arm: om BC¹D LΔ 1. 33. 69 vulg lat-a c i k l. rec ειπον, with ACD rel: txt BFL 1. (I_c def.)
 aft ισχ. ins εκβαλειν αυτο D 69 lat-a b arm.

19. for ο δε, και D 1. 69 lat-a b c f i k sēth. rec αυτω (corr^a, the answer being considered as addressed to the last speaker. This is far more likely than that -τω should have been corr^d to -τοις to suit the follg words. A transcriber would regard not so much the sense follg, as the fact precedg), with C³ rel lat-g, l Syr syr-marg: om C¹ 69 lat-k: txt ABDLΔ 1. 33 vss. (I_c def.) απιστε D.
 20. om πρ. αυρ. D latt. rec ευθεις το πν. (to disconnect το πν. from ιδων), with A I_c rel vulg lat-g₁ goth: om ευθ. D lat-a b ff₂ i: txt BCLΔ 33 lat-c f g, k syrr copt (sēth) arm. συνεσπαρξεν (from || Lu) BCLΔ 33: εταραξεν (a testimony for εσπ. not συνεσπ.) D-gr, conturbavit latt: txt A I_c rel.

16.] αὐτούς (1st), them, i. e. 'the multitude,' regarding the Scribes as a part of the ὄχλος. One of the multitude answers. 17.] πρὸς σε—i. e. intended to do so, not being aware of His absence. From Lk., ver. 38, we learn that this was his only son. ἁλάλον, causing deafness and dumbness, and fits of epilepsy; see Lk. xi. 14. 18.] ξηρ. wastes or pines away, as E. V., or perhaps becomes dry or stiff. 19.] ενα combines the purpose of the εντα with the purport: see note on 1 Cor. xiv. 13. 20.] γενεά—not addressed to the man, as unbelieving,—nor to the disciples,—but generally, to the race and generation among whom the Lord's ministry was fulfilled. The additional words και δυσπραμμένη (Mt. Lk.) are probably from Deut. xxxii. 5, see fur-

ther ib. ver. 20, where ἀπιστος is also expressed by υιοι οἱς οὐκ ἐστι πιστις ἐν αὐτοῖς. The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally involved. 20.] ἰδὼν is out of strict concord with πνεῦμα, but has regard to its personal signification: see also ver. 26 below. This construction is often found in the Apocalypse (reff.). "The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short." (Trench, Mir. 365.) Vv. 21—27 are peculiar to Mk. 21.] The Lord takes occasion to enquire thus of the father, to

q here only t. pps., John i. 40 ref.
 r ch. i. 26 ref. viii. 33, 33 al.
 s Matt. x. 1 ref.
 t constr., Matt. xi. 26 ref.
 u ver. 17, ch. vii. 37 only. Ps. xxx. 18. xxxvii. 18 only.
 v ch. vii. 38 ref. w ch. i. 27 ref. x ver. 20 ref.
 y Matt. iii. 16. Ps. xxxvii. 18.
 s constr., here and Acts iii. 7 only. see 1 Kings xv. 27.
 a — ch. i. 31. Acts iii. 7. Dan. x. 10.
 b rep., Matt. viii. 1 ref. see ch. vii. 26.
 f = Matt. xii. 24, 27, 28. c Matt. xiv. 18 ref. d = ver. 11 only. e = Matt. xii. 47 ref. g | Mt. Matt. xxi. 23 al. 2 Kings vii. 27. h | Mt. ref.

25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἑπισυντρέχει ὄχλος, ἔπετιμήσεν ἀντὶ τοῦ πνεύματος τῷ ἀκαθάρτῳ λέγων αὐτῷ· Τὸ ἄλλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοί, ἐξέλθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ κράζας καὶ πολλὰ ὑπαράξας ἐξῆλθεν, καὶ ἐγένετο ὥς εἰ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη. 28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· Ὅτι ἡμεῖς οὐκ ἤδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν αὐτοῖς Τοῦτο τὸ ἄγνος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

25. for ἰδὼν δε ο, και οτε ειδεν D latt(not f). ins o bef οχλος ALMXΔ 33. 69 arm. for λεγων, ειπων D-gr. rec το πν. το αλ. κ. κωφ., with AC³ rel (Syr) syr goth æth: txt BC¹DLΔ 1. 33 latt copt arm. aft εγω ins a 2nd εγω B¹. rec σοι bef ειπ., with AD rel am(with fuld ing tol) lat-a b c f i goth arm Vict: txt BCLΔ 33 vulg lat-ff; k syr copt æth. for εξ, απ C¹Δ latt(with D-latt): txt AB C¹D rel goth.

26. rec κραξαν and σπαραξαν (gramml corrns), with AC³ rel: κραζας . . σπαραξαν Δ: txt BC¹DL. rec aft σπ. ins αυτον, with AC³ rel vulg lat-a c f g i k syr copt goth æth arm: om BC¹DLΔ lat-b ff; i. aft εξηλθ. ins απ αυτου D latt; επ αυτω Δ-gr. for ωκει, ως D. rec om τους (as unnecessary), with CD rel goth: ins ABLΔ 33. for λεγειν, λεγοντας D.

27. for αυτον της χειρος, της χειρος αυτου (corrns to more usual constr.,—see Mt ix. 36. i. 31, v. 41. Lk viii. 54) BDLΔ 1. 69 ev-y latt copt arm Vict: txt AC³ rel goth. —add αυτου C¹ syr æth.

28. εἰσελθόντος αυτου (corrns of Hellenistic construction as often elsewhere) BCDLΔ 1. 69 syr: txt A rel goth arm. ins τον bef οκ. AM copt-wilk. rec επηρ. avr. bef κατ ιδ., with AC³ rel (lat-c) syr copt goth æth: txt BC¹DLΔ 1. 33. 69 vulg lat-a b &c arm.—ηρωτων D 1. for οτι, δια τι (οτι not being understood) ADK 33 Syr Thl-ms: οτι δια τι U al: txt BC rel.

29. for εν ουδ., ου C¹. om και νηστεια BD lat-k. (So Tischdf has edited: but the omn most probably arose from the transcriber passing from και to κακειθεν.)

and when that is proved, the child is healed. The fact is, that the analogy rests far deeper: viz. on the 'inclusion' of 'the old man' in Adam and the 'new man' in Christ; see Rom. v. 12—21. It may be well to remind the reader that there is nothing "more pathetic and expressive" (Wordsw.) in μου τῇ ἀπιστίᾳ than in τ. ἀπ. μου: see on Matt. xvi. 18.

25.] This took place at a distance from the crowd, among those who had run forward to meet our Lord, ver. 15.

ἐγὼ ἐπ. σοί.] The personal pronoun is emphatic, as opposed to the want of power on the part of the disciples. This is the only place where we have such a charge as μηκέτι εἰσελθ. εἰς αὐ.,—shewing the excessive malignity and tenacity of this kind (see ver. 29) of spirit. This is

also shewn by ver. 26.

27.] See ch. v. 41; also Mt. xvii. 6, 8: Rev. i. 17: Dan. x. 9, 10.

29.] The answer is given more at length in Mt. ver. 20, and the Lord there distinctly includes the disciples in the γενεὰ ἀπιστος, by telling them διὰ τὴν ἀπιστίαν ὑμῶν. The assurance also occurs there, which was repeated Mt. xxi. 21, where see notes.

τοῦτο τὸ γένος.] That there are kinds, more and less malicious, of evil spirits, we find from Mt. xii. 45—and the pertinacity and cruelty of this one shewed him to belong to the worst kind. The Lord's saying here is rather for their after guidance, than their present; for they could not fast while He was with them, ch. ii. 19.

³⁰ Κάκειθεν ἐξελθόντες ἡ παρεπορεύοντο διὰ τῆς Γαλι-
λαιας, καὶ οὐκ ᾔθελεν ἵνα τις γνοῖ. ³¹ ἐδίδασκεν γὰρ
τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ
ἀνθρώπου ἡ παραδίδεται εἰς χεῖρας ἀνθρώπων, καὶ ἀπο-
κτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἡ ἀνα-
στήσεται. ³² οἱ δὲ ἡ ἡγνούν το ῥῆμα, καὶ ἐφοβούντο
αὐτὸν ἐπερωτῆσαι.

³³ Καὶ ἦλθον εἰς Καφαρναούμ, καὶ ἐν τῇ οἰκίᾳ γενόμενος
ἐπηρώτα αὐτοὺς Τί ἐν τῇ ὁδῷ ἡ διελογίζεσθε; ³⁴ οἱ δὲ
ἡ ἐσιώπων, ἡ πρὸς ἀλλήλους γὰρ ἡ διελέχθησαν ἐν τῇ ὁδῷ
τις ἡ μείζων. ³⁵ καὶ ἡ καθίσας ἡ ἐφώνησεν τοὺς δώδεκα
καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων
ἡ ἡσχατος καὶ πάντων ἡ διάκονος. ³⁶ καὶ λαβὼν παιδίον
ἡ ἡστήσεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἡ ἐναγκαλισάμενος αὐτὸ

1 ch. ii. 22 ref.
2 Matt. xxiv. 9
ref. Mark.
xiii. 28.
1 ch. viii. 31
2 Gossop. 1 L.
only = Acts
xiii. 27.
Rom. x. 3 al.
Wisd. xv. 11.
2 Matt. xvi. 7
ref.
Matt. xx. 31
ref.
p Acts xvii. 17
(also w. dat.).
xxiv. 12.
Exod. vi. 27.
q Gossop. here
only. Acts
xvii. 2 xiv.
Heb. xii. 6.
Jude 9 only.
r 1 Matt. xxiii.
11 al.
2 Matt. v. 1 ref.
1 = Matt. xx.
22 ref.
2 Matt. xxiii.
11 al.
v ch. x. 16
only. Prov.
vi. 10. xxiiv.
22 only.

³⁰ rec καὶ ἐκείθεν, with AC rel: txt BDLΔ. for παρακ., ἐπερεύοντο (*more usual*) B¹ D-gr lat-a c f goth æth. rec (for γνοί) γνω, with A rel: txt BCDL.

³¹ om αὐτοῖς B lat-k. om ο D¹. ἀνθρώπου D-gr. κ. ἀποκτενοῦσιν D-gr. om ἀποκτανθεὶς D ev-y lat-a c g₁ k copt. rec τῇ τρίτῃ ἡμέρᾳ (*from* || Mt: *Mey thinks met. tp. ημ. a conformation to ch viii. 31, because there is there no comma to the || Mt Lu. But such commas were not so systematic as to warrant such an inference*), with AC³ rel vulg lat-f g₁ l syrr goth æth arm: txt BC¹DLΔ lat-(a) b e i (k) syr-marg copt.

³³ rec ἦλθεν (*to suit γενομενος following*), with AC rel lat-f syr (copt) goth (æth) arm: ἡλθοσαν D: txt B 1 latt Syr. rec aft ὁδῳ ins πρὸς αὐτοὺς, with A rel lat-f syr goth æth; aft διελογ., 1. 69 Syr (arm): om BCDL Δ(sic) latt copt.

³⁴ ἐσιώπων C. om ἐν τῇ ὁδῳ (*as superfluous*) ADA lat-a b f i goth: ins BC rel vulg lat-c ff₂ g₁ k syrr copt æth arm Orig. τις μείζων γέννηται αὐτῷ D 2-pe æth, simply latt syr copt.

³⁵ for 1st καὶ, τοῖς D lat-b. om καὶ λεγ. το διακονος (|| Mt Lu) D lat-k.

³⁶ ins το bef παιδ. D. for 1st αὐτο, αὐτον DA. ἀναγκαλίσ. C, ἀναλίσ. D¹, ἀναγκαλίσ. L, ἐναγκαλίσ. X, ἐκαλίσ. Δ.

30—33.] SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Mt. xvii. 22, 23. Lk. ix. 43—45, where see notes, as this account is included in the two others.

33—50.] DISCOURSE RESPECTING THE GREATEST AMONG THEM. Mt. xviii. 1—9. Lk. ix. 46—50. Here again the three accounts are *independent*, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take Lk.'s account.—*The disciples had been disputing;—our Lord knowing the strife of their hearts, took a child, &c.:—then compare Mk.—our Lord asked them, on coming into a house, what had been the subject of their dispute;—they were silent from shame;—He sat down, delivered his sentence to the twelve,—and then took the child, &c.*—Lastly turn to

Mt. There, *the disciples themselves referred the question to our Lord, and He took the child, &c.* Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? Mk.'s account is again the richest and fullest, and we can hardly doubt that if the *literal exact detail* of fact is in question, we have it here.

33.] Between the coming to Capernaum, and this discourse, happened the *demand of the tribute money*, Mt. xvii. 20—27.

34.] There is no real difference in the matter in question here (and in Lk.), and in Mt. The kingdom of heaven was looked on as about soon to appear: and their relative rank *now* would be assumed as their relative rank *then*. The difference in the *expres-*

εἶπεν αὐτοῖς ³⁷ Ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ABC
FGH
LMN
PQ
R
³⁸ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται,
οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. ³⁹ ἔφη
αὐτῷ ὁ Ἰωάννης λέγων Διδάσκαλε εἰδομέν τινα ἐν τῷ
ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
ἡμῖν· καὶ ἰκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν.
³⁹ ὁ δὲ Ἰησοῦς εἶπεν Μὴ ἰκωλύετε αὐτόν. οὐδεὶς γάρ
ἔστιν ὃς ποιήσει ὁ δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ
δυνήσεται ταχὺ κακολογῆσαί με. ⁴⁰ ὃς γὰρ οὐκ ἔστιν

³⁷. rec (for 1st *av*) *ean*, with X rel Orig.; txt ABCDLA 1. 69. om *en* DXF
ev-y Syr *seth arm*: *es* 69 al., *ex* lat-b c ff.; i (*unum ex vulg lat-(a) f g*). *tan* π.
rouτων CAN. for *epi*, *en* D 69 goth. rec (for 2nd *av*) *ean*, with AC rel:
txt BDLA. rec *deixetai* (to conform to *deix. adose*, and || *Lu*), with ACD rel vulg
lat-b ff.; txt BL 69 lat-a c f g_{1,2}.
³⁸. rec (for *eph*) *apokrieth de* (conformation to || *Lu*, as also appears by the varia-
tions), with A rel lat-c f ff.; goth (*seth*) arm: *apokrieth* D-gr vulg lat-b i k l syr: *apo-*
kriethis de eph C: *kai apokriethis* 69: txt BLAN Syr copt. om o (*see* || *Lu*) ADE
FGHKSUVI 1. 69: ins N. om *legon* B(Mai) CA N[ic; not as in "Notitia Cod.
Sin."] lat-k Syr copt: *kai eipen* D-gr lat-c ff.; *eipen* 69 al lat-a D-lat. Steph
en, with A rel Thl: *epi* (from || *Lu* and *ver* 39) U al: txt BCDLA 1. 69 latt.
om *os ouk as. hm.* (to conform to || *Lu*) BCLD lat-f Syr copt *seth*: ins A(D) rel latt
syr (copt arm).—*meth hmwn* (as || *Lu*) D lat-a k goth. rec *ekolusamen* (from
|| *Lu*), with AC rel latt &c: txt BDLAN 1. om *ori ouk as. hmwn* (as *superfluous*;
but Mark often thus repeats. Certainly had the clause been adopted from || *Lu*, we
should have read *meth hmwn* instead of *hmwn*,—which now only L has) DX 1. 69 latt
arm: ins ABC (L) rel lat-f Syr syr-with-ast copt goth *seth*, *meth hmwn* L al.
ekolouthei BA.
³⁹. for *ies.*, *apokriethis* D 2-pe lat-a b ff.; i k: om 1. 69 arm. om *auton*
(*see* || *Lu*) D 115 lat-a b i k.

sion of this is a mark of independence and authority.

35.] See Mt. xx. 26, and note.
36. *ἐν τῷ ὀνόματί μου*] This particular we learn from Mk.

37.] See Mt. x. 40.

38.] Only found besides

in Lk., vv. 49, 50.

Notice the repetition

of *ὅτι οὐκ ἀκολουθεῖ ἡμῖν* as characteristic

of Mk. The connexion of this remark

with what goes before, is: 'If the receiving

any one, even a little child, in thy

Name, be receiving Thee; were we

doing right when we forbade one who

used thy Name, but did not follow us?'

"Observant hoc," says Bengel, "*qui charismata alligant successioni canonica*."

This man actually did what the very

Apostles themselves were specially appointed

to do: and our Lord, so far from prohibiting,

encourages him; see Numb. xi. 28—29.

39.] See 1 Cor. xii. 3.

The very success of the miracle will awe

him, and prevent him from soon or lightly

speaking evil of me. We must be-

ware of supposing that the application of

this saying is to be confined to the work-

ing of a miracle—*ver.* 40 shews that it

is general—a weighty maxim of Christian

toleration and charity, and caution to men

how they presume to limit the work of

the Spirit of God to any sect, or suc-

cession, or outward form of Church: cf. Phil.

i. 16—18. See the way in which the

nearly opposite inference is extracted from

the words, in the very curious note of

Dr. Wordsw. here.

40.] This say-

ing is not inconsistent with that in Mt.

xii. 30. They do not refer to the same

thing. This is said of outward con-

formity—that, of inward unity of pur-

pose—two widely differing things. On

that saying, see note there. On this, we

may say—all those who, notwithstanding

outward differences of communion and

government, believe in and preach Jesus

Christ, without bitterly and uncharitably

opposing each other, are hereby declared

to be *helpers forward of each other's*

work. O that all Christians would re-

member this! Stier (Red. J. iii. 24)

strongly deprecates the reading *ἡμῶν*—

ἡμῶν; "The us in the mouth of our Lord

here confuses and destroys nearly the

καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. ⁴¹ ὃς γὰρ ἂν ^d ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἔν ἐ ὀνόματι ὅτι ^e χριστοῦ ἐστέ, ^f ἂμην λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν ^g μισθὸν αὐτοῦ. ⁴² καὶ ὃς ἂν ^h σκανδαλίσῃ ἓνα τῶν ⁱ μικρῶν τῶν ^j πίστιν ἐχόντων, ^k καλὸν ἐστίν αὐτῷ ^l μᾶλλον ^m εἰ ⁿ περικείται ^o ^p μυλὸς ^q ὀνικὸς περὶ τὸν ^r τράχηλον αὐτοῦ καὶ ^s βίβληται εἰς τὴν θάλασσαν. ⁴³ καὶ εἰς ^t σκανδαλίζῃ σε ἡ χεὶρ σου, ^u ἀπόκοψον αὐτήν· ^v καλὸν ἐστίν σε ^w κυλλὸν εἰσελθεῖν εἰς τὴν ζωήν, ^x ἢ τὰς δύο χεῖρας ἔχοντα ^y ἀπωλεῖν εἰς τὴν ^z γέενναν εἰς τὸ πῦρ τὸ ^{aa} ἀσβεστον, ⁴⁴ ὅπου ὁ

Acts viii. 10 al. Ecch. xiii. 7. m Matt. xvii. 30. xxi. 51. ch. iv. 40. xl. 23 al. o w. post., Acts xx. 16. 1 Cor. ix. 15. (xii. 52.) Gal. iv. 27 (from 1st. 1v. 1) only. p = Matt. xxiv. 34 ref. q Luke xviii. 2. Acts xxviii. 50. Heb. v. 2. xii. 1 only. r Mt. ref. s Mt. Lake xv. 20. xvii. 2. Acts xv. 10. xx. 37. Rom. xvi. 4 only. Gen. xiv. 14. t here bis. John xviii. 10, 26. Acts xxviii. 52. Gal. v. 13 only. Deut. xxv. 12. u Mt. Matt. xv. 20. 31 only. v coast. w Mt. ref. x Matt. v. 30 ref. y Matt. ki. 12 l. only t.

40. Steph (for ημων) υμων (both times: prob from || L^a, but the inference is hardly a safe one, as AΛΔ there read ημων the 2nd time), with AD rel latt syr copt goth æth Vict Opt: txt BCA 1. 69 lat-k copt syr-marg arm.—υμ. υπερ ημ. UX: ημ. υπερ υμ. L.

41. rec ins τω bef ονοματι, with DHMA 69 arm: om ABC rel. rec adds μου, with C²D rel latt syr-marg copt goth æth: om ABC²KL 1 syr arm. rec om 2nd ori, with AC² rel vulg lat-a c f i æth arm: ins BC²DLΔ gat lat-b ff₂ g₂ k l Syr syr (Treg) copt goth. απολεισει (isacism?) DE: txt B[sic: not as Btly] C rel.

42. for αν, ταν AC rel: txt BDL (SV, e sil) 1. 69. σκανδαλιζη D-gr. aft μικρων ins τουτων (from || Mt) ABC²DLΔ 1 lat-(b) c i (ff₂ l Syr) syr copt goth æth: om C²(appy) X rel lat-f arm. rec πιστινουντων εις εμε (from || Mt), with ABC²X rel vss: πιστευοντων (alone) ΔN lat-b ff₂ i k¹ copt-mas: txt C (see Tischd's Codex Ephr Appendix) D lat-a. (πιστινιχοντων was very likely to pass into πιστινουντων, especially as producing conformity to || Mt. I have therefore edited it, as also has Tischd.) αυτω bef εστιν A. (om αυτω V al æth.) περιαιρει D. rec λιθος μυλικος (from Lu xvii 3, where it is best attested: see there), with A rel syr copt(appy): μυλωνικος λιθος 69 al Thl: mola D-lat: txt BCDLΔ 1 latt Syr goth æth arm. for περι, ει D al. εις τ. θ. εβληθη D latt.

43. σκανδαλιση (repealed from last ver) BLΔ vulg lat-a ff₂ k; -σι H. rec (for εστιν σε) σοι εστι (from || Mt), with A rel goth: εστιν σοι D vulg lat-b c ff₂ l syr æth arm: txt BCLΔ 69 lat-a. rec εις τ. ζω. bef ισελθ. (from || Mt, ver 9), with X rel syr(Treg) goth (arm): txt ABCDLΔ latt Syr copt æth. om τας D. for απελθ., βληθηνας D al gat lat-a f (ff₂?) k. for 3rd εις, οπου εστιν D lat-b c ff₂ i k.

44 and 45. om BCLΔ 1 lat-k copt arm. (The whole history of the omissions is to be found in || Mt. No such addns as vv 44, 46 occurrry there, they were om'd here, as

whole purport of his weighty saying. For this is the very fault of the disciples, that they laid down outward and visible communion with them as the decisive criterion of communion with the Lord: and this very fault the Lord rebukes with his reprobatory ὁμῶν." Still, there is a propriety, a tempering the rebuke with a gracious reminiscence of their unity with Him, and something exceedingly suiting the χριστοῦ ἰστί below, in ἡμῶν—ἡμῶν. In the divided state of the critical evidence, the reading must be ever doubtful.

41.] This verse does not take up the discourse from ver. 37, as some

think, but is immediately connected with ver. 40:—"Even the smallest service done in my Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited."

ἐν ὀνόματι ὅτι signifies by reason that, but not without an allusion to τ. ὀνομα μου, which furnishes the reason.

χριστ. ἰστί] the only place in the Gospels where this expression is used. Paul has it; see reff. and Rom. viii. 9: 1 Cor. iii. 4.

42.] See Mt. xviii. 6. 43—45.] These solemn repetitions of former declarations (see Mt. v. 29; xviii. 8, 9) are by no means to be regarded as arbitrary inser-

^a have (Bor) only. Deut. xxviii. 30. ^a Isa. xvi. 34. ^a Matt. xiv. 30 reff. ^b Matt. xi. 6. xv. 30, 31 al. Deut. xv. 21. ^c Matt. vii. 4, 5. ^d Mt. only. ^e here bis and Matt. v. 19 only. Lxxv. ii. 18. Ezech. xvi. 4 (Ezra iv. 14 compl.) only. ^f here bis only. Ezech. xvi. 4. ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} 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^e ἀλισθήσεται. ⁵⁰ καλὸν τὸ ἄλας· εἰν δὲ τὸ ἄλας ^h ἀναλον γένηται, ⁱ ἐν τίνι αὐτὸ ^k ἀρτύσετε; ἔχετε ἐν ^l αὐτοῖς ἄλα, καὶ ^m εἰρηνεύετε ἐν ἀλλήλοις.

X. ¹ Καὶ ἐκίθεν ⁿ ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. καὶ ^p συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς ^q εἰώθει πάλιν ἐδίδασκεν αὐτούς. ² καὶ προσελθόντες Φαρισαῖοι ^r ἐπρωτῶν αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ^s ἀπολῦσαι, ^t πειράζοντες αὐτόν. ³ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν ^u ἐνετείλατο Μωυσῆς; ⁴ οἱ δὲ εἶπαν ^v Ἐπέτρεψεν Μωυσῆς ^w βιβλίον

p = here (Lake vii. 11. xiv. 25. xxiv. 15) only. Job 1. 4. q Matt. xxvii. 15 ref. r ch. ix. 11 al. h. s Matt. v. 31, 32 ref. t ch. vii. 11 al. s Chron. ix. 1. u John xv. 14. 17 al. Deut. xxix. 1. v l. Matt. viii. 21, 31. Esth. ix. 14. w l., from Dan. xxi. 3 (1). 4 Kings x. 1, 20.

⁵⁰, for 1st αλας, αλα ΛΔ. for 2nd αλας, αλα ΛΔΜ. γυνήσεται D. αρτυσεται (which however may be no real difference, αι being written for ε: but may be from Mt v. 13) ACDHL: ηται Δ al: αρτησεται K 1 lat^f Syr copt (goth æth) arm: txt BX rel latt syr. rec (for αλα) αλας (from above), with A^c C rel: txt ερηνευσατε V.

CHAP. X. 1. rec κακειθ., with AL (U, e sil) rel: txt BCDEΔ 1. 69. rec (for και πέραν) δια του πέραν, with A rel syr: πέραν (|| Mt) C^d DGA 1. 69 ev-y latt Syr goth arm (appy): txt BC^l L copt (æth). (It would at first sight appear as if δια του being the original, was erased or και insd for conformity to || Mt: so De W, but Mey justly observes that this does not account for the και satisfactorily, which is therefore prob original, and the δια του an explanatory conn.) συνερχεται πάλιν ο οχλος D al arm: συμπορευεται ο οχλος (1.) 69 lat-b c ff₂ i (Syr). ως ειωθ. bef και: D lat-b ff₂ i.

2. rec ins oi bef φαρ., with CVX 1: om AB rel copt goth.—om προσελθ. φαρ. D lat-a b k. rec επρωτησαν, with A rel syr goth: επηρου C: ηρωτων Δ: txt BDL^m latt.

3. for ενει-, ετειλατο D¹ 28.

4. [ειπαν so BCD.] rec μω. bef επετρ. (see || Mt, vv 7, 8), with A rel vulg

xii. 1), that every offence and scandal must be burnt out of thee before thou canst enter into life.' ^{50.}] The connexion of this (elsewhere said in other references, Mt. v. 13: Lk. xiv. 34) is now plain.

If this fire which is to purify and act as a preserving salt to you, have, from the nullity and rapidity of the grace of the covenant in you, no such power,—it can only consume—the salt has lost its savour—the covenant is void—you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of purification, but of wrath eternal. I will just add that the interpretation of the sacrifice as the condemned—and the fire and salt as eternal fire,—except in the case of the salt having lost its savour, is contrary to the whole symbolism of Scripture, and to the exhortation with which this verse ends: 'Have this grace of God—this Spirit of adoption—this pledge

of the covenant, in yourselves;—and,' with reference to the strife out of which the discourse sprung,—'have peace with one another.'

CHAP. X. 1—12.] REPLY TO THE PHARISEES' QUESTION CONCERNING DIVORCE. Mt. xix. 1—12. See Lk. xvii. 11.

1. καὶ πέραν] Our Lord retired, after His discourses to the Jews in Jn. x. and before the raising of Lazarus, to Bethany (Jn. i. 28; x. 40) beyond Jordan, and thence made his last journey to Jerusalem; so that in the strictest sense of the words He did come into the borders of Judæa and beyond Jordan. Mt. has πέραν τ. Ἰορ. without the copula. Here a large portion of the sayings and doings of Jesus is omitted: cf. Mt. xviii. 10; xix. 3: Lk. ix. 51—xviii. 15: Jn. vii. 1 ff.

2—9.] See notes on Mt., with whose account ours is nearly identical. Compare however our vv. 3, 4, 5 with Mt.

x j. Matt. v. 31^x ἀποστασίῳ γράψαι, καὶ ἀπολύσαι. ⁵ ὁ δὲ Ἰησοῦς ABCDI
FGHIK
LMSTU
XTA 1.
69.
 y — Acts iii. 18. εἶπεν αὐτοῖς Ἐπὶ τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν
 s i Mt. ch. xvi. 14 only. ὑμῖν τὴν ἐντολὴν ταύτην. ⁶ ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν
 Deut. x. 16. καὶ ἠῆλυ ἐποίησεν αὐτοὺς [ὁ θεός]. ⁷ ἔνεκεν τούτου
 Sir. xvi. 10 only. καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα
 a — ch. xiii. 19. καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, ⁸ καὶ
 Rom. i. 20. εἶσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκ ἐστὶ εἰσὶν δύο,
 2 Pet. iii. 4. ἀλλὰ μία σὰρξ. ⁹ ὁ οὖν ὁ θεός συνέζευξεν, ἄνθρωπος
 art. om., Matt. xix. 12 al. μὴ χωριζέτω. ¹⁰ καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ
 b i Mt. ref. [αὐτοῦ] περὶ τούτου ἐπηρώτων αὐτόν. ¹¹ καὶ λέγει
 c j Mt., from αὐτοῖς Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ
 Gen. ii. 24. v. 31 only. Gen. as above. Job xli. 8. f i Mt. only. Euseb. i. 11, 23 F. only. g i Mt. only in
 Matt. xvi. 4 al. Isa. xvil. 10 var. Coopp. Rom. viii. 35, 39 al. Lev. xlii. 46. Euseb. xlii. 19. h — ch. xiii. 9 b.

lat-f₂ syrr goth arm : μω. ενεταλατο 1 al copt : txt BCDLA ev-y. for γραψαι, δοῦναι (Mt) 61 lat-b, δοῦναι γραψαι (combination) dare scriptam D lat-c ff₂.

5. rec (for ο δε) και αποκριθεις ο, with AD rel (vulg lat-a b ff₂ k) f (Syr) syrr goth (æth) arm : txt BCLΔ (lat-c) copt. om αυτους D 235. 252¹. aft syr. ins μουσης D lat-(b) c (f) g₂ k Syr-ms. om υμιν D 13. 28. 69. 124 al lat-b c g₂ k arm-zoh Quæst.

6. om κτισως D 255 ev-36 lat-b ff₂ Syr. θηλυν D¹. om αυτους D 28. 219 fuld lat-b f ff₂ k copt goth æth Quæst. om ο θεος BCLΔ lat-c ff₂ copt : ins AD rel vulg lat-a b f g₂ k syrr goth æth arm. (The fact that || Mt ver 4 ends αρ. κ. θηλ. ποιησιν αυτους, furnishes strong presumption that ο θεος has been struck out here. But as the words may be a gloss, I have bracketed them, as Lachm also has done: Tischd^f and Treg omit them.)

7. ins και ειπεν bef ενεκ. (from || Mt, ver 5) D 69 fuld (with gat harl mt) lat-b c ff₂ g₁ Quæst. om lat αυτου DM¹. aft μηρ. ins αυτου D (M αυτου) lat-a b c Syr copt goth æth. om και προσκολλ. to end (homætel : και το και) BM ev-48 goth. for προς την γυναικα, τη γυναικι (corr to || Mt and LXX-A), ACLΔ 1 gat (with mt tol) lat-a c f g₂ Jer : txt (as LXX-B) D rel vulg lat-b ff₂.

8. σαρε bef μια (|| Mt) ACFKM² UΓ 1. 69 copt arm : txt BD rel latt syrr goth æth.

9. om ουν D-gr lat-f₂ k syr (Clem). om ο AG Clem. for συνηζ., εζειξεν D-gr am lat-c f.

10. rec (for εις την οικιαν) εν τη οικια, with AC rel vulg lat-(a) f g₂ k copt goth æth arm : txt BDLA ev-y lat-b. (om lat-c.) om αυτου BCLΔ ev-y lat-a (c) k copt arm : ins AD rel vulg lat-b f g₂ syrr goth æth. (The om was probably made for elegance : αυτου—τουτου—αυτον coming close together.) rec (for τουτου) του αυτου, with D rel vulg lat-b g₂ syr goth : txt ABC LMXΓΔ 1 lat-a c f ff₂ (k) Syr copt æth.—om π. τ. K al harl¹. add λογου D lat-c f ff₂ g₂ k. rec επηρωτησαν, with AD rel latt syrr copt goth : txt B C (—τουν) LΔ.

11. rec εαν, with A rel (add ανηρ 1. 69 lat-a arm) : txt BCDLA. αλλην bef γαμηση D vulg lat-b c f.

vv. 7, 8, 9, and we have testimony to the independence of the two reports—for such an arbitrary alteration of arrangement is inconceivable. 4.] *ἔπετρεψεν* is emphatic. Moses gave an express permissive injunction. 7.] Our Lord makes

Adam's saying His own : in Mt. it is attributed to ὁ ποιησας ἀπ' ἀρχῆς. The parallel is most instructive. 10—12.] In Mt. this saying forms part of the discourse with the Jews. Here again Mk.

furnishes us with the exact circumstantial account of the matter. On the addition, Mt. vv. 10—12, see notes there.

We may notice, that Mk. omits Mt.'s κατὰ πάσαν αἰρίαν in ver. 2,—and his μὴ ἰνι πορνεία in ver. 11 ; as also does Luke (xvi. 18). The one omission seems to involve the other. The report here gives the enquiry without this particular exception. As a general rule, Mk., so accurate in circumstantial details, is less exact than

ἄλλην, ¹μοιχᾶται ^κἐπ' αὐτήν· ¹²καὶ ἐὰν αὐτὴ ἀπολύσασα ¹¹Μt. bis. Matt. v. 28
τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, ¹μοιχᾶται. bis only. Jer. v. 7.

¹³Καὶ προσέφερον αὐτῷ παῖδιά, ἵνα ἄψῃται αὐτῶν· ¹⁴ἰδὼν
οἱ δὲ μαθηταὶ ¹ἐπετίμων τοῖς προσφέρουσιν. ¹⁵ἰδὼν
δὲ ὁ Ἰησοῦς ¹ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ¹⁶Ἄφετε τὰ
παῖδια ἐρχεσθαι πρὸς με, μὴ ¹κωλύετε αὐτά· τῶν γὰρ
τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ¹⁵ἂμὴν λέγω
ὑμῖν, ὅς ἂν μὴ ¹δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς
παῖδιον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. ¹⁶καὶ ¹ἐναγκα-

1011
CDE
HK
UV
A 1.
19.

λισάμενος αὐτά, ¹κατευλόγει ¹τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

Tobit xl. 1 (x. 13), 17 only.

u constr., 2 Cor. xii. 18. Rev. i. 17. 3 Kings ii. 24.

¹² rec (for αὐτῇ) γυνή (more general and perspicuous), with AD rel vulg lat-f g, syrr copt goth: txt BCLΔ sēth. rec ἀπολύσῃ τ. ἀνδ. αὐ. καὶ (to conform to ver 11), with A rel vulg lat-f g, syr (Syr goth, Treg): ἐξέλθῃ ἀπο τοῦ ἀνδρός καὶ D (69) lat-a b (c) ff, g, arm: txt B (C) L (Δ).—for αὐτῆς, αὐτοῦ C. rec γαμήσῃ ἄλλον, with AC: rel (arm): txt BC' (D) L (Δ) 1. 69 syr copt goth (sēth).—αλ. bef γαμ. D.

¹³ αὐτῶν bef ἀψῇται (from || Lu) BCLΔ ev-y. aft μαθ. ins αὐτοῦ D 406 2-pe lat-a c f syrr goth sēth. ἐπετίμησαν αὐτοῖς (from || Mt) BCLΔ lat-c k copt.

¹⁴ παιδαρία D'. rec ins καὶ bef μὴ (from || Mt Lu), with ACDLM² 1 latt syrr goth sēth arm: om B rel copt Thl.

¹⁵ rec εἰαν, with A rel: txt BCDLΔ 1. ις αὐτὴν εἰσελευσεται D-gr.

¹⁶ for ἐναγκ., προσκαλίσσμενος D lat-b c f ff. rec τιβ. τ. χ. ἐπ αὐτα ὑπολογεῖ αὐτα (avoiding the unusual κατεῦ κατεῦ and conforming the order to || Mt), with S(e sil) Γ (rel) vulg lat-f g, goth arm: εἰσθῇ τ. χ. ἐπ αὐ. καὶ ὑπολογεῖ αὐτα D lat-b c f ff, k syrr: txt BC (L) Δ (ev-y) syr-ms copt sēth Vict.—rec ὑπολογεῖ, with S(e sil) Γ: ὑπολογεῖ AD rel: ὑπολογῇ K': ὑπολογισεν FGK²: κατηυλόγει L ev-y: txt BCΔ.

Mt. in preserving the order and connexion of the discourses.

¹²] This verse corresponds to ὁ ἀπολειψαμένην γαμήσας μοιχᾶται in Mt. ver. 9—but it is expressed as if the woman were the active party, and put away her husband, which was allowed by Greek and Roman law (see 1 Cor. vii. 13), but not by Jewish (see Deut. xxiv. 1: Jos. Antt. xv. 7. 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn. On μοιχᾶται, Grotius remarks, 'Mulier, cum domina sui non sit, si, marito relicto, ad aliud matrimonium se conferat, omnino adulterium committit, non interpretatione aliqua, aut per consequentiam, sed directe: ideo non debuit hic addi, ἐπ' αὐτόν.'

¹³—¹⁶.] THE BRINGING OF CHILDREN TO JESUS. Mt. xix. 13—15. Lk. xviii. 15—17. The three are nearly identical:—from Mt., we have the additional reason καὶ προσεῦξεται, and from Mk., ἐναγκαλ. αὐτά. ¹³ παιδία] Not only children, but as in Lk., infants (βρέφη): and our Lord was not to teach them, but only to touch, and pray over them. This simple,

seemingly superstitious application of ὁ προσφέρωντες (perhaps not the mothers only) the disciples, interrupted in their converse on high and important subjects, despise and reprove.

¹⁴] We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did:—whether when Jesus was no longer on earth, little children might be brought to Him, dedicated to his service, and made partakers of his blessing? Nay, in the pride of the human intellect, this question was sure one day to be raised: and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him,—but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and become LIKE THEM. Not only is Infant Baptism justified, but it is (abstractedly considered;—

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν ᾧ προσδραμὸν
 εἰς καὶ ᾧ γονυπετήσας αὐτὸν ἐπρώτα αὐτὸν Διδάσκαλε
 ἀγαθέ, τί ποιήσω ἵνα ᾧ ζωὴν ᾧ αἰώνιον ᾧ κληρονομήσω;
 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με ᾧ λέγεις ἀγαθόν; οὐδεὶς
 ἀγαθὸς εἰ μὴ εἰς ὁ θεός. 19 τὰς ἐντολάς οἶδας, ᾧ Μὴ
 μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ᾧ ψευδομαρτυρή-
 σης, μὴ ᾧ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν
 μητέρα. 20 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Διδάσκαλε, ταῦτα
 b Exod. xx. 12-16. Deut. v. 16-20. c Mt. xxi. d 1 Cor. vi. 7.
 1 Tim. vi. 5. James v. 4. Mal. iii. 5.

17. for προσδρ. εἰς, ἰδὼν τις πλουσιος προσδρ. (it seems likely, as Meyer, that the title of the section has somehow been mixed with the text: for from ver 22, πλουσιος could hardly be expressed here) AK M(omg τις) 69 syr-marg arm: txt BCD rel vulg lat-a b f f f, Syr copt goth aeth. γονυπετων D 69. aft αυτον ins λεγων (|| Lu) D 69 lat-a b f g₂ k l Syr goth arm Clem.

18. for εἰς ὁ, μονος εἰς D: txt (see on || Mt) ABC rel Origexp.
 19. μ. φον. bef μ. μοιχ. (corr to order of commandments and to || Mt) BCA lat-c copt; aft μ. κλεψ. Syr.—for μ. φον., μ. πορνευσης D-gr Γ(aft κλεψ.) lat-k. om σου D Clem. aft μητ. ins σου (|| Lu) CF lat-a b c f Syr copt goth aeth.

20. om αποκριθεις (|| Lu) BA. for ειπεν, εφη BCD. παντα bef r. D fuld

not as to preparation for it, which from the nature of the case is precluded) the NORMAL PATTERN OF ALL BAPTISM; none can enter God's kingdom, except as an infant. In adult baptism, the exceptional case (see above), we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands. 16.] κατευλόγει, like all such compounds, is more forcible and complete than the simple verb would have been. It may be rendered He fervently blessed them.

17—31.] ANSWER TO AN ENQUIRER RESPECTING ETERNAL LIFE, AND DISCOURSE THEREUPON. Mt. xix. 16—30. Lk. xviii. 18—30. On the different form of our Lord's answer in Mt., see notes there. As it here stands, so far from giving any countenance to Socinian error, it is a pointed rebuke of the very view of Christ which they who deny His Divinity entertain. He was no 'good Master,' to be singled out from men on account of His pre-eminence over his kind in virtue and wisdom: God sent us no such Christ as this, nor may any of the sons of men be thus called good. He was one with Him who only is good, the Son of the Father, come not to teach us merely, but to beget us anew by the divine power which dwells in Him. The low view then, which this applicant takes of Him and his office, He at once rebukes and annuls, as He had done before in the case of Nicodemus: see Jn. iii. 1 ff. and notes.

The dilemma, as regards the Socinians, has been well put (see Stier ii. 283, note):—either, "There is none good, but God: Christ is good: therefore Christ is God;"—or, "There is none good, but God: Christ is not God: therefore Christ is not good." With regard to other points, the variations in the narratives are trifling, but instructive—εἰ δὲ θεί. εἰς τ. ζ. εἰς. τήρ. τ. ἐντ. λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησ. εἶπεν τό. (Mt.) = τὰς ἐντολάς οἶδας (Mk. and Lk.) without any break in the discourse. Similarly, in Matt., the young (Mt.) ruler (Lk.) asks, ver. 20, τί ἐστὶ ὑπερῶ; but in Mk. and Lk., Jesus says to him (and here with the remarkable addition of ἐμβλ. αὐτ. ἡγ. αὐτ.), ἐν σε ὑπερεῖ (or σοι λείπει). Such notions as these shew the point at which, not short of which nor beyond which, we may expect the Evangelists to be in accord; viz. in that inner truthfulness of faithful report which reflects to us the teaching of the Lord, but does not depend on slavish literal exactitude; which latter if we require, we overthrow their testimony, and most effectually do the work of our adversaries.

17.] εἰς ὁδόν, out of the house, ver. 10, to continue His journey, ver. 32. The running and the kneeling are both found in the graphic St. Mark only.

19.] Mk. here takes exactly the commandments of the second table,—μὴ ἀποστ. standing for the tenth. Mt. adds their summary (ἀγαπ. τ. πλησιον σου ὡς σεαυτ.), omitting (with Lk.) μὴ

πάντα ἑ ἐφυλάξαμην ἕκ ἑ νεότητός μου. ²¹ ὁ δὲ Ἰησοῦς ἑ ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ Ἐν σε ἑ ὑστερεῖ ὑπαγε, ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς, καὶ ἔξεις ἑ θησαυρὸν ἐν οὐρανῷ· καὶ ἰδεῦρο ἀκολουθεῖ μοι ἑ ἄρας τὸν ἑ σταυρόν. ²² ὁ δὲ ἑ στυγνάσας ἑ ἐπὶ τῷ λόγῳ ἀπῆλθεν ἑ λυπούμενος, ἑ ἦν γὰρ ἔχων ἑ κτήματα πολλά. ²³ καὶ ἑ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ ἑ Πῶς ἑ δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. ²⁴ οἱ δὲ μαθηταὶ ἑ ἱθαμβοῦντο ἑ ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς ἑ Τέκνα, ἑ πῶς ἑ δύσκολόν ἐστιν τοὺς ἑ πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ²⁵ ἑ εὐκοπώτερόν ἐστιν ἑ κάμηλον διὰ τῆς ἑ τρυμαλῖας τῆς ἑ ραβίδος διελθεῖν ἢ πλουσίον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ²⁶ οἱ δὲ ἑ περισσῶς ἑ ἔξ-

Exod. xviii. 9. p Matt. xvii. 23 ref. q || Mt. (ref.) r abn., ch. v. 22. ix. 8 (ref.) only. s = Matt. xxi. 20 ref. t || only t. u ch. i. 27. ver. 23 only. v Kings xxi. 5. w here only. Jer. xxix. 8 (xlix. 9) only. x = Luke xi. 22. xviii. 9. 2 Cor. i. 9. Heb. ii. 15, from Isa. viii. 17. Ps. ii. 12. y || ch. ii. 9. Luke xv. 17 only t. Sir. xxii. 16. 1 Mac. iii. 18 only. z || Mt. ref. a here only. Judg. vi. 2 vat. Jer. xiii. 4. b || Mt. (L. v. r.) only t. c Matt. xxvii. 23. ch. xv. 14. Acts xvi. 11 only. Ps. xxi. 24. Isa. lvi. 13 P. 2 Mac. viii. 27. d Matt. vii. 23 ref. e ch. i. 51. f || Mt. ref. g ch. viii. 34. h Mt. i. 11. i comstr., here only. (1 Mt. ref.) Nch. ix. 21. k Matt. ii. 11 ref. l || Mt. ref. m ch. viii. 34. n = here (Matt. xvi. 3) only. o = xviii. 35. xxviii. 19 P. xxxii. 10 only. p = ch. i. 22. q || Mt. ref.

(with ing) lat-b & copt Clem Orig.

ἐφυλάξα (more strongly attested in || Mt Lu)

AD Clem Orig.

²¹. for αὐτον, αὐτῷ C. rec (for σε) σοι (from || Lu), with AD rel Clem Orig: txt BCMΔ ev-y. rec ins τοις bef πτωχοῖς, with CD (1, e sil) copt: om AB rel goth arm Clem Thl. om ἄρας τὸν σταυρόν (see || Mt Lu) BCDA vulg lat-b c f ff₂ g_{1,2} k l copt-schw Clem [Hil Ambr Aug]: ins bef εὐρο G 1. 69 lat-a Syr aeth arm Iren-lat: txt A rel syr copt-wilk goth.

²². ιστυγνάσεν contristatus D lat-a b c. ins τουτω bef τῷ λογῷ D 69 lat-a b ff₂ k Syr. ins και bef ἀπῆλθεν D lat-b c ff₂. for κτήματα πολλά, πολλά χορημα D lat-(a) ff₂.

²³. for λέγει, ελεγεν C. om τα C. at end, (omg ver 25), adds ταχειον καμηλος δια τρυμαλιδος ραβιδος διελυσεται η πλουσιος εις τ. βασιλειαν τ. θεου D, simply lat-a b ff₂.

²⁴. aft μαθ. ins αυτου DΔ 1 lat-a b c f ff₂ k. om ιησ. παλιν A. τεκνια A 1 Clem, filioi latt. om τους το χρημασιν (homocolel, passing from εστιν το χρημασιν) BΔN lat-k copt-ms. rec ins τοις bef χρ., with D 69 (1, e sil): om ACX rel goth arm Clem.

²⁵. om ver D lat-a b ff₂. (See on ver 23.) aft ενκ. ins δε A; γαρ al. om της (twice) (see Mt || Lu) ACKMUΔ 1. 69 goth: om 1st, FG: om 2nd, G al. Steph (for διελθειν) εισελθειν (see || Mt Lu), with A rel lat-a k syr-marg goth Clem Thl: txt B(Verc) CK 1 (69) vulg lat-b c f g_{1,2} syrr copt aeth arm.

ἀποστ. perhaps on account of μὴ ἐλ. having gone before. ²¹.] Notice the graphic details again, of looking on him and loving him.

²². ἄρας τὸν στ. is added here. ²³. ἦν γὰρ ἔχων—so also Mt.

²³—³¹. Here our ver. 24 is a most important addition; the rest is much alike in the three. In that verse we have all misunderstanding of our Lord's saying removed, and "the proverb," as Wesley well observes (Stier ii. p. 290),

"shifted to this ground: 'It is easier for a camel, &c. than for a rich man to cast off his trust in his riches.'" Yet the power of divine grace can and does accomplish even this. ²⁴.] τέκνα is remarkable and a trace of exactitude: see Jn. xxi. 5:—so also περιβλ. ver. 23.

²⁵.] This reiterated expression of dismay, after the explanation in ver. 24, need not surprise us. The disciples were quite as well aware as we must be, if we deal truly

ο — ch. i. 27. ΔΒΚ
 xl. 31. xli. 7. ΡΕΙ
 xvi. 8 al. ΜΕΝ
 f ver. 21 red. ΣΥΝ
 st. (Lake¹, 27.)
 Gen. xviii.
 14.
 h ver. 22. ch.
 vi. 7, 22.
 Matt. xvi.
 23 al.
 1 — Matt. iv. 11,
 20, 23 al.
 k — Matt. iv.
 22. ch. viii.
 35 al.
 1 Matt. xxvi.
 48. ch. iv. 22.
 m (1 Mt. v. 7.)
 Luke viii. 8
 only. 2 Kings
 xxiv. 3 only.

ἐπλήσσοντο, λέγοντες πρὸς *ἐαυτοὺς Καὶ τίς δύναται
 σωθῆναι; 27 ἔμβλεψας αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ
 ἀνθρώποις ἀδύνατον, ἀλλ' οὐ *παρὰ θεῶν πάντα γὰρ
 δυνατὰ ἐστὶν *παρὰ τῷ θεῷ. 28 ἤρξατο λέγειν ὁ
 Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολου-
 θήκαμέν σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδεὶς
 ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα
 ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ
 *εὐαγγελίου, 30 ἰὰν μὴ λάβῃ *ἑκατονταπλάσιον αὖν

26. for *εαυτους*, *αυτον* BCD copt: πρ. ἀλλήλους M¹ arm.

27. rec aft *εμβλεψας* ins δε (|| *Mt*), with AC²D rel lat-*k* Syr (syr) *æth* arm; pref *et*,
 vulg lat-*b* c &c: om B C¹(appy) Δ 1 copt goth. ins *tuoro* bef *αδυνατον* (from
 || *Mt*) C²D 69 lat-*b* (c) *g*, Syr arm. for *αλλ' ου το θυν. ιστιν, ιστιν παρα δε το*
θυω δυνατον D lat-(a b c f) *ff*, *æth* (Clem). rec ins τω bef *θυω*, with AD (KS,
 e sil): om BC rel Clem Vict-ms Thl. om *ιστιν* B 28. 124 al env-y-150.
 om τω bef 2nd *θυω* B 124.

28. rec ins *και* bef *ηρξατο*, with D latt syrr *æth*: add δε K al lat-*f* copt-mm² goth,
 ουν 406 ev-y: om ABC rel am copt arm Clem. rec o *πετρος* bef *λεγειν*, with
 AD rel lat-*a* b c *ff*, *g*, *k* syrr goth *æth* arm Clem: txt BCD (copt):—om o D.
 rec *ηκολουθησαμεν* (from || *Mt*, where only D¹ has *-καμιν*, and || *Lm*, where none has
ω), with A rel Clem: txt BCD.

29. rec (for *εφη ο ιησ*) *αποκριθεις δε ο ιησ. ειπεν*, with K lat-*c* *ff*, *k* q Clem: *αποκ.*
δε ο ιησ. D: *αποκ. δε ειπεν* Γ: κ. *αποκ. ο ιησ. ειπ.* CEF GH 1. 69 syrr *æth*: *αποκ. ο ιησ.*
ειπ. A rel vulg lat-*a* b Syr goth arm: txt BA copt. aft *υμιν* add *οτι* A Scr's c.
 om *οικιαν* D lat-*b*. rec *η παρ. bef η μητ.* (more natural order), with A
 rel vulg lat-*b* syrr *æth* arm: om *η παρ.* D harl¹ lat-*a* *ff*, *k*: txt BCD am lat-*c* *f* q copt
 goth. rec bef *η τας*. ins *η γυναικα* (from || *Lm*, where none omit *it*: the *ομα* *ομα*
hardly be explained, as *Meyer*, by conformation to ver 30), with ACX rel lat-*f* q syrr
 goth *æth*: om BDA 1 latt copt arm Clem, Orig^{exp}. for *και*, η D 1 arm Orig-lat.
 rec om 2nd *ενεκεν*, with A B-txt S¹ lat-*c* *k*: ins B-marg CD(-*κα*) rel vulg lat-*a* b
f, *ff*, *i* syrr copt goth *æth* arm Clem, Orig-lat Thl.

30. for *εαν, ος αν* D latt syr goth *æth*. om *νυν* D-gr 255. 406 lat-*a* *k* q.

with ourselves, that *οι τα χρηματα ιχοντες*
 and *οι πεποιθότες επι χυμασιν* are too
 nearly commensurate, to relieve the mind
 of much of its dread at the solemn saying
 which preceded. Of the *καὶ* at the be-
 ginning of a question, Kühner remarks,
 on Xen. Mem. p. 117 (in Meyer) "cum
 vi auctiva ita ponitur, ut is qui interrogat
 cum admiratione quadam alterius ora-
 tionem excipere, ex eaque conclusionem
 ducere significetur qua alterius sententia
 confutetur." 28.] Here is an in-
 stance of a saying of Peter's reported,
 without any distinction indicating that
 he had a share in the report. See
 notes on Mt. for the promise here made
 to the Apostles. 29, 30.] Here our
 report is most important. To it and Lk.
 we owe *νυν εν τῷ καιρῷ τούτῳ*, without
 which the promise might be understood
 of a future life only:—and to it alone we
 owe the particularizing of the returns

made, and the words *μετὰ διωγμῶν*, which
 light up the whole passage, and shew that
 it is the inheritance of the earth in the
 higher sense by the meek which is spoken
 of;—see 1 Cor. iii. 21, 22. Observe
mothers—nature gives us only one—but
 love, many (see Rom. xvi. 13). We do
 not read, *fathers*, perhaps because of our
 high and absorbing relation to our Father
 in heaven, cf. Mt. xxiii. 9. On *καὶ τοῦ*
εὐαγγελίου, Dr. Wordsw. observes, "See
 above, viii. 35, where this phrase (not
 found in the other Evangelists, see Matt.
 xvi. 25: Luke ix. 24) is inserted by St.
 Mark. Perhaps it made a greater im-
 pression upon his mind, because he had
 formerly shrunk from suffering *ενεκεν* r.
εὐαγγελίου. (See Acts xiii. 13; xv. 38.)
 St. Mark also alone here inserts our Lord's
 words, *μετὰ διωγμῶν*, perhaps from a re-
 collection that he had been once affrighted
 by persecution from doing the work of

τῷ ^α καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς
 καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ ^ο διωγμῶν, καὶ ἐν
 τῷ ^α αἰῶνι τῷ ^α ἐρχομένῳ ^ζ ζωὴν ^α αἰώνιον. ³¹ πολλοὶ δὲ
 ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.
³² Ἦσαν δὲ ἐν τῇ ὁδῷ ^α ἀναβαίνοντες εἰς Ἱεροσόλυμα,
 καὶ ἦν ^α προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ^α ἔθαμβοῦντο καὶ
 ἀκολουθοῦντες ἐφοβοῦντο. καὶ ^α παραλαβὼν πάλιν τοὺς
 δώδεκα ^α ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ ^α συμ-
 βαίνειν. ³³ ὅτι ἰδοὺ ^α ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ
 υἱὸς τοῦ ἀνθρώπου ^α παραδοθήσεται τοῖς ἀρχιερεῦσιν
 καὶ τοῖς γραμματεῦσιν, καὶ ^α κατακρινουσιν αὐτὸν θανάτῳ,
 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, ³⁴ καὶ ^α ἐμπαΐξουσιν
 αὐτῷ καὶ ^α ἐμπτύσουσιν αὐτῷ καὶ ^α μαστιγώσουσιν αὐτόν,
 καὶ ἀποκτενοῦσιν αὐτόν, καὶ μετὰ τρεῖς ἡμέρας ^α ἀνα-

b Matt. xxvii. 30, 31, 41 al. Exod. x. 2. Ps. ciii. 26.
 Matt. xxvi. 67. xxvii. 30, and Numb. xii. 14. pass., Luke xviii. 22 only.
 v. 3. c ch. viii. 31 ref.

o w. dat., ch. xiv. 65. xv. 19. w. clt.
 d Matt. x. 17 ref.

aft τουτω ins ος δε αφειν D lat-a b ff₂ om οικιας το διωγμων N. οικιαν D
 lat-a b ff₂ κ. αδελφας bef κ. αδελφους D lat-b ff₂ κ. μητερα (the plur not being
 understood) ACDKMX 1 lat-a b f ff₂ l syr goth (æth) arm-mss: txt B rel vulg Syr
 copt arm-zoh. διωγμου D-gr Syr æth. om και D lat-b ff₂ αιωνιαν B.

at end ins λημψεται D lat-a b c ff₂ k.

31. om οι ADKLMV X(Tischdf not Treg) Δ 1 goth.

32. προαγων D, but precedens D-lat. om και το φοβ. DK lat-a δ. for
 3rd και, οι δε B C'(appy) LΔ 1 (lat-c k) copt: και οι C² æth: txt A rel vulg lat-f (ff₂)
 syrr goth.

33. om 2nd τοις (|| Mt) CD rel goth: ins ABLMD 1. (69, e:il) copt. θανα-
 τον D¹.

34. rec transp μαστιγώσουσιν and ἐμπτύσουσιν, with A rel syrr goth: om κ. μαστ.
 avr. D al lat-f₂ g₂ k: om κ. ἐμπτυσ. avr. al: txt BCLΔ lat syrr-jer copt æth. (The
 sentence fell into confusion by the various errors of omission, and was variously
 restored.) om κ. αποκτ. αυτον A²D lat-g₂: om αυτον BLD 1 lat-b c arm.
 rec (for μερα τρεις ημερας) τη τριτη ημερα (conformation to || Mt Lw), with A rel
 vulg lat-f g₂ syrr goth æth arm Orig₁ (om τη Α¹): txt BCDLΔ lat-(a) b (c) ff₂ i k
 syr-marg copt.

the Gospel: and desiring to prepare others
 to encounter trials which for a time had
 mastered himself." Here follows in
 Mt. the parable of the Labourers in the
 vineyard, ch. xx. 1—16.

32—34.] FULLER DECLARATION OF
 HIS SUFFERINGS AND DEATH. Mt. xx.
 17—19. Lk. xviii. 31—34. [The remark-
 able particulars of ver. 32 are only found
 here.] This was (see Mt. xvi. 21;
 xvii. 22) the third declaration of His suf-
 ferings which the Lord had made to the
 disciples, and it was His going before
 them, accompanied most probably by some-
 thing remarkable in his gait and manner
 —a boldness and determination perhaps,
 an eagerness, denoted in Lk. xii. 50, which
 struck them with astonishment and fear.

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See an interesting note here in Wordsw.

Observe, that ἤταν and ἀναβαίνοντες
 must not be taken together. "They were
 in the way, as they went up to Jerusalem."
 ἤρξατο, anew: He again opened this
 subject.

33.] The circumstances of
 the passion are brought out in all three
 Evangelists with great particularity. The
 'delivery to the Gentiles' is common to
 them all.

34.] ἐμπτ. Mk. and Lk.:
 —στανρῶσαι, Mt. only, which is remark-
 able, as being the first intimation, in
 plain terms, of the death He should die.
 The ἀπος τὸν στ., so often alluded to,
 might have had now for them a deep
 meaning—but see Lk. ver. 34. After
 τοῖς ἔθν. the subject of the verbs (ἐμπτ.,
 μαστ. &c.) is τὰ ἔθνη.

C c

† here only. *Exod. xlii. 14 al.* *g ch. vi. 25 ref.* *1 Mt. Matt. xlii. 44 (al.)* *from Ps. cix. 1).* *xvii. 38.* *Luke i. 11.* *3 Kings xlii. 19.* *1 Luke xlii. 38 (ref.) only.* *k latr. Matt. v. 1 ref. xlii. 2.* *1 = Matt. xxvi. 30 r. ff.* *m = (1 Mt. v. r.)* *Luke xli. 50 only r. acc.* *Luke xli. 47 ref.* *n (1 Mt. v. r.)* *Luke xli. 50.* *la. xli. 4.* *o 1 Mt. ref.* *p constr. ellipt.* *Rom. vi. 21.* *Luke v. 25.* *xvii. 1.* *q 1 Mt. ref.* *Tobit vi. 17.* *r vv. 38, 39* *s 1 Mt. ref.*

στήσεται. ³⁵ Καὶ ᾠ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, ᾠ θέλω-
μεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. ³⁶ ὁ δὲ εἶπεν
αὐτοῖς Τί θέλετε ποιῆσαί με ὑμῖν; ³⁷ οἱ δὲ εἶπαν αὐτῷ
Δὸς ἡμῖν ἵνα εἰς σου ἢ ἐκ ἡ δεξιῶν καὶ εἰς ἡ ἐξ ᾠ ἀριστέρων
καθίσωμεν ἐν τῇ δόξῃ σου. ³⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πικρὴν τὸ ᾠ ποτήριον
ὁ ἐγὼ πίνω, ἡ τὸ ᾠ βάπτισμα ὁ ἐγὼ ᾠ βαπτίζομαι
βαπτισθῆναι; ³⁹ οἱ δὲ εἶπαν αὐτῷ Δυνάμεθα. ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς Τὸ ᾠ ποτήριον ὁ ἐγὼ πίνω πίστεθε,
καὶ τὸ ᾠ βάπτισμα ὁ ἐγὼ βαπτίζομαι ᾠ βαπτισθήσεσθε.
⁴⁰ τὸ δὲ ᾠ καθίσαι ἢ ἐκ ἡ δεξιῶν μου ἡ ἐξ ᾠ εὐωνύμων οὐκ
ἔστιν ἐμὸν δοῦναι, ἀλλᾠ ᾠ οἷς ᾠ ἡτοίμασται. ⁴¹ καὶ
ἀκούσαντες οἱ δέκα ᾠ ἤρξαντο ᾠ ἀγανακτεῖν ᾠ περὶ ᾠ Ἰακώβου

† 1 Mt. Luke li. 18. 2 Cor. x. 8.

- ^{35.} rec ms oi bef υιοι, with D rel Orig; oi δυο BC copt: om AKMUX goth.
for λεγοντες, και λεγουσιν D 406 2-pe lat-a Syr Orig. rec om αυτω (as super-
fluous, and to avoid repetition), with A rel vulg lat-b c f k syr goth: ins BCDLA lat-a
Syr copt aeth arm Orig. om ινα D-gr 118 al lat-i. o τι αν C': o αν D 69.
for αιτησωμεν, ερωτησωμεν D 1. 2-pe. rec om σε, with X rel vulg lat-c i
k q Syr: ins ABCLΔ 69 lat-a ff, syr copt aeth arm, and bef the verb DK 1 lat-
b f goth.
- ^{36.} for ειπεν, λεγει D-gr. με bef ποιησαι L: με ποιησω B; ποιησω, omg τι
θαλ. με, D; ποιησω, omg με, C 1. 69: ποιησομαι ev-y: ινα ποιησω, omg με, al:
ποιησαι, omg με, Δ al: txt AX rel goth. (The variations arose from Mt xx. 32, and
our ver 51.)
- ^{37.} for οι δε, και D vulg lat-b k. [ειπαν, so BC'DLA.] rec εκ δεξ. bef
σου (|| Mt), with AC'D rel: txt BC'LΔN. rec (for αριστερων) ευωνυμων (|| Mt),
with ACD rel: txt BLΔ. rec adds σου (|| Mt), with AC rel vulg lat-a syrr copt
goth aeth: ins σου bef: ξ ΙN: om BDA 1 lat-b c f ff, g, i, k.
- ^{38.} aft ιησ. ins αποκριθεις D 1. 69 lat-a b ff, i k q arm. πειν D. rec
(for η) και (from ver 39), with AC' rel syrr goth aeth: txt BC'DLA 1. 69 latt syr-
marg copt arm Orig, Rebapt.
- ^{39.} [ειπα, so BDLA.] om αυτω D 1 lat-a b c k. rec ins μεν bef ποτηριον
(from || Mt), with AC'D rel latt syr goth aeth: om BC'LA em(with gat) Syr
copt arm.
- ^{40.} rec (for η) και (|| Mt), with AC rel lat-k syrr aeth arm: txt BDLA latt copt
goth. rec aft ευων. ins μου (to conform to δεξ. μου: so also in || Mt), with
(Scr's l m n q r, e sil) Syr aeth: om ABCD rel latt syr copt goth arm Thl Euthym.
ητοιμαθαι [sic] Δ': ητοιμασθαι 69.
- ^{41.} om lat και D-gr 64. ins λοιποι bef δεκα D lat-a b c ff, i q copt-ms syr-jer.
for ηρξ. αγ., ηγανακτησαν (from || Mt) A 1 gat lat-g, q. ins τον bef
ιακ. D. for ιακ. κ. ιω., των δυο αδελφων A (from || Mt).

35—45.] AMBITIOUS REQUEST OF THE SONS OF ZEBEDEE: OUR LORD'S REPLY. Mt. xx. 20—28, where see notes throughout, and especially on the difference in our ver. 35. The two accounts of the discourse are almost verbatim the same, and that they came from one source is very apparent. Even here, however, slight deviations occur, which are unaccountable,

if the one had actually before him the writing of the other. Besides, we have the whole additional particulars of the baptism, with which He was to be baptized: see note on Mt. ^{38.]} Observe the present tenses, *πίνω* and *βαπτίζομαι*. The Lord had already the cup of His suffering at His lips: was already, so to speak, sprinkled with the first drops of

καὶ Ἰωάννου· ⁴² καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. ⁴³ οὐχ οὕτως δὲ ἐστὶν ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος· ⁴⁴ καὶ ὅς ἐάν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος. ⁴⁵ καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

⁴⁶ Καὶ ἔρχονται εἰς Ἱεριχὺ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὺ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαιτῆς ἐκάθητο παρὰ τὴν ὁδόν. ⁴⁷ καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρενὸς ἐστίν, ἤρξατο κρᾶζειν καὶ λέγειν· Ὁ υἱὸς Δαυεὶδ Ἰησοῦ, ἐλέησόν με. ⁴⁸ καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπῇ· ὁ δὲ πολλῷ μᾶλλον ἐκραζεν Ὡς Δαυεὶδ ἐλέησόν με. ⁴⁹ καὶ ἵστας ὁ Ἰησοῦς εἶπεν· Φωνήσατε αὐτόν.

^{42.} rec o δε ιησ. προσκ. αυτ. (from || Mt), with A rel vulg lat-f g_{1,2} l q syr goth arm: txt BCDLA lat-a (b c ff₂ i) k Syr copt aeth. κατακυριεύουσιν D al Scr's c s ev-y.

^{43.} om δε (|| Mt) D 229 vulg lat-a b f ff₂ i. rec εσται (from || Mt), with AC³ rel lat-q syrr copt goth arm: txt BC¹DLA latt. for εαν, αν BDLA 69. μγ. εν νμ. ειναι D, in vobis major esse lat-a b (c).—μεγ. bef γιν. (|| Mt) BC LA 1. 69 lat-f ff₂: txt AC³ rel syr copt goth. for εσται, εστω CXA 69. rec διακονος bef υμων, with 241(e sil): txt ABCD rel Scr's-mss latt syrr goth arm.

^{44.} rec (for εαν) αν, with BDS(e sil) Δ: txt AC rel. εν νμ. ειναι πρωτος (from || Mt) BCL(Δ) vulg lat-b: υμων ειναι πρω. D: txt AC³ rel syrr goth aeth arm. for παντων, υμων D 40 2-pe lat-a g₂ aeth: παντ. νμ. al syr.

^{46.} ερχεται (corr to || Lu) D 61. 258 lat-a b ff₂ g₂ i Orig₂. for απο ιερ., εκειθεν D 2-pe lat-a b f ff₂ i q goth Orig₂. for και, μετα D lat-a b (c) f ff₂ i (k) l goth arm. rec om o, with A rel goth: ins BCDLSA 1. 69 Orig. rec ins o bef τυφλος (the art has been transposed for elegance), with AC rel: om BDLAN ev-y copt goth Orig. ins και bef προσαιτης N. rec εκαθ. π. τ. οδον προσαιτων (order of || Lu), with AC³ rel latt syrr goth aeth; εκαθ. π. τ. οδον επαιτων (from || Lu) D 2-pe Orig₂: txt BLAN lat-k copt arm.

^{47.} rec ναζωραιος (from || Lu), with ACN rel goth: txt BLA 1 latt Orig, ναζορη-νος D¹ (-ωρηνος D²) lat-l q¹. εστιν bef o ναζ. B. for o υιος, υιε (from || Lu) BCLM³Δ: υιος, omg o, DK 69 Orig: txt A rel.

^{48.} επιτιμων A. αυτον B ev-y. εκραζειν D-gr am. υιος DF Orig: o υιος l. 118 syr-marg.

^{49.} rec ειπεν αυτον φωνηθηναι (conformation to || Lu, as appears by εκειλευεν. This is more prob than that the oratio directa should have been substituted on account of ειπεν: no such change was made in ch v. 43), with AD rel syrr goth aeth; εκειλευεν

spray of His baptism of blood. ^{42.]} οἱ δοκῶντες ἄρχειν, those who are reputed to rule,—who have the title of rulers, not = 'those who rule,' which God alone does.

^{46—52.]} HEALING OF BLIND BARTIMEUS ON DEPARTURE FROM JERICHO.

Mt. xx. 29—34. Lk. xviii. 35—43. On the three accounts referring to one and the same miracle, see on Mt. I will only add here, that a similar difference of number between Mt. and Mk. is found in the miracle in the neighbourhood of Gergesa, ch. v. 2. ^{46.]} Βαρτ. patronymic.

καὶ ὁ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, ὁ φωνεῖ σε. ⁵⁰ ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀνα-
 πηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. ⁵¹ καὶ ἀποκριθεὶς
 αὐτῷ ὁ Ἰησοῦς εἶπεν Τί ὁ θέλεις ὁ ποιήσω σοί; ὁ δὲ
 τυφλὸς εἶπεν αὐτῷ Ῥαββουνί, ἵνα ἀναβλέψω. ⁵² ὁ δὲ
 Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε, ἡ πίστις σου ἰσώκεν σε.
 καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

XI. ¹ Καὶ ὅτε ἐγγιζουσιν εἰς Ἱεροσόλυμα, εἰς
 Βηθθαγὰ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἑλαιῶν, ἀπο-
 στέλλει δύο τῶν μαθητῶν αὐτοῦ, ² καὶ λέγει αὐτοῖς Ὑπα-
 γετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς
 εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε ἅ τῶλον δεδεμένον, ἐφ'
 ὃν οὐδεὶς ἀνθρώπων ἑκαθήκεν· λύσατε αὐτὸν καὶ

αὐτ. φωνηθῆναι Scr's c ev-48 latt: txt BCLΔN ev-y lat-k syr-marg copt. οἱ δὲ
 λεγουσιν τῷ τυφ. D 2-pe lat-a b ff₂ i q. rec εγειραι, with U S(e sil) Orig: εγειρον
 1. 69: txt ABCD rel.

50. rec (for ἀναπηδήσας) ἀναστας, with AC rel syrr æth arm: om Γ: txt BDLM²Δ
 latt syr-marg copt goth Orig. for τον ιησ., αυτον D al latt (not em f g).

51. rec λεγει αυτω ο ιησ., with A rel lat-a f (Syr) goth: ο ιησ. λεγ. αυτω K al vulg
 lat-k syr: txt BCDLΔ tol lat-g₂ i q copt (æth) arm. σοι bef θελ. ποιησω (from
 || Lu) BCKLΔ vulg lat-i: θελ. ποιησαι σοι Γ: txt ADX rel lat-a b f copt goth æth.
 for ραββουνι, κυριε ραββι D lat-a b ff₂ i.

52. for ο δε, και ο (from || Lu) BLΔ lat-q Syr copt. rec ευθεως, with ACD rel
 Orig: txt BLΔ. ηκολουθησεν B al. rec τω ιησου (corrupt on account of αυτω
 preceding), with X rel syr goth Orig Vict: txt ABCDLM²Δ 1. 69 latt syr-marg copt
 æth arm Orig.

CHAP. XI. 1. for ἐγγιζουσιν, ηγγιζεν D al em lat-b c f ff₂ g₁ i l Syr copt æth,
 -σαν (|| Mt) M 69. [ιεροσολυμα, so BCDLΔ 1. 69.] aft ιερ. ins και AD
 lat-a b c. om βηθθαγη και (error, passing from βηθ. to βηθ.?) D latt Orig_{syrr}
 (ιδωμεν δε περι της βηθθαγης μιν κατὰ μαρθαιον, βηθανιας δε κατὰ τὸν μαρκον,
 βηθθαγης δε και βηθανιας, κατὰ τὸν λουκαῖον) and so Lachm. for των bef ελαιων,
 το B. for αποστελλει, επεμφεν C [Welst and Lachm are in error]: απιστειλεν
 (|| Mt Lu) FH 1 lat-a b c f g₂ k³ Syr copt goth æth arm-mss.

2. for και λεγει, λεγων (|| Mt) 1. 69 lat-a sah: κ. ιιπεν D-gr. rec ευθεως, with
 ACD rel: txt BLΔ Orig. om εις αυτην (|| Lu) D lat-a b c ff₂ i q sah. aft
 ουδεις ins ουπω BLΔ vulg lat-b f ff₂ i l q Orig; aft ανθρωπων, C 69 (Syr) copt-schw
 sah; aft εφ ου, K (syr) goth: ουδεις πωποτε ανθρ. (|| Lu) A: txt D rel em lat-a (c)

ἡχοϋ ρ:—so Bartholomew, ch. iii. 18,
 Barjesus, Acts xiii. 6. 48.] See on
 Mt. vv. 30, 31.

50.] ἀποβ.—signs of
 an eye-witness, which make us again be-
 lieve, that here we have the literally
 exact account of what took place.

51.] Ῥαββουνί = רַבִּי, Master, or My
 Master, see ref. Jn. It was said (Drus.
 in Meyer) to be a more respectful form
 than ραββι.

52.] In Mt. only, Jesus
 touches him. The account here and in
 Lk. seems to correspond better with the
 wonderful strength of his faith. Our Lord
 healed by a word in such cases, see Mt.
 viii. 10—13, ch. vii. 29, and other places.

Lk. adds, δοξάζων τὸν θεόν,—and that all
 the people seeing him gave glory to God;
 see also Lk. xix. 37.

CHAP. XI. 1—11.] TRIUMPHAL ENTRY
 INTO JERUSALEM. Mt. xxi. 1—17. Lk.
 xix. 29—44. Jn. xii. 12—36. On the
 general sequence of events of this and the
 following day, see note on Mt. ver. 1.

1, 2.] As far as εὐρήσετε, the agree-
 ment in Mt., Mk., and Lk. is nearly ver-
 bal; after that, Mk. and Lk. only mention
 the foal, and add, on which never man
 sat. Compare with this Lk. xxiii. 53.
 Our Lord's birth, triumph, and burial were
 to be, in this, alike. 'A later tradition,

ΣΤΟΙΧ.
ΒΟΥΡ.
3CDE
HKL
IUV
ΓΔ 1.
69.

² φέρετε. ³ καὶ εἰάν τις ὑμῖν εἴπῃ Τί ποιεῖτε τούτου; εἶπατε π — Lake xv. 23. Gen. xlvii. 15. Matt. vi. 8. Ὁ κύριος αὐτοῦ ὅχρειαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει ὧδε. ⁴ καὶ ἀπῆλθον καὶ εὗρον ὁ πῶλον * — ch. ii. 2. xiv. 64. J. L. δεδεμένον * πρὸς θύραν ἔξω ἐπὶ τοῦ * ἀμφοδου, καὶ ἀφῆκαν αὐτούς. ⁵ καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον b John xi. 47. Acts xii. 18. I Cor. xv. 59. αὐτοῖς Τί ⁶ ποιεῖτε λύνοντες τὸν ὁ πῶλον; ⁶ οἱ δὲ εἶπον c — Matt. iii. 16 al. αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς. d Lake v. 26. Acts xii. 18. I Cor. xv. 59. ⁷ καὶ ² φέρουσιν τὸν ὁ πῶλον πρὸς τὸν Ἰησοῦν, καὶ e — w. acc. J. J. Matt. xix. 28. Rev. xx. 4. Gen. xlviii. 2. ⁸ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν * ἐπῖ

g_{1,2} k copt-wilk (æth) arm Orig₁. ('not yet' was manifestly interpolated, as naturally occurring, and found in || Lw.) ικαθισιν (from || Lw) BCLΔ Orig₁ rec λυσαντες αυτ. αγαγιτε (from || Lw), with A (D-gr) rel goth: λυσαντες αυτ. κ. φερετε L: txt BCAN latt syrr coptt æth arm Orig.—(και αγ. D.)

3. for αυτ, αν D. ποιειτε τουτο, λυετε τον πωλον (|| Lw ver 33) D 69 lat-a b f f₂ i arm Orig₁. ins και bef ειπατε C¹ (perhaps). rec aft ειπατε ins ατι (|| Lw), with ACD rel vulg lat-f Orig: txt BA lat-a b c i k æth. rec ευθους, with A rel Orig₁: txt BCDLΔ Orig₁. rec αποσπλιν (|| Mt), with GU 1 vulg lat-a f f₂ g₂ i k l q D-lat Δ-lat coptt arm Orig₁: txt ABCD rel em lat-b c g₁ syrr goth. aft αποστ. ins παλιν (see note) BDLΔ Orig₁: aft αυτον, C¹ (appy): om AC² rel latt syrr coptt goth æth arm Orig.—αποστ. παλιν αυτον B. (om αυτον Δ: αποστ. bef αυτον U.)

4. rec (for και απηλθ.) απηλθ. δε (from || Lw), with AC rel syr sah goth: κ. απελ- θαντες (omg και aft) D vulg lat-(a) b f l copt Orig₁: απηλθον αυν και 1. 69: txt BL ΔN lat-(c) k (Syr) æth Orig₁. rec ins τον bef πωλον, with CΔ sah arm Orig₁: om ABD rel copt goth Orig₁. rec ins την bef θυραν, with ACD rel Orig₁: om BLA coptt goth arm Orig₁.

5. om αυτους D lat-b c f₂ i k. rec (for ειπεν) ενετειλατο, with A rel vulg lat-a f D-lat syrr goth: ειρηκει D lat-b c f₂ i (both corrs to avoid the recurrence of επ., D also to plusq-perf for sense): txt BCLΔ 1 (lat-k?) coptt æth arm Orig.—add αυτους DM 1. 69 latt Syr coptt goth æth Thl.

7. rec (for φερουσιν) ηγαγον (from || Lw), with AD rel latt syrr coptt goth æth arm-mss: αγουσιν CN¹ 1. 69 arm-usc-zoh: txt BLA N corr Orig: duere lat-a b f₂ i. rec (for επιβαλλουσιν) επιβαλον (to suid ηγαγον), with A rel lat-(a) c f g₁ k syrr (sah?) goth æth arm-mss: txt BCDLΔ 1 vulg lat-b f₂ i l copt arm-usc-zoh Orig. for αυτων, αυτων B; αυτου D-gr 256: om 1. 28 lat-b f₂ i k q arm.

καθιζει D-gr 1. rec επ αυτω (mechanical repetition from επιβ. αυτω above), with A rel: txt BCDLΔ.

sprung from the sacred destination of the beast (for beasts never yet worked were used for sacred purposes, Num. xix. 2: Deut. xxi. 3: 1 Sam. vi. 7). Meyer. But does it never strike such annotators, that this very usage would lead not only to the narrative being so constructed, but to the command itself having been so given?

3. ὁ κύρ. . . . ἔδε] The pres. ἀποσπλιν, is used of future things whose occurrence is undoubted; see Mt. xvii. 11; xi. 3 al.: but the words are somewhat ambiguous. From the ancient interpolation of πάλιν, it seems that they were understood all to belong to ὁ κύριος—'the Lord hath need of it, and will immediately send it [back].'¹ Lachm., by printing the words

without a stop, evidently adopts this rendering: and Origen, tom. xvi. in Matt. § 16, p. 741, favours it. But verisimilitude seems to me to be against it: and the final clause in ver. 6, καὶ ἀφῆκαν αὐτούς, appears to correspond with this. So that I would understand it as in E. V.: and straightway he (the speaker or owner) will send it hither. 4.] The report of one of those sent: qu. Peter? ἄμφοδ. (a road leading round a place) is probably the street; see reff. Wordsw. interprets it, 'the back way, which led round the house.' But there does not appear to be any reason for supposing the ἀμφοι to refer to the house, rather than to the whole block, or neigh.

12 Καὶ τῇ ἑπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἑπέειπασεν. 13 καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσιν φύλλα, ἦλθεν εἰ ἄρα τί εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν, εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων. 14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. 15 καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλούντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολληβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν, 16 καὶ οὐκ ᾔφειν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν καὶ

q Mt. xxvii. 62. John i. 29, 36 al. Num. xi. 32. r Mt. iv. 2 ref. s Mt. xxiv. 28 ref. t Mt. xxvi. 55 ref. Pa. cxixvii. 6. u i Mt. ref. v elips., Acts vii. 32. Rom. i. 10. — Acts x. 18. xix. 2. w Acts vii. 1. xvii. 27 only. Pa. vii. 1. x i. ch. vi. 55. Acts viii. 28. y — Matt. xi. 27. xii. 4 al. n — Matt. xiii. 30. xxi. 34. 41. Pa. i. 2. a Mt. vi. 16. Luke vi. 44. James iii. 12. only. 4 Kings xi. 7. b — Matt. xi. 25 ref. c i Mt. John viii. 35, 51, 52 al. Deut. xv. 17. d ch. x. 28, 32, 42. Matt. xxvi. 22. e i. Matt. ix. 25 al. f — i. Luke xix. 28. John B. i. Matt. ix. 25 al. g i. John ii. 15 only. h i Mt. Matt. xxiii. 2 only. Pa. i. 1. i Matt. iii. 16 ref. k i Mt. only. Judg. vii. 13 P. l ἡφ. ch. i. 34 only. — Matt. iii. 15 al. Pa. cv. 14. m (see note) = ver. 25. Matt. iv. 5 al. fr. n — here only. Eadr. v. 56 (55). o Luke viii. 16. 2 Sam. ii. 30 al. Exod. ii. 22.

12. for ἐξελθ. αὐτῶν, ὃν ἐξελθόντα D¹-gr; cum exisset mt lat-b c ff; Syr.

13. ἀπο μακρόθεν bef συκην D al vulg lat-a b f ff; 9, 13 Orig. rec om ἀπο, with X rel goth arm: ins ABCDLMΔ 1. 33. 69 latt syr goth aeth Orig Thl. for αἰ ἀρα τῇ εὐρ., εἰδεν εἰαν τῇ εἰσιν D gat lat-b c ff; i k: ως ευρησων τῇ 2-pe lat-a f q Orig.—rec ευρησει bef τῇ, with X rel syr goth arm: txt ABCKLUA 1. 33 vulg lat-q Thl. om ελθων πρ αὐτην D lat-b c ff; i k: om επ αυτην lat-a g, Syr. μηδεν ευρων D-gr(omg και, ver 14) 2-pe lat-q Orig: ουδεν ουχ ευρεν L. aft 2nd φυλλα ins μονον C² 33. 69 lat-b c q aeth arm Orig. rec ου γαρ ην καιρος (see note), with AC² rel latt syr goth aeth arm, so (but insag o bef καιρος) D al Orig Chr Max-conf: txt BC¹LA Syr copt.

14. om καὶ D 2-pe lat-a q Orig. rec aft αποκριθεις ins o ιησ., with X rel: om ABCDKLMA 1. 33. 69 latt syr copt goth aeth arm Orig. rec εκ σου bef εις τ. αι., with A rel syr copt: txt BCDLA 1 latt Syr goth aeth arm Orig. els ουδεις, with al: om Δ: txt ABCD rel Orig, Thl. for φαγοι, φαγη DU 1. 69 Orig.

15. for ερχονται, εἰσελθων D-gr: venit lat-b i copt-ms aeth.—for εἰσελθων, οτε ην D. rec aft εἰσελθ. ins o ιησους (|| Mt), with A rel lat-f q syr: om BCDLA 1. 33 latt copt goth(Treg) aeth arm Orig. aft εκβαλλειν ins και A; εκειθεν D lat-b. rec om τους bef αγοραζοντας (|| Mt), with D rel Orig; ins ABCKLMU. for τω ιερω, αυτω A. κατεστρεψεν bef κ. τ. καθεδρας των πωλ. τ. περιστερας (|| Mt) N Orig. om κατεστρ. D-gr lat-c k Orig.

thing; whereas Mt. certainly does not speak here so exactly, having transposed the anointing in Bethany: see notes on Mt. xxvi. 2, 6.

12—26.] THE BARREN FIG-TREE. THE CLEANSING OF THE TEMPLE. Mt. xxi. 12—22. Our account here bears strong marks of being that of a beholder and hearer: e.g. ἐξελθ. αὐ. ἀπὸ Βηθ.—μακρόθεν.—ἔχουσιν φύλλα,—καὶ ἤκουον οἱ μαθ. αὐτ. The times and order of the events are here more exact than in Mt., who places the withering of the tree immediately after the word spoken by our Lord.

13.] εἰ ἄρα, si forte, si, rebus ita comparatis; see Klotz. ad Devar. ii. p. 178. ὁ γὰρ κ. οὐκ ἦν σ.] The ellipsis

may be supplied,—for the season was not (one) of figs,—or, for the season was not (that) of figs, i. e. not yet the season for figs. The latter suits the context best. The tree was precocious, in being clothed with leaves: and if it had had on it winter figs, which remain on from the autumn, and ripen early the next season, they would have been ripe at this time. But there were none—it was a barren tree. On the import of this miracle, see notes on Mt. 15—19.] Mt. xxi. 12, 13, where see notes: also Lk. xix. 45—48. 16. οὐκ ᾔφειν ἵνα] “Observa, ἵνα et ὄρα a recentioribus poetis frequentari post v. rba jubendi.” Herm. ad Viger., p. 849. See note on 1 Cor. xiv. 13. This was the

p Isa. lvi. 7. Jsn. vii. 11. Isa. lx. 7. q. John xi. 28. Heb. xi. 38. Rev. vi. 15 only. Gen. xix. 30 al. r 1 Mt. ref. s constr. ch. xiv. 1, 11. Luke xii. 29. 1 Pet. v. 8. Isa. xi. 20. see Luke xxi. 2. t Matt. vii. 28 ref. u ch. i. 22 ref. Luke i. 29. Acts xiii. 13 al. w ch. xiii. 35. Matt. xxviii. 1 only. Exod. xxx. 8. x ch. ii. 28 ref. y Matt. (xvi. 8) xx. 1. ch. i. 30. xiii. 35. xvi. 2, 9. John xviii. 28. xx. 1. Acts xxviii. 23 only. Exod. xvi. 7. y ver. 18. z = 1 Mt. ref. a here only. Job xxxi. 12. b ch. xiv. 72. 1 Cor. iv. 17. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32 only. Gen. viii. 1 vat. (-μνησθ, c constr., Acts iii. 16 a. Lake xxii. 19.) c Matt. xxv. 41 ref. d Matt. xxi. 31 ref. e 1 Mt. ref. f = 1. Acts x. 20. Rom. iv. 20. James i. 6 z. g = Matt. vi. 10. Gen. i. 8 al. fr.

ἔλεγεν [αὐτοῖς] Οὐ γέγραπται ὅτι ὁ οἶκος μου ^p οἶκος ^{ABCU} ^{EGHI} ^{LMSU} ^{XLA} ^{22. a} προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πε-
ποιήκατε αὐτὸν ¹ σπήλαιον ¹ ληστῶν. ¹⁸ καὶ ἤκουσαν οἱ
ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ² ἐζήτουν πῶς αὐτὸν
ἀπολέσωσιν· ἐφοβούντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος
³ ἐξεπλήσσετο ⁴ ἐπὶ τῇ διδαχῇ αὐτοῦ. ¹⁹ καὶ ὅτε ⁵ ὁψέ
ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. ²⁰ καὶ ⁶ παρα-
πορευόμενοι ⁷ πρῶτ' εἶδον τὴν ⁸ συκὴν ⁹ ἐξηραμένην ¹⁰ ἐκ
¹¹ ῥιζῶν. ²¹ καὶ ¹² ἀναμνησθεῖς ὁ Πέτρος λέγει αὐτῷ
¹³ Ῥαββὶ ἴδε ἡ ¹⁴ συκὴ ἥν ¹⁵ καταηράσω ¹⁶ ἐξήρανται. ²² καὶ
ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς ¹⁷ Ἐχετε ¹⁸ πίστιν ¹⁹ θεοῦ.
²³ ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθῃτι
καὶ βλήθητι εἰς τὴν θάλασσον, καὶ μὴ ²⁰ διακριθῇ ἐν τῇ
καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ ²¹ γίνεται, ἔσται

17. rec (for κ. ελεγ.) λεγων, with AD rel latt syr goth arm: txt BCLΔ 69 lat-^k (Syr) copt aeth Orig. om αυτοις (prob interpolation to suit vμεις below) B 28 lat-b g, arm: ins ACD rel Orig. om ου D 1 lat-b c i k copt arm Orig.

om ori CD 69 lat-a c ff₂ i k q aeth arm-mss: ins AB rel vulg lat-f g, Orig. rec (for πεποιηκατε) εποησατε (from || Lu), with ACD rel: txt BLΔ Orig. αυροι AM 1. 33 lat-a.—αυτην D¹.

18. rec transp γρ. and αρχ., with X rel syr goth: txt ABCDKLΔ 1. 33 latt Syr copt aeth arm Orig. om και bef εζηρ. D latt(not k). rec απολεισουσιν, with KM¹ΓΔ (S, e sil): txt ABCD rel Orig. om αυρον AK lat-c ff₂. rec (for πας γαρ) οτι πας (to avoid the recurrence of γαρ), with AD rel latt syrr goth(Treg) arm Orig: txt BCD 1. 69 copt.

19. for ορι, οραν (to suit || Mt, and to signify that every evening this took place: which however the context forbids, only one such exit being here spoken of) BCKLΔ 33: txt AD rel. εγινετο (emendation with same intention as above, to represent it as a daily act?) AE¹GHV²X. εξεπορευοντα (corr to suit next ver?) ABKM¹Δ lat-c D-lat Syr syr-marg arm. for εξω, εκ D lat-b c f k.

20. rec πρωι bef παραπορευομενοι (to conform to οψε εγιν., ver 19?), with A rel vulg lat-f ff₂ syrr goth arm: txt BCDLΔ 1. 33 ev-y lat-b i q copt aeth.—ins το bef πρωι D.

21. for ιδε, ιδου D al Orig. εξηραθη DLΔ 1. 33 Orig: εξηραται X 69 Thl. 22. rec (not Mill) om ο ιση., with (S?) al: ins ABCD rel. ins ει bef εχετε DM 33¹. 69 lat-a b i arm. ins του bef θεου D 69 arm.

23. rec aft αμην ins γαρ (for connexion), with AC rel lat-q Syr-mss syr-w-aet copt goth aeth: om BD 1 latt Syr arm. om ορι D 33 em(with tol) lat-g, k Syr goth aeth arm Aug. ean A 1. διακριθης D¹: haeitaveritis lat-c. (but -rit D-lat.)

rec πιστιση (corr to διακριθη), with ACD rel, πιστευσι XF: txt BL, πιστευσι Δ. rec a ληγει (the plur to suit αρθ. και βληθ. ληγει, as a commoner word), with AC rel: txt BLΔ 33.—for ορι to end, το μλλον ο αν ειπη γινησεται αυτω D, simply latt. om ο εαν ειπη BCLΔ 1¹ vulg lat-f g, i l copt aeth: ins A (D) 1² rel lat-a b (c) ff₂ k q syrr goth arm. (The omn may be easily accounted for, ο λαλει having preceded; or even from εσται υμιν follg: see also || Mt: not so the insp: for if εσται αυτω required a subject to be supplied, why not εσται υμιν below?)

court of the Gentiles, which was used as a thoroughfare; which desecration our Lord forbade. σκευος is any vessel,

—e. g. a pail or basket,—used for common life. 17.] πᾶσιν τοῖς ἔθν., omitted in Mt. and Lk., but contained in the pro-

αὐτῷ [ὃ ἐὰν εἴπῃ]. ²⁴ διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα
^h προσενύχεσθε καὶ ^h αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ^h ἔσται ὑμῖν. ²⁵ καὶ ὅταν ἵστήκετε προσευχόμενοι, ⁱ ἀφίετε
ⁱ εἴ τι ^h ἔχετε κατὰ τινος, ἵνα καὶ ὁ ⁱ πατὴρ ὑμῶν ὁ ἐν τοῖς
ⁱ οὐρανοῖς ⁱ ἀφῇ ὑμῖν τὰ ^m παραπτώματα ὑμῶν. ²⁶ εἰ δὲ
^h ὑμεῖς οὐκ ⁱ ἀφίετε, οὐδὲ ὁ ⁱ πατὴρ ὑμῶν ὁ ἐν ⁱ οὐρανοῖς
ⁱ ἀφήσει τὰ ^m παραπτώματα ὑμῶν.
²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ
ⁱ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχ-
ⁱ ιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι ²⁸ καὶ ἔλεγον
ⁱ αὐτῷ ^a Ἐν ^o ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἡ τίς σοι τὴν

9. 27...
 BCDE
 GHK
 MSUV
 LΔ 1.
 I. 69.

h Col. i. 9.
 ch. iii. 31 ref.
 Matt. vi.
 12 ref.
 Matt. v. 28.
 Rev. ii. 4, 14.
 20. Job
 xxxi. 35.
 see Col. iii.
 13.
 Matt. v. 16
 ref.
 m Matt. vi. 14.
 16 ref.
 l. Luke i. 17.
 iv. 14. Acts
 iv. 7.
 o — Matt. xiv.
 18. xxi. 26
 al. 3 Kings
 xv. 2.
 3 Kings xiii.
 12.

²⁴. rec aft *osa* ins *an* (from || *Mt*), with A rel arm (*ean* K al): om BCDLΔ goth.
 rec *προσενυχημένοι* and *οἱν* *καὶ* (*to make osa governed by αἰτεῖσθε* as in || *Mt*),
 with A rel vulg lat-*b f g*, syr goth arm: txt BCDLΔ lat-*a c f f*, k Syr copt aeth Cyp.
 rec (for *ελαβετε*) *λαμβάνετε*, with A rel syrr goth arm: *λημψισθε* D 1 latt aeth
 Cyp: txt BCLΔ copt. (*The aor not being understood was altered to the pres or fut:*
cf Orig.)

²⁵. rec *στηκετε* (*gramm'l emendation*), with B rel (Orig), *στηκετε* E: *στηκηται* Δ:
 txt ACDHM²VX 1. 33. 69, *στηκετε* L: *stabilis* latt. for *αφίετε*, *αφετε* C'.
 ins *ων* bef *εν τ. ουρ* D (latt) Cyp. *αψησι* D *εν-y*. om 2nd *υμων* D
 Cyp₁ (ins₂).

²⁶. om ver (*homæotel*) BLSAN lat-*g*, k l copt aeth-(rom and ms *m*) arm-zoh Thl:
 ins ACD rel latt syrr goth aeth-pl(from ms *a*) arm-usc. (*I cannot agree with Tisch*
Treg, in supposing our ver 26 to be interpolated from Mt vi. 15. For it varies from
that ver in a manner quite unaccountable, if it is copied from it.) rec ins *τοις*
 bef *ουρανοις*, with A rel: om CDKM 1.—om *ο εν ουρ*. 33 *εν-y*. aft *αψησι* ins
υμιν (so also in *Mt* vi. 15) D 33. 69 latt syrr goth Cyp.

²⁷. *ερχεται* DX lat-*b c f f*, i (k) aeth. aft *πρεσβυτεροι* ins *του λαου* (|| *Mt*) D.
²⁸. rec (for *ελεγον*) *λεγουσιν* (*corr'n to ερχονται above*), with AD rel vulg lat-*i k*
 syrr arm: txt BCLΔ 1 lat-*a b c f* copt goth aeth. rec (for *η*) *καὶ* (see || *Mt*), with
 A rel latt syrr goth aeth arm: txt BLΔ 124 Scr's c *εν-y* syrr-marg copt. (C uncertain.)

phcey:—'mentioned by Mk. as writing for
 Gentile Christians'—Meyer, but qu.?

18. πᾶς ὁ ὄχλ. . . .] This remark, given
 by Mk. and Lk., is omitted by Mt.: prob-
 ably because he has given us so much of
 the διδασχὴ itself. 19.] See note on

Mt. ver. 17. On the Monday and Tuesday
 evenings, our Lord appears to have gone to
 Bethany.

20—26.] The answers are
 very similar to those in Mt., but with one
 important addition here, viz. vv. 25, 26:
 see Mt. vi. 14, and 1 Tim. ii. 8. The con-
 nexion here seems to be, 'Though you
 should aim at strength of faith,—yet *your*
faith should not work in all respects as
 you have seen me do, in judicial anger
 condemning the unfruitful and evil; but
 you must *forgive*.'

24.] ἐλάβετε is
 aor., because the reception spoken of is
 the determination in the divine counsels
 coincident with the request—believe that
 when you asked, you received, and the
 fulfilment shall come, ἔσται. 25.]

On the matter cf. Mt. vi. 14 f. See also

ib. v. 23 f., where the converse to this is
 treated of. In ὅταν στήκετε, the ἄν

connects, not with the verb, but with the
 ὅτε, giving indefiniteness to the occasion,
 not to the act. See Klotz. Devar. p. 470,
 475. He gives an example from Lycurgus
 contr. Leocrateum, p. 162 (§ 107), ὅταν
 ἐν τοῖς ὅπλοις ἐσπρατεύομενοι εἰσὶ.

26.] In εἰ . . . οὐκ, the negative must be
 closely joined to the verb; the verb, not
 the conditional particle, carrying the nega-
 tive: q. d. "if ye refuse to forgive."

27—33.] THE AUTHORITY OF JESUS
 QUESTIONED. HIS REPLY. Mt. xxi. 23—
 32. Lk. xx. 1—8. Our account and that
 of Mt. are very close in agreement. Lk.'s
 has (cf. ver. 6, ὁ λ. ἄπας *καρ. ἡμ.*) few and
 unimportant additions: see notes on Mt.

28.] ταῦτα need not necessarily
 refer to the cleansing of the temple, as
 Meyer; but seems from || Lk., to extend
 over our Lord's whole course of teaching
 and putting himself forward in public.
 ἵνα ταῦτα τοιγῆς is not a periphrasis of the

p = ver. 16
ref.
q i Mt. ref.

ἐξουσίαν ταύτην ἔδωκεν ὅτι ταῦτα ποιῆς; 29 ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα ῥόγον καὶ ἀπο-
κριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἓν ὃ ποία ἐξουσία ταῦτα ποιῶ.

r Matt. xvii. 7.
s ref.
sch. x. 26 ref.

30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀν-
θρώπων; ἀποκριθῆτέ μοι. 31 καὶ ὁ διελογίζοντο πρὸς
ἑαυτοὺς λέγοντες Ἐὰν εἰπώμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί
οὐκ ἐπιστεύσατε αὐτῷ; 33 ἀλλὰ εἰπώμεν Ἐξ ἀνθρώπων;
ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην
ὥντως ὅτι προφήτης ἦν. 33 καὶ ἀποκριθέντες τῷ Ἰησοῦ
λέγουσιν Οὐκ οἶδμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ
ἐγὼ λέγω ὑμῖν ἓν ὃ ποία ἐξουσία ταῦτα ποιῶ.

t change of
consfr., Luke
v. 14, Acts
i. 4, xxiii. 29,
24, 24.
u Matt. xiv. 5
ref.
v Luke xxiii.
47. i Tim.
v. 8, 5 al.
Num. xxii. 37
only.

XII. 1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν.

—om η τις το ποιῆς D al lat-k: om ινα τ. ποιῆς 2-pe lat-a b ff₂ i arm. ἔδωκε bef
r. εἰ. ταυτην (from || Mt) BCLM²Δ (1.) 33 latt Syr copt arm.

29. rec aft ιησ. ins αποκριθεις (from || Mt Lu), with AD rel latt syr goth arm: om
BCLΔ 33 lat-g₁ i k Syr copt aeth. rec aft υμας ins καγω, with DGM²SG: και εγω
EFHUVX 69: καγω υμας AK lat-g₂ k² goth arm: txt B C(perhaps) LΔ lat-k¹ copt.
om 1st και D 28 lat-a b c f g₁ i k (Syr) copt arm. καγω ερω LΔ 33: και
εγω λεγω D: ins εγω lat-c Syr copt aeth arm.

30. rec om το bef ιωαννου (|| Lu), with X rel: ins ABCDLΔ 33. aft ιωαννου
ins ποθεν ην (|| Mt) C 33 lat-k Syr sah aeth. ουρανων celo D. om ην
CL 33.

31. rec ελογιζοντο (prob Δ1 was lost in A1 preceding: the MSS are too many and
important to suppose διελ. taken from || Mt), with A rel: txt BCDGKLMΔ 1. 33. 69.
aft λεγοντες ins τι ειπωμεν D 69 lat-a ff₂ i k. for ερει, λεγει D-gr lat-b.
aft ερει ins ημιν (|| Mt) D²M 1. 69 em(with gat mt tol) lat-a b c f ff₂ i k²
D-lat Syr sah aeth arm. rec aft δια τι ins ουν (from || Mt, where only DL al
omit it), with BC² D-gr rel vulg lat-f g₁ syr sah: om AC¹LMXΔ tol lat-a b c ff₂ i k
Syr copt goth aeth.

32. om αλλα D. (αλλα so A B[sic cod.] CLΔ 33.) rec ins εαν bef ειπωμεν
(supplied from not understanding txt), with D 69 vulg lat-a b c g₂ q (Syr) syr aeth arm:
om ABC rel lat-k copt goth Euthym. φοβουμεν D¹: -μεθα (|| Mt) D² 69 lat-b
(not am em ing) copt aeth arm. for λαον, οχλον (|| Mt) BC 33 syr-marg: txt AD
rel vss(appy). for απαντες, παντες (|| Mt) CD 1. 33: txt AB rel. for ειχον,
ηδεισαν D 2-pe lat-a b c f ff₂ i k arm. rec οτι bef οντως (corr to supposed
sense), with A rel syr copt goth: οτι αληθως D vulg lat-a f g: om οντως N¹ i ev-y
lat-c k aeth arm: txt BCLN² 69.—τον ιω. οντως ως προφητην Δ sah.

33. rec λεγουσιν bef τω ιησου, with AD rel vulg lat-b c i k syr goth arm: txt
BCLΔ 33. 69 mt lat-a ff₂ copt. rec aft ιησους ins αποκριθεις (probably mechanical
repetition from above), with X rel: bef ιησ., A D(omg και) KM 1. 69 vulg lat-b ff₂
g₁ i q syr goth aeth: om BCLΓΔ 33 lat-a c f k Syr copt arm. for αυτοις, αυτω
D-gr. εις ποιαν εξουσιαν in qua potestate D¹.

infinitive, but contains the purpose of την
ἐξ. τ. ἔδ. 29.] In ἐπερωτήσω, the pre-
position does not signify in addition, as
Fritz., but merely indicates the direction
of the question. 32.] The εαν being
omitted as spurious, a note of interroga-
tion must be set after ἀνθρ.—a question
which is answered by the Evangelist,
'quoniam laud facile quisquam sibi aperte
timorem adscribere consuevit.' Rinck. in
Meyer.

CHAP. XII. 1—12.] PARABLE OF THE

VINEYARD LET OUT TO HUSBANDMEN.
This parable is, for the most part, identical
with that in Mt. xxi. 33—46, and Lk. ix.
9—19. The number, and treatment of
the servants sent, is enlarged on here;—and
in ver. 4 there occurs the singular word
κεφαλαιῶς, which appears to be used by a
solæcism for κεφαλίζω, 'to wound in the
head.' Some have rendered it, 'they made
short work with him,' which is the more
usual sense of the word, but not probable
here; for they did not kill him, but dis-

ὡ Ἀμπελῶνα * ἐφύτευσεν ὡ ἄνθρωπος, καὶ * περιέθηκεν ὡ Matt. xx. 1,
 φραγμόν, καὶ ὡ ὤρνηξεν ὡ ὑπολήνιον, καὶ ὡ ἠκοδόμησεν ὡ Matt. xv. 18
 ὡ πύργον, καὶ ὡ ἐξέδοτο αὐτὸν ὡ γεωργοῖς, καὶ ὡ ἀπέδωκεν. ὡ Matt. xxi.
 2 καὶ ἀπέστειλεν πρὸς τοὺς ὡ γεωργοὺς τῷ ὡ καιρῷ δούλον, ὡ Matt. xxviii.
 ὡ ἵνα παρὰ τῶν ὡ γεωργῶν λάβῃ ὡ ἀπὸ τῶν καρπῶν τοῦ ὡ Mt. Lake
 ὡ ἀμπελῶνος, 3 καὶ λαβόντες αὐτὸν ὡ ἔδειραν καὶ ἀπέστει- ὡ Mt. Lake
 λαν ὡ κενόν. 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον ὡ Mt. Lake
 δούλον· ὡ κἀκείνον ὡ ἐκεφαλαίωσαν καὶ ὡ ἠτίμασαν. 5 καὶ ὡ Mt. Lake
 ἄλλον ἀπέστειλεν· ὡ κἀκείνον ἀπέκτειναν, καὶ πολλοὺς ὡ Mt. Lake
 ἄλλους, ὡ οὓς μὲν ὡ δέροντες, ὡ οὓς δὲ ὡ ἀποκτείνοντες. ὡ Mt. Lake
 6 ἔτι ἓνα εἶχεν υἱόν ὡ ἀγαπητόν· ἀπέστειλεν αὐτὸν ὡ ἐσχατον ὡ Mt. Lake
 πρὸς αὐτοὺς λέγων ὡ ἐντραπήσουται τὸν υἱόν μου. ὡ Mt. Lake
 7 ἐκείνοι δὲ οἱ ὡ γεωργοὶ πρὸς ὡ ἑαυτοὺς εἶπαν ὡ οὗτός ὡ Mt. Lake
 ἐστίν ὡ ὁ κληρονόμος· ὡ δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ὡ Mt. Lake
 ὡ ἡμῶν ὡ ἔσται ὡ ἡ κληρονομία. 8 καὶ λαβόντες ἀπέκτειναν ὡ Mt. Lake

1 L. bla. Lake 1. 53. Gen. xxi. 42. Deut. xvi. 16. m here only t. Sir. xxv. (xxxi.) 8 only.
 n J. L. John viii. 49. Acts v. 41. Rom. i. 24. ii. 23. James ii. 6 only. Ezech. xxviii. 24, 26 al. o Matt.
 xiii. 8 reff. p (v-) Matt. x. 28 reff. q = Matt. iii. 17 reff. r J. Mt. reff. s ch. x.
 26 reff. t J. Rom. viii. 17. Gal. iv. 1 al. Judg. xviii. 7 vat. 2 Kings xiv. 7. u J. Matt.
 iv. 19. xi. 28 al. Gen. xxviii. 20. v J. Mt. reff.

CHAP. XII. 1. rec (for λαλεῖν) λεγειν (from || Lu), with AC D-gr rel lat-k syr
 goth; λεγων Γ al: txt BGLΔ 1. 69 latt Syr syr-marg coptt. (lat-a def.) ανθρ.
 bef εφνρ. (see || Lu) BCD 33 copt æth, ανθρ. ποιησιν L: ανθ. τις εφνρ. 13. 69 al
 lat-c Syr sah Orig: txt AD rel vulg lat-a b f ff₂ g₂ i k syr goth arm. ins αυρω
 bef φραγ. C² al sah arm Orig. εξεδετο ACKL: txt B(Mai) D rel. ins τοις
 bef γεωργ. D.

2. rec του καρπου (see || Lu), with A (D) rel latt syr coptt goth æth arm: txt
 BCLΔ 33 lat-f k D-lat Syr. ινα απο τ. καρπον τ. αμψ. δωσουσιν αυτω (|| Lu)
 D lat-a b c &c (not g_{1,2}) (Syr) æth.

3. rec (for και) οι ες (see || Lu), with AC rel syr sah goth æth arm: txt BDLΔ 33
 ev-y lat-a b ff₂ i k q copt. aft κενον ins προς αυτον D lat-a b ff₂.

4. rec ins λιθοβολησαντες bef εκεφ. (from || Mt), with AC rel syr goth æth:
 om BDLΔ 1. 33 latt coptt arm: κεφαλιωσαν N. rec (for ητιμασαν) απεστειλαν
 ητιμωμενον (conformed to ver 3), with AC rel syr goth arm: txt BDLN 33 latt coptt,
 ητιμασαν Δ.

5. rec aft και ins πολιν, with A rel vulg lat-f q syr goth arm: om BCDLΔ 33
 lat-a b c ff₂ i k coptt æth. aft απεστειλεν ins δουλον D lat-a b (ff₂) i q.
 rec (for οδς) τους (twice), with AC rel: txt B D (1st time) LΔ 1. 33.—αλλους δε D.—
 τον μιν δ. τους δε X¹. rec αποκτεινοντες, with S(e sil) al: -κτεινοντες X rel,
 -κτινοντες L al, κταινοντες M, -κτιναντες Δ, -κτινουντες B: txt ACDEUVF.

6. rec aft ετι ins ουν, with ACD rel vulg lat-q syr: om BLD 1. 33. 69 lat-δ i copt
 æth arm. rec (for ειχεν υιον) υιον εχων (as more elegant), with X rel goth arm;
 εχων υιον AC'D vulg lat-(a) b ff₂ (sah): txt BC²LΔ 33 syr (æth). rec aft
 αγαπητον ins αυτον (see || Lu), with A rel (lat-c) syr goth: om BCDLΔ vulg lat-a
 b ff₂ Syr coptt arm. rec ins και bef αυτον, with AC rel syr goth: txt BLX²Δ
 (lat-a) Syr æth (arm).—κακινον απιστ. D vulg lat-ff₂ i. rec προς αυτον bef
 εσχατον (rearrangement consequent on inserting και), with A rel vulg syr sah goth
 æth arm: om πρ. αυρ. D lat-a ff₂ i k: txt BCLΔ 33. 69 copt. om οτι (|| Mt)
 LΔ 1. 33 lat-a b c Syr sah. τ. vi. μ. bef εντρ. D lat-a b i q.

7. for κεινοι δε οι, οι δε D vulg lat-a b &c sah æth arm. rec επ. bef πρ. αυ.,
 with AD rel latt syr coptt goth: txt BCL Δ(αυρ.) 1. 33 (69 ev-y). [επαν, so
 BCDLΔ.] om οτι (|| Mt Lu) D 1 latt sah æth.

8. rec αυτον bef απεκτειναν, with AD rel vulg lat-ff₂ copt goth arm: txt BCLΔ

gracefully used him. I must not attention to the sort of difference, in simi-
 allow any opportunity to pass of directing larity, between these three reports,—and

w ver. 1.
x = Matt. ix.
38 ref.
y Pa. a. cxvii.
22. 1 Mt. ref.
s Matt. xix. 6
ref.
a Luke ii. 1.
John xvii. 7
al.
b fem., 1 Mt.
1 Kings iv. 8.
Pa. xxi. 4.
c 1 Mt., from
L. G. John ix.
80. (2 Cor.
xi. 14 v. r.)
1 Pet. ii. 9.
Rev. xv. 1.
3 only.
Ezod. xxvii.
10.
d 1 Mt. 1 Mac.
1. 12.
e 1 Mt. Luke v.
18 al.
f 1 Mt. ref.
g = Acts xxiii.
30 b.
h here only.
Frov. v. 22.
vi. 25, 26.
i = 1. Acts xiv.
12. 2 Cor. x.
10. Col. iv.
6.
k 1 Mt. ref.
l 1 Mt. 2 Cor. x. p.
7.
m 1 L. Luke iv.
26. Acts iv.
27. x. 34 al.
Isa. xlix. 18.
26 only t.
and passim.

αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἁμπελῶνος. ⁹ τί ποιήσει ὁ κύριος τοῦ ἁμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἁμπελῶνα ἄλλοις. ¹⁰ οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἄπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ¹¹ ἀπαρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστὶν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν. ¹² καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον, ¹³ καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἄγρεύσωσιν λόγῳ. ¹⁴ καὶ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλὰ ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ἔξεστιν ὁ κῆνσον Καίσαρι δοῦναι ἢ οὐ; δώμεν ἢ μὴ δώμεν; ¹⁵ ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς Τί με πειράζετε; φέρετέ μοι ^{n 1. (Acts xviii. 26 v. r.)} see Acts xiii. 10. ^{Pa. cxviii. 15 al.} ^{o 1 Mt. bis. Matt. xvii.} ^{p = 1. Luke xxiii. 2.} ^{q Matt. xxiii. 28 ref.} ^{Heb. vii. 4.} ^{r Matt. iv. 1}

ev-y lat-i k q sah. rec om αυτον (as superfluous), with LX rel vulg lat-b k arm: ins ABCD MΓ lat-a c ff₂ q syrr copt goth aeth.

⁹. rec aft τι ins ουν (from || Mt), with ACD rel latt: om BL lat-g, copt. aft γεωργους ins τουτους (|| Lu) C' 33 ev-y syrr; εκεινους G 1 lat-o aeth.

¹². τ. παρ. bef πρ. αυρ. A sah.

¹³. om πρ. αυρ. D lat-a c i k q.

for αγρευσωσιν, παγιδευσωσιν (|| Mt) D 2-pe.

¹⁴. rec (for και) οι δε (to indicate the change of subject), with A rel syrr goth arm: txt BCDLA 33 lat-(a b) c ff₂ i k copt aeth. for ελθ. λεγ. αυρ., επηρωτων αυτον

οι φαρισαιοι D: ελθοντες ηρξαντο ερωταν αυτον εν δολω λεγοντες G 1. 69. bef

εξεστιν ins ειπε ουν ημιν ει (|| Mt) (C)D gat lat-a b c ff₂ i syr-w-ast; ειπον ουν ημιν

M tol lat-g, arm.—ειπον C': om ει C'. δουναι bef κησθ. καισθ. (|| Mt) BCLD 33

latt syr copt aeth.—ημας δουναι επικαιφαλαιον καισθ. D. om δωμ. η μη δ. D

lat-a b c ff₂ g, i l aeth: om η μη δ. 225 vulg lat-g, goth arm-mss.

¹⁵. aft ο δε ins ιησους DG 1. 69 lat-(a) b c (ff₂) i goth (aeth) arm. ειδων

(videns) D 69 lat-b c ff₂ i q goth.

observing that no origin of that difference is imaginable, except the *gradual deflection of accounts from a common, or a parallel, source*. See notes on Mt. throughout.

⁹.] *Ἀλεύσεται*, &c., is not the answer of the Pharisees, or of the people, as the corresponding sentence in || Mt. (see note there), but, here and in || Lk., a continuation of our Lord's discourse. After ver. 11 comes in Mt.

vv. 43—45. ¹².] Meyer makes ὁ ὄχλος (and ὁ λαός in || Lk.) the subject to ἔγνωσαν, but I think quite unnecessarily. The fear of the people is increased by the consciousness on the part of the rulers that He had spoken the parable against them: they are as men convicted before the

people.

¹³—¹⁷.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mt. xxii. 15—22. Lk. xx. 20—26. The parable of the wedding-garment, Mt. xxii. 1—14, is omitted. The only matters requiring additional remark in these verses are,—¹³.] λόγῳ is the instrument where-with they would ἄγρεύειν: the verb being one taken from the chase. They wished to lay hold on him by some saying of His.

¹⁴.] ἐπ' ἀληθ., truly,—indeed,—see ref. and ver. 32. δώμεν ἢ μὴ δ.; the originality of the report is shewn by these words. They wish to drive our Lord to an absolute affirmation or negation.

¹⁵.] *θηγάρ.*, Mk. and Lk., = *re-*

ἡ δὲ ἀντίγραφος τοῦ κειμένου ἐστὶν ἡ ἀντίγραφος τοῦ κειμένου. 16 οἱ δὲ ἠνεγκαν. καὶ λέγει αὐτοῖς ἡ δὲ ἀντίγραφος τοῦ κειμένου. Τίνος ἢ ἐκὼν αὐτῇ καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπαν αὐτῇ ἡ δὲ ἀντίγραφος τοῦ κειμένου. Καίσαρος. 17 ὁ δὲ Ἰησοῦς εἶπεν ὅτι τὰ Καίσαρος ἀποδοτε Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἰθαυμάζον ἐπ' αὐτῷ. 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπρώτων αὐτὸν λέγοντες 19 Διδάσκαλε, ὁ Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἄφ' ἑαυτοῦ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἑξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἄφηκεν σπέρμα. 21 καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ καταλίπων σπέρμα, καὶ ὁ τρίτος ὡσαύτως, 22 καὶ οἱ ἑπτὰ οὐκ ἄφηκαν σπέρμα. ἔσχατον

16. om 2nd oi δε (|| Mt) AD vulg lat-a b i k. for ει., λεγουσιν (|| Mt) A vulg lat-b d i q. (ειπαν, so BCDL X(Treg) Δ.)

17. rec (for o δε) και αποκριθεις, with A rel syr goth arm: αποκρι. δε o D vulg lat-a b: txt BCLΔ 33 (lat-c Syr) sah (æth). rec aft ει. ins αυτοις, with AC rel: om BD. rec αποδοτε bef τα καισαρος (from || Mt Lu), with AD rel sah goth æth arm: txt BCLΔ (Syr) copt. ins του bef καισαρος and τω bef καισαρι D. rec ιθανυμασαν (|| Mt), with AC rel lat-k syr sah goth: ιθανυμαζοντο D¹: εξιθανυμαζον BN: txt D²LΔ latt Syr copt. επ' αυτον D 28.

18. πρ. αυρ. bef σαδ. D 28. 106 vulg lat-b. rec επηρωτησαν (|| Mt Lu), with A rel lat-c syr goth sah: txt B C(-rouv) DLΔ 33 vulg lat-a b ff₂ g_{1,2} k Syr copt.

19. ημιν bef εγραψεν D al vulg lat-b ff₂ i. om ori D 69 sah. καταλιψει C: εχη D 28 lat-a b c k. rec τεκνα, with ACD rel vulg lat-b i q syrr sah goth æth: txt BLΔ 1 lat-a c ff₂ k copt arm. rec τεκν. bef μη αφη, with AD rel latt syrr copt goth arm: txt BCLΔ 33 sah (æth). rec aft γυναικα ins αυτου (from || Mt), with AD rel latt syrr sah goth æth arm: om BCLΔ 1 lat-k copt. εξανα-στησει (ιλασισμ?) ACH 69, αναστησει Γ.

20. elz aft επτα ins ουν (from || Lu), with C²(D) vulg lat-c æth arm; δε (from || Mt) al lat-a syr coptt: om ABC¹ rel lat-k Syr goth.—ησαν ουν παρ ημιν. ζ αδελφοι D lat-a b i: παρ ημιν also 69 al lat-c syr-marg copt. for αποθνησκων, απειθανεν και D 1 latt syr-txt sah.

21. rec (for μη καταλιπων) και ουδε αυτος αφηκε (to conform to ver 20: cf the variations), with A rel vulg lat-a (b ff₂) g_{1,2} syrr arm; κ. ουδε αυ. ουκ αφηκεν D; κ. ουδ. ουτος ουκ αφ. X al lat-a D-lat goth: om lat-k: txt BCL 33 lat-c coptt (æth). om κ. ο γρ. ωσαντως D lat: ff₂ i.

22. om και DX lat-a i. rec aft και ins ελαβον αυτην, with A(D)E M-marg Δ-marg rel vulg (lat-a i Syr) æth; and, addg also ωσαντως και, A (vulg) lat-l syr goth: om BCLM¹Δ¹ 33. 69 lat-c k coptt arm. rec ins και bef ουκ αφηκ., with DM¹ rel vulg lat-a c i l syrr sah goth æth: om BCLΔ 33 lat-(b ?) k copt arm. (Text was evidently the original, and has been variously emended from the context; this agst Meyer and De W.) om ισχ. παντων D. rec ισχατη (corrupt to suit γυνη, not the neut from ||), with A rel vulg lat-g_{1,2} syr goth arm: txt

νόμισ. τοῦ κήνσ., Mt. 17.] ἰθαυ-μαζον, imperfect, is graphic. This was going on, when the next incident began.

18—27.] REPLY TO THE SADDUCEES CONCERNING THE RESURRECTION. Mt. xxii. 23—33. Lk. xx. 27—40. The three reports are very much alike in matter, and

now and then coincide almost verbally (Mt. ver. 27, Lk. ver. 32. Mk. ver. 23 end, Lk. ver. 33). The chief additions are found in Lk., vv. 34—36, where see notes, and on Mt. throughout. 19. ἔγραψεν . . . ἵνα] This is one of the cases where purpose and purport are mingled in the ἵνα.

πάντων καὶ ἡ γυνὴ ἀπέθανεν. ²³ ἐν τῇ ἁναστάσει ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἐπὶ τῇ ἑσχον αὐτὴν γυναῖκα. ²⁴ ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο ἵπλανασθε μὴ εἰδότες τὰς ἡγραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ; ²⁵ ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμιζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. ²⁶ περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ βάτου, πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων Ὁ ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ; ²⁷ οὐκ ἔστιν θεὸς νεκρῶν, ἀλλὰ ζώντων· πολὺ ἵπλανασθε. ²⁸ Καὶ προσελθὼν εἰς τῶν γραμ-

BCGHKLΔ 1. 33. 69 Syr(Treg) copt aeth. rec απιθανι bef κ. η γυνη (from || Mt), with A rel vulg lat *g*_{1,2} q syrr copt goth aeth arm: txt BCDLΔ 1. 33. 69 ev-y lat-a b ff, i k (sah).

²³. rec aft τη ins ουν (from || Mt Lu), with AC²KM (33, e sil) Syr syr-w-ast aeth arm: aft αναστ., DG 1 lat-a ff₂ l: om BC¹LXΔ rel lat-k q copt goth. om οταν αναστῶσιν (as superfluous: a gloss on εν τη αναστασει would be out of the question, and the pleonasm is in Mk's manner) BCDLΔ 33 (lat-b c k) Syr coptt aeth. (ins bef εν τη av. 13. 69. 34-6.) ins η bef γυνη AD¹.

²⁴. rec (for εφη αυτ. ο ιησ.) αποκριθεις ο ιησ. ειπεν αυτ. (from || Mt: cf D δε), with A rel vulg lat-b c ff₂ syrr goth aeth arm Orig; so, but αποκ δε, D 1. 69 lat-a: txt BCLΔ 33 Syr copt. for ειδ., γνωσκοντες D Orig. aft θεου ins οιδαντι D.

²⁵. αναστησουσιν resurrexerint D¹. for 1st and 2nd ουτε, ου and ουδε D. rec γαμιζονται, with X rel Orig; εγκαμίσκονται AFH: γαμιζουσιν D 2-pe: txt BCGLUΔ 1 Damasc. ins οι bef αγγελοι B Orig. om οι (absorbed by last letters of αγγελοι: see also || Mt) CDFKLMUΔ 1. 33. 69 latt syr copt aeth: ins AB rel Syr sah goth arm Orig.

²⁶. rec (for του της (from || Lu), with D M(Treg expr) 33(e sil) Orig₂: txt ABC rel. rec (for πως) ως (from || Lu), with AD rel Orig: txt BCL U(Treg) Δ. om 1st ο D Orig. rec ins ο bef 2nd and 3rd θεος (see || Mt), with AC rel Orig₂: om BD Orig₂.

²⁷. rec ins ο bef θεος (see || Mt.), with AC rel Orig₂: txt BDKLM²XΔ Orig₂. rec ins θεος bef ζωντων, with EGHM¹SVT lat-q syr(Treg) wth: om ABCD rel latt Syr coptt goth arm Orig₂. rec bef πολυ ins υμεις ουν (for connexion and emphasis), with AD rel vulg lat-a b ff₂ *g*_{1,2} syrr sah aeth arm; υμεις δε G 1 lat-c goth: om BCLΔ lat-k copt.

See on 1 Cor. xiv. 13. It is better to take it so than with Meyer to suppose ἵνα dependent on *colo* understood. ^{23.}

ἔταν ἀναστῶσιν, here not, 'when men (the dead) shall rise,' but when they (the wife and seven brothers) shall rise: see on ver. 25. ^{24.} διὰ τοῦτο refers to the following participle μὴ εἰδότες: for this reason . . . because ye know not.

^{25.} the ἔταν . . . ἀναστῶσιν here is general, not as in ver. 23: see note there. ^{26.} ἐπὶ τοῦ βάτου (so also [της] Lk.);—either, 'in the chapter containing the history of God appearing in the bush,' or, 'when he was at the bush.'

The former is the more probable, on account of the construction of the verse in our text. In Lk., if we had his account

alone, the other rendering might be admissible, 'Moses testified, at the bush:' but this will not answer in our text.

²⁸—^{34.} REPLY CONCERNING THE GREAT COMMANDMENT. Mt. xxii. 34—40, but with differing circumstances. There the question appears as that of one among the Pharisees' adherents, who puts this question, *πειράζων αὐτόν*,—and in consequence of the Pharisees coming up to the strife, after He had discomfited the Sadducees. I should be disposed to take Mk.'s as the strictly accurate account, seeing that there is nothing in the question which indicates enmity, and our Lord's answer, ver. 34, plainly precludes it. The man, from hearing them disputing, came up, and formed one of the band

ματέων ἀκούσας αὐτῶν ὁ συνζητούντων, εἰδὼς ὅτι ὁ καλῶς
ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτὸν ὅτι Ποία ἐστὶν ἐντολὴ
πρώτη πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστὶν
ἡ Ἀκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν,
30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρ-
δίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς
διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. 31 δευτέρα
αὕτη ἡ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων
τούτων ἄλλη ἐντολὴ οὐκ ἐστίν. 32 καὶ εἶπεν αὐτῷ ὁ

28. for αὐτων, αὐτω D¹. aft συνζητούντων ins και D al vulg lat-δ ff₂ Syr.
for εἰδως, ιδων CDL 1. 69 latt syrr goth æth arm. rec αυτοις bef απερ.
(see || Mt), with AD rel latt goth arm: txt BCL U(Treg) Δ 1. 33. 69 syrr coptt æth
Thl. aft αυτων ins λεγων διδασκαλε D lat-δ c ff₂ g₂ i k q. rec πρωτη πα.
bef εντολη, with A rel vulg lat-g₁: εντολη πρωτη D 1: txt BCLUΔ 33 syrr coptt æth.
rec (for παντων) πασων, with M¹ al: om D 1. 69 lat-a δ c ff₂ i k q arm: txt
ABC rel vulg lat-g₁ Thl Euthym.
29. rec ο δε ιησ. bef. απκριθη, addg αυτω, with AC rel vulg syr goth: αποκριθεις
δε ο ιησ. ειπεν αυτω D lat-δ ff₂ (sah æth): txt B(Verc &c) LΔ 33 coptt. om οτι
D 1 lat-a δ c ff₂ k Syr arm. rec aft πρωτη ins πασων των εντολων (with Scr's
l m n, e sil); παντων των εντ. E rel Scr's mss Syr; παντων εντολη AKM²U 33;
πασων εντολη M¹: παντων εντολη εστιν αυτη C lat-ff₂: παντων X arm: ins παντων
bef πρωτ. D 91 lat-a δ i: txt BLΔN coptt. rec om 1st syrr, with AD rel
Marcell-ap-Eus: ins B (C) LΔN 69 vulg lat-c ff₂ coptt æth.
30. om της (3 times) B: om της bef καρδ. D¹X. om κ. εξ ολ. τ. διαν. σου DH
lat-c ff₂ g₁ k syr-jer arm Cyp² Firmic: ins aft καρδ. σ. Α. rec aft ισχ. σου ins
αυτη πρωτη εντολη (see || Mt), with AD rel (vulg) lat-δ c i (k) syrr goth æth Cyp²,
Hil: om BELΔ (lat-a) coptt.
31. rec ins και bef διευτερα, addg ομοια (see || Mt), with A rel lat-c q syrr goth æth
arm Marcell Cyp²: διευτ. δε ομ. ταυτη D al: txt BL Δ(η διευτ.) N coptt. add
εστιν N. aft μεζων ins δε LN lat-δ i Hil. aft εντολη ins αλλη D lat-c.

who gathered together for the purpose of tempting Him. Mk.'s report, which here is wholly unconnected in origin with Mt.'s, is that of some one who had taken accurate note of the circumstances and character of the man: Mt.'s is more general, not entering, as this, into individual motives, but classing the question broadly among the various "temptations" of our Lord at this time.

28.] The motive, as shewn by the subordination of ἀκούσας to προσελθών, and of εἰδὼς to ἐπηρώτησεν, seems to have been, admiration of our Lord's wise answer, and a desire to be instructed further by Him. ἐντ. πρώτη πάντ. :—this was one of the μάχαι νομικαὶ (Tit. iii. 9),—which was the greatest commandment. The Scribes had many frivolous enumerations and classifications of the commands of the law. πάντων, not πασών: πρώτη-πάντων is treated almost as one word, so that πάντων does not belong to ἐντ. understood, but, q. d. 'first-of-all of the commandments.'

29 f.] Mk. cites the passage entire,—Mt. only the command itself:—compare the LXX. In this citation the Vat. reading διανοίας and the Alex. καρδίας are combined: and ἰσχύος = δυνάμειος. "Thou shalt love the Lord with spirit, soul, and body:" with the inner spirit, and the outer life. This is faith working by love: for κ. ὁ θ. ἡμῶν is the language of faith.

30.] ἰσχύος is the inner spiritual strength of the heart: see Beck's useful little manual, Die biblische Seelenlehre, p. 110. 31.] Our Lord adds this second, as an application or bringing home of the first. The first is the Σὺν, so to speak, of the spiritual life:—this the lesser light, which reflects the shining of that other. It is like to it, inasmuch as both are laws of love: both deduced from the great and highest love: both dependent on 'I am the Lord thy God,' Lev. xix. 18.

Stier sets forth beautifully the strong contrast between the requirements of these two commands, and the then state of the Jewish Church: see Jn. vii. 19. 32, 33.] The Scribe shews that

a ver. 28. γραμματεὺς * Καλῶς, διδάσκαλε * ἐπ' ἀληθείας εἶπας ὅτι
 b = gosp. here [John vill. 10 rec.] εἰς ἐστίν, καὶ οὐκ ἐστίν ἄλλος ὁ πλὴν αὐτοῦ. 33 καὶ τὸ
 only. Acta vill. 1. xv. ἀγαπᾷν αὐτὸν * ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς
 28. xxvii. 22 only. Deut. iv. 35. συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς
 c Luke ii. 47. ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτόν, ὁ πλεόν
 1 Cor. i. 19 (from Isa. xlii. 14). ἐστίν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. 34 καὶ
 Eph. iii. 4. Col. i. v. ii. 2. ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι ὀνουεχῶς ἀπεκρίθη, εἶπεν αὐτῷ
 2 Tim. ii. 7 only. Οὐ * μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς
 d Mat. vi. 25. xli. 41, 42. οὐκέτι ἡτόλμα αὐτὸν ἐπερωτησαί. 35 Καὶ ἀποκριθεὶς ὁ
 Heb. x. 6, 8 (from Ps. cxix. 6) Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ
 e Heb. x. 6, 8 (from Ps. cxix. 6) γραμματεῖς ὅτι ὁ ἰχριστὸς υἱὸς ἐστίν Ἰδανιδ; 36 αὐτὸς
 only. Exod. x. 25. 1 Kings xv. 22. Δανιδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος
 f here only t. Δανιδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος
 g Mat. vii. 30. Acts xvii. 27 al. Josh. ix. 22. h i Mt. ref. i Mat. xi. 25 ref. j Mat. i. l.
 k = i Mt. see Luke ii. 27. Rev. i. 10. i Pa. cix. l.

32. om 1st καὶ B Syr coptt. εἰπ. bef διδασκ. D lat-a b c i Hil. εἶπας
 DEFHLVXA. rec aft 1st ἐστίν ins θεος, with EFH vulg-ed lat-a b c ff; i
 syr-w-ast coptt arm Hil; o θεος DG 69 Marcell: om AB rel am(with em fuld ing
 prag &c) lat-l Syr goth æth Thl. om ἄλλος D lat-a Marcell.

33. om 1st της BUX. for συνεσεως, δυναμειως D 2-pe lat-a i q: ισχυος 1. 33.
 om καὶ το ψυχης BLD 1. 33 lat-a copt arm Marcell (omd from homocotet. As
 Meyer remarks, if it were an insn from ver 30, it would prob be placed aft καρδιας,
 as it stands there). om καὶ το ισχυος D 33. σιαυτον ADLΓΔ' lat-k.
 for πλεων, περισσοτερον BLD 33 sah(appy). rec ins των bef θυσιων, with LMA
 1. 33. 69: om ABD rel.

34. om αυτον DLA 1. 33 vulg lat-b c ff; i k l syr æth arm Hil. om εἰ
 LN': απο τ. βασ. bef εἰ Δ. om ουκετι D-gr al tol coptt: ετολμα bef ουκετι 69
 al lat-a.

35. om ελεγεν and aft ιερω ins ειπεν D lat-b (c) q. δανιδ bef εστιν BDLM'
 U(Treg) Δ 1. 33. 69 lat-k copt.

36. rec aft αυτος ins γαρ, with A rel vulg lat-b i syrr goth æth Hil: καὶ ουτος
 (see || Lu) D arm: txt BLD 69 lat-a k copt. om εν B. om τω (twice) A rel:
 ins BDLUΔ 33 arm. (See || Mt, where πν. is anarthrous). for ειπεν, λεγει AD
 rel (F def) lat-k q goth: txt BLM'UXΓΔ latt syrr coptt æth arm [Barnab] Hil.

he had entered into the true spirit of our Lord's answer; and replies in admiration at its wisdom. Observe *συνέσεως* corresponding to *διανοίας*; and see Beck, p. 60. *ἄλλος*. κ. θ., the things to which the outward literal observers paid all their attention. 34.] *νουεχῶς*—Attice *νουεχόντως*, opposed to *ἀφρόνως*, Isocr. v. 7 (Meyer). *οὐ μακρὰν* . . .] This man had hold of that principle in which Law and Gospel are one: he stood as it were at the door of the Kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within it*. The Lord shews us here that even outside His flock, those who can answer *νουεχῶς*—who have knowledge of the *spirit* of the great command of Law and Gospel, are *nearer* to being of his flock, than the *formalists*:—but then, as Bengel adds, 'Si non procul es, intra: alias

præstiterit, procul swisse.' καὶ οὐδεὶς . . .] This is apparently out of its place here, as it is *after the question which now follows*, that Mt. relates this discomfiture of his adversaries. We must not however conclude too hastily, especially where the minute accuracy of Mk. is at stake. The question just asked was *the last put to our Lord*, and therefore the notice of its *being the last* comes in fitly here. The enquiry which follows did more than silence their *questioning*: it silenced their *answering too*; both which things Mt. combines as the result of this day, in his ver. 46. *ἐπερωτῆσαι*] not, 'to ask him any more questions: see on ch. xi. 29.

35—37.] THE PHARISEES BAFFLED BY A QUESTION CONCERNING CHRIST AND DAVID. Mt. xxii. 41—46. Lk. xx. 41—44. The reports are apparently independent of any common original, and hardly

τῷ κυρίῳ μου Κάθισον ^m ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ^m ἔχθρους σου ⁿ ὑποκάτω τῶν ποδῶν σου. ³⁷ Αὐτὸς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ ^p πόθεν αὐτοῦ ἐστὶν υἱός; καὶ ὁ ^q πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. ³⁸ καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν Ὑπέπετε ἅπὸ τῶν γραμματέων τῶν θελόντων ἐν ^r στολαῖς περιπατεῖν, καὶ ^s ἄσπασμους ἐν ταῖς ἀγοραῖς ³⁹ καὶ ^t πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ ^u πρωτοκλισίας ἐν τοῖς δείπνοις, ⁴⁰ οἱ ^v κατέσθοντες τὰς οἰκίας τῶν χρηρῶν, καὶ ^w προφάσει μακρὰ προσευχόμενοι ^x οὗτοι λήμψονται ^y περισσότερον κρίμα. ⁴¹ Καὶ καθίσας

^{14.} xxii. 14 only. ^{Jonah} iii. 6. ^v Matt. xxiii. 7 reff. ^w l. Luke xi. 48 only f. ^x l. Luke (xi. 43 v. r.) xiv. 7, 8 only f. ^y l. L. reff. constr., Rev. i. 4, 5. li. 18. x. 2 al. ^{Exod.} v. 14. xviii. 6. ^s l. L. John xv. 22. ^{Acts} xviii. 30. ^{Phil.} i. 18. ¹ Thess. ii. 6 only. ^{Hos.} x. 4 a l. (Mt. v. r.) ^{Luke} xii. 4. ¹ Cor. xii. 28 al. f. ^{Dan.} iv. 33 (36) Theod.

(It appears to have been read sometimes *λεγει* in the Psalm: Justin, according to Tischdſ, has cited it so twice:—D reads *λεγει* in || Lu, so that the reading is by no means certain.) ^{rec} ins o bef κυρ. (corrⁿ to LXX), with A rel [Barnab]: om BD.

^{rec} (for καθισαν) καθου (LXX and || Mt Lu), with AD rel: txt B. ^{for} an θω, θησω D² (θωσω D¹). ^{rec} (for υποκατω) υποποδιον (LXX), with A rel latt syrr goth æth arm Hil: txt B D-gr coptt.

^{37.} rec aft αυτος ins ουν (for connexion, from ||), with A rel vulg (lat-b) Syr syr-w-ast æth: om BDLA lat-a (c) i k q coptt Hil. ^{rec} υιος bef αυτου εστιν (|| Mt), with A rel lat-b syrr coptt (æth): εστι vi. avr. D vulg lat-a c ff₂ arm Hil: εστ. avr. vi. d (lat-k): txt BL. o om D¹ 2-pe. ηδ. avr. bef ηκ. D al (vulg) lat-b ff₂ i q.

^{38.} rec aft ελεγεν ins αυτοις placing it bef εν τ. δ. αυτου, with A rel vulg lat-q syr sah goth (æth): o δε ειδασκων αμα ελ. avr. D-gr lat-a b i: txt BLA lat-e k Syr copt. (order as txt but adds αυτοις 33.) ^{for των θελοντων, και των τελωνων} D-gr. (et qui voluit D-lat.) aft αγορ. ins ποιμισθαι facilis D.

^{40.} rec κατεσθιοντες, with A rel: κατεσθιουσιν D i latt: txt B. om τας και των D 229. aft χηρ. add και ορφανων D 69 lat-a b c e ff₂ g₂ i syr-jer.—om και D latt Syr.

^{41.} om καθισας, insg κατεζομενος ο ιησ. aft γαζοφυλακιον, D. ^{rec} aft καθ. ins ο ιησους, with A rel vulg lat-b c ff₂ g₂ i Syr æth arm Orig: om BLA lat-a k copt.

agree verbally in the citation from the LXX. See notes on Mt. 35.] The whole controversy in the temple is regarded as one: hence the new point raised by our Lord is introduced as a rejoinder, with ἀποκριθεῖς.

^{36.}] Observe ἐν τῷ πν. τῷ ἁγίῳ (ἐν πν., Mt.) = ἐν βίβλῳ ψαλμῶν Lk.: a coincidence not to be passed over. ^{37.}] πόθεν, from whence shall we seek an explanation for what follows: see reff. κ. ὁ πολ. ὄχ. ἤκ. αὐτ. ἡδ. is peculiar to Mk.

^{38—40.}] DENUNCIATION OF THE SCRIBES. Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgment of the discourse which occupies the greater part of Mt. xxiii.—with the additions of θελ. ἐν στολ. περιπ., and οἱ κατέσθ. . . . κρίμα (see § Mt., text, and v. read.). The words ἐν τῇ δ.δ. αὐτ. seem to imply that

Mk. understood it as a compendium.

ἀσπασμούς and the following accusatives are governed by θελόντων. οἱ κατέσθοντες may either be dependent on the preceding by a broken construction, or may be the beginning of a new sentence of exclamation, as Meyer takes it. The former is to me the more probable, and I have punctuated accordingly. It is a change of construction not without example in the classics: Herod. i. 51, Λακεδαιμονίων φαιμένων εἶναι ἀνάθεμα, οὐκ ὀρθῶς λίγοντες. See also reff. The art. points them out graphically. They devoured widows' houses, by attaching them to themselves, and so persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Lk. viii. 2, 3. What words can better describe the corrupt practices of the so-called priesthood of Rome, than these of

b ch. xi. 2
 1 L. (Mt.
 v. r.) xiii. 8.
 Zech. xiv. 4.
 c here, &c.
 (See) and
 Lake xxi. 1.
 John viii. 20
 only. Neh.
 x. 27.
 2 Mos. v. 18
 al.
 d — 1. Matt.
 xxvii. 6.
 John xii. 6.
 e — ch. vi. 8
 1 Mt. (1 Cor.
 xiii. 1. Rev.
 xviii. 12)
 only.
 f Matt. viii. 19
 ref.
 g 1 L. Luke
 xii. 59 only.
 (-πνός,
 Gen. xii. 4.)
 h Matt. v. 20
 only.
 i 1 L. Matt.
 xiv. 20 1 L.
 xv. 37.
 1 Kings ii. 36.
 j (-πνός. 1 L.)
 Phil. iv. 11
 only.
 m Matt. viii. 27 ref.
 ἡ κατέναντι τοῦ ἑξαφουλακίου ἰθεώρει πῶς ὁ ὄχλος
 βάλλει χαλκὸν εἰς τὸ ἑξαφουλάκιον. καὶ πολλοὶ
 πλούσιοι ἔβαλλον πολλά, ⁴² καὶ ἐλθοῦσα ἓξ χήρα
 πτωχὴ ἔβαλεν λεπτὰ δύο ὃ ἐστὶν ⁴³ κοδράντης. καὶ
 προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς Ἀμὴν
 λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων βέ-
 βληκεν τῶν βαλλόντων εἰς τὸ ἑξαφουλάκιον. ⁴⁴ πάντες
 γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς
 ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
 βίον αὐτῆς.
 XIII. ¹ Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει
 αὐτῇ εἰς ἐκ τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἰδε ποταποὶ
 λίθοι καὶ ποταπαὶ οἰκοδομαί. ² καὶ ὁ Ἰησοῦς εἶπεν
 αὐτῇ Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ
 κ — 1. Luke viii. 42. xv. 12. Prov. xxxi. (see xxix.) 14. 1 Matt. xxii. 36 ref
 n — 1 Mt. ref.

ἀπεναντι BU 33. om βαλλει χαλκ. to πολ. πλ. D.
 42. for καὶ ἐλθ., ἐλθ. δε D 2-pe latt copt-2-mss sah Orig. om πτωχη D 2-pe
 lat-a b c ff.; i k q arm.
 43. for λεγει, ειπεν (see || Lu) ABDEKLMUA 33 lat-a k syrr coptt aeth Orig
 Damasc: txt X rel vulg lat-b c arm(appy). η πτωχη bef αυτη D ev-y lat-a b ff.
 g₂ i q Orig. for βιβληκεν, εβαλεν (from || Lu) ABDLA 33 Orig₂: txt X rel
 rec (for βαλλ.) βαλοντων, with FHS: om 1 lat-a b c ff₂ g₂ i arm-usc: txt ABL
 rel Orig₂.
 44. aft γαρ ins ουτοι D 1. 33 sah [Cyp].

CHAP. XIII. 1. rec om 2nd εκ (as unnecessary), with BL rel: ins ADFXΔ 1. 68
 latt coptt. aft οικοδομαι ins του ιερου (|| Mt) D gat(with mt tol) lat-b c ff.
 g₂ k l q.

2. rec aft ιησ. ins αποκριθεις (see || Mt), with E rel lat-q aeth arm; bef ιησ., ADE
 1. 69 lat-(c) ff₂ k syr: om BL 33 lat-e Syr coptt.—και αποκρ. ειπεν αυτοις ο ιησ. D
 βλεπετε (|| Mt) D M-marg lat-a b c e ff₂ g₂ i k. ins αμην λεγω υμιν οτ

our Lord? The πρόφασις was, to make
 their sanctity appear to these women, and
 so win their favour. περισσότερον—
 because ye have joined thieving with hy-
 pocrisy.

41—44.] THE WIDOW'S MITES. Lk.
 xxi. 1—4: probably from a common ori-
 gin.

41. τοῦ γαζ.] This is usually
 understood of *thirteen chests*, which stood
 in the court of the women, into which
 were thrown contributions for the temple,
 or the tribute (of Mt. xvii. 24). But it is
 hardly likely that *they* would be called τὸ
 γαζ., and we hear of a building by this
 name in Joseph. Antt. xix. 6. 1. Lücke,
 on Jn. viii. 20, believes *some part of the*
court of the women to be intended, per-
 haps a chamber in connexion with these
 chests. Our Lord had at this time

taken his leave of the temple, and was
 going out of it—between Mt. xxiii. end,
 and xxiv.

42.] λεπτά = mnae, the

smallest Jewish coin: see Lightfoot. Mk
 adds ὃ ἐστὶν κοδ. for his Roman readers
 —the λεπτὸν = $\frac{1}{4}$ of an as. λεπτ
 δύο, Bengel remarks, are noticed: sh
 might have kept back one. 43.]

πλείον—more, in *God's reckoning*;—
 more, for *her own stewardship* of the good
 entrusted to her care. “Non quantum
 detur, sed quantum resident, expenditur.”
 Ambr. in Dr. Wordsw.

CHAP. XIII.] JESUS PROPHECIES OF
 HIS COMING, AND OF THE TIMES OF THE
 END. Mt. xxiv. Lk. xxi. 5—36. The
 accounts are apparently distinct, and each
 contains some fragments which have es-
 caped the others. On the *matter* of the
 prophecy, I have fully commented in Mt.
 where see notes: also those on Luke.

1.] ποταποὶ λίθοι.—Josephus, B. J. v.
 5. 2, 3, says, πέτραι δὲ τεσσαράκοντι
 πήχεις τὸ μέγεθος ἦσαν τοῦ δομήματος
 And again, vi. 4. 1, ἐξ ἡμέραις ἀδια

ο ἀφ' ἧθ' λίθος ἐπὶ λίθῳ ὃς οὐ μὴ ῥ' καταλυθῇ. ³ καὶ ο. Judg. II. 23.
καθημένου αὐτοῦ ῥ' εἰς τὸ ὄρος τῶν ἑλαιῶν κατέναντι ῥ' = ver. 9.
τοῦ ἱεροῦ, ἐκπρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκω- Johu xx. 7.
βος καὶ Ἰωάννης καὶ Ἀνδρέας ⁴ Εἰπόν ἡμῖν πότε ταῦτα Acts vii. 4.
ἔσται, καὶ τί τὸ ἡ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι 2 Thess. II. 4.
πάντα; ⁵ ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς ῥ' Blέπετε Matt. xxi. 1.
μή τις ὑμᾶς πλανήσῃ. ⁶ πολλοὶ ἐλεύσονται ἐπὶ τῷ ῥ' ob. xii. 41.
ὀνόματί μου, λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανή- ῥ' Matt. xiv. 18.
σουσιν. ⁷ ὅταν δὲ ἀκούετε πολέμους καὶ ἀκοὰς πολέ- Matt. xii. 28.
μων, μὴ θροεῖσθε. ⁸ δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος. Luke II. 12.
⁸ ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ 1 Kings x. 7.
βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ (Matt. vii. 28
καὶ ταραχαί. ⁹ ἀρχαὶ ὧδίνων ταῦτα. ῥ'.) Luke
ὑμεῖς ἑαυτούς παραδώσουσιν ὑμᾶς εἰς συνέδρια, καὶ 1 Kings x. 7.
ῥ' Matt. vii. 28.
y = 1. ch. ix.
20. Luke
s John iv. 36

reff. Zeph. II. 15 (Hil. 1).
24. 2 Kings xiii. 30.
e = 1 Mt. Isa. xix. 2.
only. Esai. xxi. 4, 9 al.
17. Isa. xxi. 8.
60. John xii. 47 al. Prov. xii. 10.

a = 1. Matt. xi. 2. Acts xxiii. 16. 3 Kings x. 1.
o = 1 Mt. 2 Thess. II. 2 only. Cant. v. 4 only.
f 1. Acts xxii. 19. II. 46. v. 42. xiv. 23.
h 1 Mt. Acts II. 24. 1 Thess. v. 8 only.
j = Matt. x. 17. xxvii. 18.

b 1 Mt. Matt. iv.
d = 1 Mt. reff.
g here (John v. 4 v. r.).
Exod. xv. 14. Job xxi.
k Matt. xxvi.

bef ου μη αφιθ D 1 lat-(a) b c e ff. g₂ k l arm; σμην λεγω σοι G 69. aft αφθ.
ins ωδε (from || Mt) BDGLM²UΔ 1. 33 lat-a b g₂ q Syr syr-w-ast (coptt æth) arm:
om A rel vulg lat-ff. i. λιθον (|| Mt) BGLMUΧΓΔ 1. 33. 69: txt AD rel (see

Lw, where LX δε have λιθον). at end ins και δια τριων ημερων αλλος αναστη-
σεται ανεν χειρων D lat-a b (c) e (ff. g₂) i k n Cypr.

3. rec επηρωτων, with AD rel latt (Syr) syr (coptt-schw æth) arm: txt BL 33. 69
syr-marg copt-wilk.-(επιρ. AEFHG, επιρ. Δ) ins o bef πετρος D 2-pe.

4. rec (for ειπον) ειπε (|| Mt), with A rel: txt BDL 1. 33. 69. μελλει
DEMXΓΔ 33. 69 ev-y. rec παντα bef ταυτα συντελεισθαι, with D rel lat-a n:
ταυτα παντα συντ. AGHKMΓ 1. 33. 69 syrr copt: om παντα Δ ev-y lat-(c) ? k:
ταυτα μελλ. συντ. παντα L: txt BN (æth).

5. rec aft ιησ. ins αποκριεις (from || Mt), with A rel syr: και αποκρ. ο ιησ. (|| Mt)
DG 69 vulg lat-b (c) æth: txt BL 33 Syr coptt arm. rec αυτοις bef ηρξ. λεγ.,
with A rel syr: ειπεν αυτοις D al lat-a k n arm: ηρ. αυτ. λεγ. Δ 69: txt BL M-marg
(Treg) U 33 vulg lat-b (c) ff. i l Syr coptt æth. πλανησει DHΓ.

6. rec aft πολλοι ins γαρ (|| Mt Lw), with AD rel latt syrr coptt arm: om BLN
lat-i æth. om ori Δ 33 lat-b c k sah.

7. rec ακουσητε (|| Lw), with AD rel: ακουσετε 69: txt B 124. for θροεισθε,
θορυβησθαι D al. rec aft δε ins γαρ (|| Mt Lw), with AD rel latt syrr æth
arm: om BN coptt.

8. rec ins και bef 1st εσονται, with A rel lat-q vss: om BDL coptt. rec ins
και bef 2nd εσονται (|| Mt), with AD rel sah: om BL copt arm. om 2nd εσονται
D latt arm. om και ταραχαι (probably because confounded with αρχαι follg:
no possible reason can be given for the interpolation of the clause) BDL latt copt æth
Vict: ins A rel lat-q syrr sah arm.

9. for αρχαι, αρχη (from || Mt, where there is no var) BD E¹(prhps) KLUΔ 33
vulg lat-a b ff. g₂ k syrr coptt æth arm: txt A rel. om βλεπετε δε υμεις εαυτους
D 1 lat-a ff. i n arm. rec aft παραδωσουσιν ins γαρ, with A rel vulg lat-c ff.
syrr sah: και υμας αυτους παραδωσουσιν D lat-a ff. i k n: και παραδ. υμας 1: txt

λείπτως ἡ στεῖρότατη πασῶν ἐλιπολις
εὐκτουςα τὸν τοῖχον οὐδὲν ἤνυσιν· ἀλλὰ
καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ
ἡ ἁρμονία τῶν λίθων ἦν ἀμείνων. See
also Antt. xv. 11. 3. 3.] Πέτ. κ.

Ἰάκ. οἱ μαθηταὶ Μῦ, = τινὲς
D 2

Lk. 4.] ταῦτα π. implies that they
viewed the destruction of the temple as
part of a great series of events, which had
now by frequent prophecy become familiar
to them. 'All these things about which
thou so often speakest.'

5.] ἤρξατο

1 ver. 8 reff.
m Matt. xxi. 25
ref.
n = Acts xxiv.
20. xxv. 10.
26 al.
o Matt. xxvii.
11.
p ch. x. 29.
Matt. x. 18
al.
q Matt. viii. 4
ref. Zeph.
iii. 8.
r Matt. x. 18.
Acts vi. 12
al.
s here only t.
t (πομπή).
1 L. Arts iv.
26. 1 Tim. iv.
15 only. Prov.
viii. 7.
u = Matt. x. 19
ref.
v Matt. x. 21.
2 Cor. iv. 11.
Isa. lili. 12.
w Matt. x. 21
only. Deut.
xix. 11. xxii.
26.
x Matt. x. 21.
xxvi. 56.
2 Cor. vi. 9.
only. Deut. xxix. 17 al.
1 Pet. iii. 18.
2 Kings viii. 8.
y Mt. Luke xvi. 15.
Rev. xvii. 4. 5. xxi. 27
z Mt. Luke xxi. 20 only. Jer. xxxii. (xxv.) 18. Dan. ix. 27. xii. 11.
a Mt. reff.

1 εἰς συναγωγὰς ^m δαρήσεσθε, καὶ ⁿ ἐπὶ ἡγεμόνων καὶ
βασιλέων ^o σταθήσεσθε ^p ἔνεκεν ἐμοῦ, εἰς ^q μαρτύριον
αὐτοῖς, ¹⁰ καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι
τὸ εὐαγγέλιον. ¹¹ καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
μὴ ^r προμεριμνᾶτε τί λαλήσητε, μηδὲ ^s μελετᾶτε, ἀλλ' ^t ὁ
ἐὰν ^u δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ^v
ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
¹² καὶ ^w παραδώσει ἀδελφὸς ἀδελφὸν ^x εἰς ^y θάνατον, καὶ
πατὴρ τέκνον· καὶ ^z ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ
θανατώσουσιν αὐτούς, ¹³ καὶ ἔσεσθε μισούμενοι ὑπὸ
πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος,
οὗτος σωθήσεται. ¹⁴ Ὅταν δὲ ἴδῃτε τὸ ^a βδέλυγμα τῆς
ἐρμώσεως ἐστηκότα ὅπου οὐ δεῖ· ^b ὁ ἀναγινώσκων ^c νοεῖτω·
τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, ¹⁵ ὁ δὲ

BL copt aeth arm. aft ηγεμονων ins δε (see Mt x. 18) AKΓ. ενικα B.
10. om τα D'. rec δει bef πρωτον, with A rel lat-ε(appy) q syr copt(appy): txt
BD vulg lat-a (c ff₂ g₂ k) l n (arm). aft evay. ins εν πασιν τοις εθνεσιν D tol
lat: ff₂ g₂ i.
11. rec oran δε (corrⁿ from Mt x. 19), with A rel lat: ff₂ q syrr sah aeth arm Orig:
txt BDL 33 vulg lat-a c k l copt. rec αγωσιν, with EFHG(SV, e sil): txt
ABD rel Orig Thl. om μηδε μελετατε BDL 1. 33. 69 vulg lat-a c ff₂ i k l copt
aeth Vig: ins A rel lat-a n syrr (arm). for εαν, αν AD. for τυυτο, αυτο D
lat-c: εκεινο 69 al Orig.
12. rec παριδωσει δε (from Mt x. 21), with A rel vulg lat: ff₂ syrr aeth Orig: txt
BDL lat-a c k n coptt. επαναστησεται (grammatical correction) B.
14. rec aft ιρημωσως ins το ρηθεν υπο δανιηλ του προφητου (from || Mt), with A
rel lat-c k n² syrr aeth; so, but δια for υπο, 1 ev-y: om BDLN vulg lat-a ff₂ g₂ i
n¹ q coptt arm Aug^{xpr} Vict Thl^{appy}. Steph εσως, with AEFGHSD: els
εσως, with KMXUΓ: (both from || Mt:) εστηκος D: στηκον 1. 69: txt BLN.
aft νοειτω ins τι αναγνωσκει D lat-a g₂ i n.

λίγειν—with this *begins* our Lord's full explanation on the matter. See reff.

8.] *ἔσονται* . . . *ἔσονται*. By these repetitions majesty is given to the discourse.

9.] *ἄρχαι* is put forward for emphasis—the *mere* beginnings. *ὑμεῖς* likewise has the emphasis—let *your* care be . . .

εἰς συναγ., a pregnant construction—'ye shall be taken into the *synagogues* and *beaten there*.' So also in ver. 16. Dr. Wordsw. explains the *etc*, "Ye will be exposed before the eyes of congregations in *synagogues*, for their pleasure;" and *ἐν συν.* would mean, "in the buildings, without any reference to the people in them." But how will this apply to *ὁ εἰς τὸν ἀγρόν ὢν*, ver. 16? Meyer, with Lachmann al., would punctuate after *συναγωγὰς*, and take *δαρήσεσθε* by itself. This is most improbable, especially when we remember that the *syna-*

gogues were the places where the scourging was inflicted (see Acts xxii. 19), not to mention the objection to taking the verb thus by itself, which seems to me (against Meyer) alien from the character of the discourse.

11.] Mk. has vv. 10, 11 peculiar to himself. Lk. (vv. 14, 15) has something very like them—Mt. nothing: but they occur Mt. x. 19, where see note.

Meyer remarks that *μελετᾶτε* is the regular technical word for premeditating a discourse—in contrast to extempore speaking.

Observe the emphasis on *ἐστε*—it is not you at all, but another.
12.] = καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους Mt. 13.] *ὑπομείνας*, scil. in the confession implied by *οὐδὲ τὸ ὄνομά μου* preceding.

14.] *ἴδον* οὐ δεῖ—see note on Mt. ver. 15. This is a less definite description of the place than we find there. In connexion with the

ἐπὶ τοῦ ^b δώματος μὴ ^c καταβάτω εἰς τὴν οἰκίαν μὴδὲ ^b Matt. x. 27
 εἰσελθῆτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ. ¹⁶ καὶ ^d εἰς τὸν
 ἀγρὸν ὧν μὴ ^c ἐπιστρεψάτω εἰς ^f τὰ ὀπίσω ἄραι τὸ ἱμάτιον
 αὐτοῦ. ¹⁷ οὐαὶ δὲ ταῖς ^b ἐν ^h γαστρὶ ^h ἐχούσαις καὶ ταῖς
 ἠθλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸ προσεύχεσθε
 δὲ ἵνα μὴ γένηται ^k χειμῶνος. ¹⁹ ἔσονται γὰρ αἱ ἡμέραι
 ἐκείναι ¹ θλίψεις, ^m οἷα οὐ γέγονεν ^m τοιαύτη ἀπ' ἀρχῆς
 κτίσεως ἥς ^o ἔκτισεν ὁ θεὸς ^p ἕως τοῦ ^p νῦν, καὶ οὐ μὴ
 γένηται. ²⁰ καὶ εἰ μὴ κύριος ^q ἐκολόβωσεν τὰς ἡμέρας,
 οὐκ ἂν ἐώθῃ ^r πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ^r ἐκλεκτοὺς
 οὓς ἐξελέξατο ^q ἐκολόβωσεν τὰς ἡμέρας. ²¹ καὶ τότε ἂν
 τις εἴπῃ ὑμῖν Ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε.
²² ἐγερθήσονται γὰρ ^s ψευδοπροφῆται καὶ ποιήσουσιν
 σημεῖα καὶ ^t τέρατα πρὸς τὸ ^t ἀποπλανᾶν εἰ δυνατόν τοὺς

vll. 25. Rev. vii. 2 al. fr. n = ch. x. 6 ref. o Paul, Rom. i. 25 al. Rev. iv. 11 bla. x.
 6. Deut. iv. 32. p Mt. only. Gen. xviii. 19. ἀρχι r. v., Rom. viii. 22. Phil. i. 6. q here
 8 Mt. bla. only. 2 Kings iv. 12 only. see Levit. xxi. 18. xxi. 28. r = Mt. ref. s here
 8 Mt. bla. ver. 27 Mt. Luke xviii. 7. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. ii. 9. Isa. lxxv. 22.
 Wisd. iii. 9. t = Mat. xl. 11 ref. u Mt. Matt. vi. 18 al. Jer. vi. 18. Gen. xlii. 2.
 v Mt. ref. w 1 Tim. vi. 10 only. Prov. vii. 21. only. see ch.

15. om δε (see || Mt) BFH lat-c coptt Orig: καὶ ο (see || Lu) D vulg lat-a ff₂ k Syr
 aeth: txt A rel syr arm. om εἰς τὴν οἰκίαν (see || Mt) BL lat-c k Syr coptt: ins
 AD rel vulg lat-a ff₂ g, syr aeth arm Orig. εἰσελθῆτω ADLA. rec αραι bef
 τῆ (see || Mt), with AD rel: txt BKL.

16. om ων (see || Mt, and ver 15) BDLA 1 lat-ff₂ q coptt. επιστρεψατω D¹.
 om εἰς τα (|| Mt) D vulg lat-(a) c ff₂ g, k.

17. om δε D. θηλαζομεναις D: ἐνθηλαζουσαις L.

18. καὶ προσεύχεσθε D lat-a i n. rec aft γινηται ins η φυγη υμων (from || Mt),
 with A rel gat lat-g₂ k syr sah goth aeth: om BDL vulg arm.—χειμῶνος γινωνται D
 lat-c l: μη χειμῶνος γινηται ταυτα L lat-a n.

19. θλίψεις (itacism) ADA ev-y. οἱ αὐτε ἐγινοντο τοιαυται, and γινωνται D
 (ev-y) latt (arm). for ης, ην (corrpt) BC¹L.—om ης εστ. ο θ. D lat-a c ff₂ i k n
 arm. for και ου, ουδε D: ουδ ου FG 1. 69.

20. ἐκολ. bef κυριος (ei μη ἐκολοβωθησαν being the arrangement in || Mt, κυριος was
 left out, or transposed to suit it) BLN vulg lat-b (c ff₂) g_{1,2} k aeth. aft ημ. ins
 εκεινας EFGMA 1. 69 mt(with tol) lat-c g_{1,2} Syr coptt aeth arm Aug Op Promiss.
 δια τους εκλεκτους αυτου D lat-a b ff₂ i q arm.

21. for εαν, αν DL. rec υμιν bef ειπη (|| Mt), with ACD rel: txt B sah.
 rec (for 1st ιδε) ιδου (see || Mt), with ACD rel: txt BLN. rec aft
 χριστος ins η (interpolation for connexion, as the varr shew: see also Mt), with
 ACD rel lat-a b c ff₂ g₂ i syr copt goth aeth arm: και B prag Syr sah: om LU 69
 vulg lat-k l Cyr-jer Thl Promiss. rec (for 2nd ιδε) ιδου, with A rel: om C:
 txt BDLN. rec πιστευσητε (from || Mt), with X rel: txt ABCDEFHLVA 69
 Vict Thl.

22. for γαρ, δε C. rec aft γαρ ins ψευδοχριστοι και (from || Mt), with ABC
 rel: om D 124 lat-i k. rec (for ποιησουσιν) δωσουσι (from || Mt, where there is
 no var), with ABC rel vulg lat-b c ff₂ k: txt D 69 lat-a Vict. rec ins και bef
 τους εκλ. (from || Mt), with AC rel vss [Orig]: om B D-gr N.

reading *ιστηκότα* in the text, the Oxf.
 Catena explains τὸ βόιλ. τῆς ἰρημ. by τὸν
 ἀνδράντα τοῦ τότε τὴν πόλιν ἐλόντος.

18.] Mt. ἀτάκα μὴδὲ ἐν σπλάγχνω.
 Mk. wrote mostly for Gentile readers, and

thus perhaps was not likely to report this.

19.] κτίσεως ἥς ἐκτίσεν
 and ἐκλεκτοὺς οὓς ἐξελέξατο, peculiarities
 of Mk.'s style—for greater solemnity.

Meyer remarks that the first i in θλίψεις,

x abn. = ver. 23 ὑμεῖς δὲ βλέπετε προεῖρηκα ὑμῖν
 y i Mt. ref. πάντα. 24 ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν
 s ver. 19. ἡλΐψιν ἐκείνην ὃ ἥλιος σκοτισθῆσεται, καὶ ἡ σελήνη
 a i Mt. ref. οὐ δώσει τὸ φέγγος αὐτῆς, 25 καὶ οἱ ἀστέρες ἔσονται
 b con-lr. Matt. ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν ταῖς
 xia. 22 ref. οὐρανοῖς σαλευθήσονται. 26 καὶ τότε ὕψονται τὸν υἱὸν
 c i Mt. ref. τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεις
 d Matt. xi. 7. Pa. xvi. 7. πολλῆς καὶ δόξης. 27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους
 e Matt. viii. 20 ref. καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν ἱεσσάρων ἀνέμων,
 f i Mt. ref. ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς
 g Acts xxvi. 18. Iac. xxi. 11. 17. Dan. vii. 13. 12. συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ἦδη ὁ κλά-
 h i Mt. oh. i. 33. Matt. xxiii. 37. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26. I. a. iii. 12. dos ἀπαλὸς γένηται καὶ ἐκφυῇ τὰ φύλλα, γινώσκεται
 i Mt. Rev. vii. 1. Zech. ii. 6. ὅτι ἐγγὺς τὸ θεῖος ἐστίν. 29 οὕτως καὶ ὑμεῖς, ὅταν
 k = here & i Mt. bis (Luke xvi. 24. Heb. xi. 21) only. Deut. xxx. 4. Neh. i. 9. Jer. xii. 12. ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ
 l i Mt. ref. θύραις. 30 ἂμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
 m Matt. xiii. 32 ref. n i Mt. only. Gen. xviii. 7. Lev. ii. 14 Ag. Symm. q i only. Gen. viii. 22. r i Mt. Acts
 o i Mt. only. Pa. cii. 14 Symm. p Matt. xxi. 19 ref. s Matt. v. 18 ref. t = Matt. v. 18. 2 Cor. v. 17. Pa. lxxxi.
 v. 9. Prov. ix. 14. Cant. vii. 13. a Matt. v. 18 ref.

23. rec ins ιδου bef προεῖρηκα (from || Mt), with ACD rel vulg lat-b (c) ff₂ k syr goth arm Cyp: txt BL lat-a copt aeth. ακαντα AKMU.

24. [αλλα, so BCDΔ.] [N.B. lat-b is defective from εκεινην to end of Mk.]
 25. rec του ουρ. bef ισονται, omg εκ, with L rel vulg lat-i syr goth: αι εκ του ουρ.
 es. D lat-c ff₂ q: txt ABCU 69 lat-a (e g_{1,2}) Syr syr-marg Aug Promiss. rec
 εκπιπτοντες, with A rel vulg Promise: txt BCDL lat-a c. (Txt appears to have been
 origl. If it had been corrd after || Mt, απο, not εκ, would have been adopted.)
 for αι εν τ. ουρ., των ουρανων DK lat-a c ff₂ g₁ i (Syr) copt aeth arm-mss Thl Aug
 Promiss.

26. επι των νεφελων D. κ. δοξ. bef πολλ. (see || Mt) AMΔ 69 syr aeth arm.
 27. rec aft αγγελους ins αυτου (from || Mt), with AC rel vulg lat-c syrr copt goth
 aeth arm Orig-lat [Vig]: om BDL lat-a e ff₂ i k q copt-mss. rec aft τελειουσ
 ins αυτου (from || Mt), with ABC rel vulg lat-c g₂ syrr copt goth aeth arm: om
 DL i lat-a e ff₂ i k Orig-lat. ακρων γ. D-gr lat-a aeth: επ' ακρου V.
 ακρων ουρ. i aeth.

28. ηδη ο κλαδ. bef αυτης (from || Mt) ABCDL 69 vulg lat-a c ff₂ g₂ k l (arm).
 rec εκφυη, with FUG 69 lat-a k syr copt goth aeth: εκφυη E'GHKMW vulg
 lat-c ff₂ g₂ l Syr sah. aft φυλλα ins εν αυτη D al lat-q arm. rec γινωσκετε
 (prob from || Mt: in ver 29 the same mss have -rai), with B'C rel latt syrr copt goth
 arm: txt AB'DLΔ copt-mss aeth.

29. ιδητε bef ταυτα (see || Mt) ABCLU 1. 69 vulg lat-k l syrr copt goth: ιδητε
 παντα ταυτα D lat-(c ff₂ q) i.

being long by nature, and not by position only, ought to be circumflexed.

24.] ἀλλὰ is to be noticed. It is more than the simple 'but': and is best rendered by nevertheless: qu. d., though I have forewarned you of all things, yet some of those shall be so terrible as to astound even the best prepared among you.

ἐν ἐκ. τ. ἡμ. μετὰ τ. Θλ. ἐκ.—then those days come after that tribulation: see note on Mt. ver. 29.

25.] ἔσονται π. (= πεισούνται Mt.), Mk.'s usage. Our

Evangelist omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man.

27.] ἀπ' ἀκροῦ γῆς, from the extremity of the visible plane of the earth, shall the collecting begin: and shall proceed ἕως ἀκροῦ οὐρανοῦ, to the point where the sky touches that plane on the other side.

28.] αὐτῆς, emphatic, when her branch . . . conveying an a fortiori in the application. If in so humble an example as the fig-tree you discern the nearness of a season,

αὕτη μέχρις οὗ ταῦτα πάντα γένηται. ³¹ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ ³² παρελεύσονται. περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. ³³ βλέπετε, ἄγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἔστιν. ³⁴ ὥς ἄνθρωπος ἀπόδημος ἄφεις τὴν οἰκίαν αὐτοῦ καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. ³⁵ γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἡ ὥσὲ ἡ μεσονυκτίον ἡ ἀλεκτοροφωνίας ἡ πρωί. ³⁶ μὴ ἐλθὼν ἡξαίφνης εὐρρ

d Matt. xxviii. 1. ch. xi. 19 only. Gen. xxiv. 11. Isa. v. 11.
only. Judg. xvi. 3. (here only t. (see Matt. xxvi. 34 ref.))
h Luke ii. 13. ix. 39. Acts ix. 8. xxii. 6 only. Prov. xxiv. 22.

e Luke xi. 5. Acts xvi. 26. xx. 7
g ch. xi. 30 ref. Gen. xxxiii. 24.

30. for *μεχρις, εως* D 1. 69. for *ου, ουου* B; *αν* 1. 69. rec *παντα*
bef *ταυτα* (|| *Mt*), with A D-gr rel vulg lat-ff, k¹ q arm: txt BCLΔ 69 D-lat syrr
coptt.

31. *παρελευσεται* (|| *Mt*) A(C ?) rel lat-a k: txt B (C¹ prob) DKUΓ 1. 69 vulg lat-
c ff, g, arm. rec aft *ou ins μη* (from || *Mt*, where there is no *varn*), with ACD²
rel: om BD¹. rec (for 2nd *παρελευσονται*) *παρελθωσι*, with ACD rel: txt BL ev-y.

32. rec (for η) *και* (from || *Mt*), with DFS¹ 1. 69 lat-a g₁ i k Syr coptt aeth arm
Iren-lat Ath₁ Hil Aug Promiss: txt ABC rel vulg lat-c ff, syr Ath, Bas Naz Cyr Max
Euthym. om *της* bef *ωρ*. (|| *Mt*) A rel arm-zoh Eus Ps-Ath Bas Thl: ins BCDK
LMUΔ 1 arm Ath₂. rec (for *αγγελος εν ουρ*) *οι αγγελοι οι εν ουρ*, with AC rel:
οι αγγ. εν τω ουρ. D al: *οι αγγ. εν ουρ*. K¹ L: *οι αγγ. των ουρανων* (|| *Mt*) U al lat-a g₁
Syr aeth Cæs Max: txt B, *neque angelus neque virtus* Aug. (The clause seems to have
been variously adapted to || *Mt*.)

33. aft *βλεπετε ins ουν* D lat-c ff, g, i q. rec aft *αγρυπνετε ins και προσευ-*
χεσθε (usual addition: see *Mt* xxvi. 41), with AC rel vulg lat-f ff, syrr coptt aeth arm
Vict-ms Euthym_{exp}: om BD tol lat-a c. om *εστιν* D-gr lat-a c.

34. *αποδημων* DX 1. for *αυτου aft οικ. and δουλ.*, *αυτου* B. rec *ins και*
bef *εαστω*, with AC² rel lat-i syrr sah arm: om BC¹DL latt copt aeth.

35. rec om 1st θ, with AD rel latt syrr arm Orig: ins BCLΔN lat-k syr-marg coptt
aeth. rec *μεσονυκτιον* (grammatical correction, to *suit αλεκτ.*), with AD rel: -*τις*
Orig: txt BCLΔN. (*μεσαν. B*.)

36. *εξελθων* DI.

much rather should you in these sure and awful signs discern the approach of the end.

30.] ἡ γενεὰ αὕτη—see on Mt. ver. 34. Meyer, who is strongly for the literal and exact *γενεά*, states in a note that *γενεά* never absolutely means 'nation,' but that it may by the context acquire this sense accidentally from its meaning as *race*, 'progenies.' This is exactly what is here wanted. Never were a nation so completely one *γενεά*, in all accuracy of meaning, as the Jewish people.

32.] This is one of those things which the Father hath put in his own power, Acts i. 7, and with which the Son, in his mediatorial office, is not acquainted: see on Mt. We must not deal unfaithfully with a plain and solemn assertion of our Lord (and what can be more so

than οὐδὲ ὁ υἱός, in which by the οὐδὲ He is not below but above the angels?) by such evasions as "He does not know it so as to reveal it to us," Wordsw. ("non ita sciebat ut tunc discipulis indicaret." Aug. de Trin. xii. 3.) Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this *κατὰ κτήσιν*, but not *κατὰ χρῆσιν*, is right enough if at the same time it is carefully remembered, that it was this *κτῆσις* of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father.

33—37.] Peculiar to Mk., and contains the condensed matter of Mt.

1 Mt. ref. ἡμᾶς καθεύδοντας. 37 ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω, ^{AND} ^{PGM} ^{MS} ¹¹ ¹⁴
 k 1 ver. 12 i. ^c γρηγορεῖτε.
 Acts xli. 3. XIV. 1 Ἦν δὲ τὸ ¹ πᾶσχα καὶ τὰ ^k ἄζυμα μετὰ δύο
 xx. 6. 1 Cor. ² ἡμέρας, καὶ ¹ ἐζήτουν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς πῶς
 7, 8 only. ³ αὐτὸν ^m ἐν δόλῳ ^a κρατήσαντες ἀποκτείνωσιν. ² ἔλεγον
 Exod. xlii. 15. γὰρ ^o Μὴ ἐν τῇ ἑορτῇ, ^p μήποτε ^r ἔσται ^q θόρυβος τοῦ
 1 ch. xi. 18 ref. ³ λαοῦ. ³ Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος
 m = Luke xxi. 84. τοῦ ^r λεπροῦ, ^a κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα
 n Matt. xxi. 46 αὐτὸν ^m ἐν δόλῳ ^a κρατήσαντες ἀποκτείνωσιν. ² ἔλεγον
 o = 1 Mt. John γὰρ ^o Μὴ ἐν τῇ ἑορτῇ, ^p μήποτε ^r ἔσται ^q θόρυβος τοῦ
 xlii. 9. Pa. ³ λαοῦ. ³ Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος
 cxiii. 9 (cxv. τοῦ ^r λεπροῦ, ^a κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα
 1). ^t ἀλόβαστρον ^u μύρου ^v νάρδου ^w πιστικῆς ^x πολυτελοῦς,
 p constr. Col. s = ch. ii. 15 ref. t 1 Mt. Luke vii. 37 only. 4 Kings xxi. 18 only (not
 ii. 8. Hch. u 1 Mt. ref. v 1 J. only. Cant. i. 12. iv. 13, 14 only. w 1 J. only t.
 iii. 12. see Gal. iv. 11. 1 Thes. iii. 5. q 1 Mt. ref. r Matt. viii. 8 ref. masec.). Herodotus iii. 20. u 1 Mt. ref. x 1 Tim. ii. 9. 1 Pet. iii. 4 only. Prov. i. 18.

37. rec (for ὁ) ἄ, with A rel lat-q syr: εγω δε D lat-a: txt BCKLXA vulg lat-e f
 k l Syr (copt) sah arm. 1st λεγω bef υμιν DU 1 lat-a aeth. om πασιν λεγω
 (homotelet) DE lat-a ff₂ i.

CHAP. XIV. 1. om κ. τα αζ. D lat-a (ff₂?) i. om εν δολω D-gr vulg-ms lat-a i:
 εν λογω U: om εν Δ 1. 69 vulg lat-ff₂ l. aft κρατησαντες ins και D¹ Δ.
 2. rec (for γαρ) δε (from || Mt), with AC³ rel vulg-ed syr sah aeth arm: txt BC¹
 DL am lat-a c ff₂, i k l syr-marg copt. μηποτε εν τη εορτ. εσται θορ. D lat-a
 ff₂. rec θορυβος bef εσται (see || Mt), with A rel lat-a f i D-lat syr copt: θορυ-
 βος οντος Δ al: θορ. γενηται (|| Mt) M al vulg arm: txt BC D-gr L lat-k Syr sah.
 3. for αυτου, του ιησου (|| Mt) D lat-e f ff₂ g₂ i copt-ms sah. om ναρδ. πιστ.
 πολ. D-gr: om μυρ. lat-d: om ναρδ. lat-g₁. πολυτιμου (|| Jolm) AG M-marg 1.
 69. rec ins και bef συντριψασα, with ACD rel: om BL copt. for συντρι-
 ψασα, θραυσασα D: aperiens lat-a Syr aeth: txt ABCN rel. rec (for την αλαβ.)
 το αλαβ., with (GM 1, e sil) 69: τον αλ. AD rel: txt BCLA. rec aft κατεχυν

vv. 43—47, and perhaps an allusion to the parable of the talents in Mt. xxv.

The θυρωρ is the door-porter, whose office it would be to look out for approaching travellers,—answering especially to the ministers of the word, who are (Ezek. xxxiii.) *watchmen* to God's church.

The construction of ver. 34 is remarkable; the participial clauses being in subordination to ἀπειρ, and constituting part of the householder's arrangements of departure, and the direct tense being assumed at ἐνετείλατο, as signifying what took place at his very going out of the door, where the porter would be stationed: as if it had been ἀπειρ; τ. οἱ. ἀβροῦ (καί, &c.) ἐνετείλατο κ.τ.λ.

CHAP. XIV. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES AGAINST JESUS. Mt. xxvi. 1—5. Lk. xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of Mt. and Lk. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that Mk. had ever seen either. The minute analysis of

any passage in the three will, I think, convince an unprejudiced examiner of this.

On the chronological difficulties which beset this part of the Gospel history, see note on Mt. xxvi. 17.

1. τὰ πᾶσχα καὶ τὰ ἄζ. classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Mt. xxvi. 2) is omitted by Mk. and Lk.

μήποτε ἔσται indicates a certain expectation of that which is deprecated. See Winer, § 56. 2. b. Notice also ἔσται, not γενήσεται: “ne, quod suspicamur, tumultus futurus sit,” h. e. “*erit* aliquin (neque enim oriendi notio inculcatur), ut suspicamur, tumultus.” C. F. Fritzsche, in Fritzschorium Opuscula, p. 285.

3—9.] THE ANOINTING AT BETHANY. Mt. xxvi. 6—13. Jn. xii. 1—8. (On Lk. vii. 36—50, see note there.) The whole narrative has remarkable points of similarity with that of Jn.,—and is used by Professor Bleek (Beiträge zur Evangelienkritik, p. 83) as one of the indications that Mk. *had knowledge of and used* the Gospel of Jn. My own view, as explained

᾽ συντρίψασα τὴν ᾽ ἀλάστρον ᾽ κατέχεεν αὐτοῦ τῆς κε-
 φαλῆς. ᾽ ἦσαν δέ τινες ᾽ ἀγανακτοῦντες πρὸς ᾽ αὐτοὺς
 ᾽ Εἰς τί ᾽ ἀπώλεια αὐτῆ τοῦ ᾽ μύρου γέγυυεν; ᾽ ἡδύνατο
 γὰρ τοῦτο τὸ ᾽ μύρον ᾽ πρᾶθῃαι ᾽ ἐπάνω ᾽ δηναρίων τρια-

a Matt. xx. 24 reff.
 e Matt. xiii. 46 reff.
 g Matt. xx. 3 reff.

b ch. x. 26 reff.
 f — i Cor. xv. 6 only.

c = Matt. xiv. 31.

d g Mt. Levit. vi. 2, 4.
 Exod. xxx. 14 al. claw. of place, Luke iv. 50 al.

ins *kata*, with A rel syrr arm; ἐπὶ D ev-20 latt coptt: om BCLD 1. aft κεφαλῆς
 ins αυτου D vulg lat-a c f f₂ i arm.

4. οἱ δὲ μαθεῖται αὐτοῦ διπονοντο D 2-pe lat-a f₂ i (arm). rec aft αυτους
 ins και λεγοντες, with AC³ rel vulg lat-(a c) f (f₂) k syr (copt); και ειλεγον D 2-pe
 Syr æth arm: om BC¹ L lat-i copt-ms. om γεγονεν (|| Mt) D 64 lat-a f₂ i.

5. οὐ γὰρ D lat-k æth arm. rec om το μύρον (see || Mt), with E rel lat-c k
 Syr copt: ins ABCDKLUΔ 1 vulg lat-a (f) g₁ i l syr sah goth æth arm Ambr.—πρᾶθ.
 το μ. τουτου D 69 lat-f l. rec τριακ. bef δην. (|| John), with AB rel vulg lat-f g₂

in the general Prolegomena, leads me to a different conclusion. I have already remarked (note on Mt. xxvi. 8), that while Mt. seems to have preserved trace of the parenthetic nature of this narrative, by his τοῦ δὲ ᾽Ι. γενομένου (ver. 6), and τότε πορευθείς (ver. 14),—such trace altogether fails in our account. It proceeds as if continuous.

3. νέρδου πιστικῆς.] It seems impossible to assign any certain, or even probable meaning, to πιστικῆς (a word found here and in Jn.'s narrative only). The Vulg. and the lat. mss. c f₂ q render it "epicati." The ancient Commentators give us nothing but conjecture. Euthymius and Theophylact interpret it "genuine:" καταπιστευμένην εἰς καθαρότητα, Euth.; ἀόλον καὶ μετὰ πίστειως πατασκινανθείσαν, Theophyl.; "veram et absque dolo," Jerome. Augustine supposes it to refer to some place from which the nard came. Origen's comment on the passage is lost. The expression no where occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 8, pp. 76—79 P) of ointments. The word can therefore hardly signify any particular kind of ointment technically so called.

The modern interpretations of the word are principally of two kinds: (1) agreeing with Euth. and Theophyl., 'genuine,' 'unadulterated;' which sense however of the word does not any where else occur. It is used transitively for πειστικός, 'persuasive,' by Aristotle (Rhet. i. 2), and in some later writers for πιστός, as ὁ πιστικώτατος τῶν θεραπόντων, Cedrenus, Annal., cited by Lücke on Jn. xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. vol. iv. p. 684, ed. Migne), but in the sense of 'pertaining to the faith,' as his Latin translator renders it, or, as Lücke thinks, perhaps 'potable,' as a derivative of πιστός (from

πίνω). This brings us to the second modern interpretation, which makes πιστικός 'liquid,' 'potable,' and derives it as above. There certainly was a kind of ointment which they drank; for Athenæus (xv. 39, p. 689) quotes from Hecæus, τῶν μύρων ἃ μὲν ἰστί χοίματα, ἃ δ' αἰμαίματα. καὶ ῥόδινον μὲν πρὸς πότον ἐπιτίθειον, ἐπὶ δὲ μύρσινον, μῆλινον τοῦτο δὲ ἰστί καὶ εὐστόμαχον καὶ ληθαργικὸς χρήσιμον . . . καὶ ἡ στακτὴ δ' ἐπιτίθειον πρὸς πότον, ἐπὶ δὲ νέρδος. The only objection to this interpretation is, that the word is no where found—which however is not so decisive as in the last case, for as πιστικός from πιστός, 'faithful,' so there might be πιστικός from πιστός, 'potable'—and from being a term confined to dealers in ointments, it might have escaped notice elsewhere.

Lücke (from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above): but then surely the name would be more common, as 'balm of Gilead,' &c.

The uncertainty being so great, the best rendering would be to leave the word untranslated, as Jer. Taylor does in his "Life of Christ" (sect. 15): 'Nard Pistick.' Dr. Wordsw. sees in the word the mystical sense, that "offerings to Christ should be . . . the fruits of a lively and loving πίστις, or faith, in Him."

συντρ. τὴν ἀλάβ.] can hardly mean only having broken the resin with which the cork was sealed. In ch. v. 4: John xix. 36: Rev. ii. 27, the word is used of breaking, properly so called: and I see no objection to supposing that the ἀλάστρον was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38). 4, 5. τινες] See notes

h Matt. xix. 21. κοσίων καὶ ἡ δοθῆναι τοῖς ἡ πτωχοῖς. καὶ ἱ ἐνεβριμῶντο AM
 r. 8. FGI
 i Matt. ix. 30. αὐτῇ. ὁ δὲ ἱ Ἰησοῦς εἶπεν ἱ Ἀφετε αὐτὴν· τί αὐτῇ ἱ κό- MS
 ch. i. 48. XI
 John xi. 33, 38 only. πους ἱ παρέχετε; ἱ καλὸν ἱ ἔργον ἱ ἐργάσατο ἱ ἐν ἐμοί. L
 Isa xvii. 18. Symm.
 (-μημα, Lam. ii. 6.)
 j — Matt. xv. 14. 4 Kings iv. 27.
 k i Mt. Luke xviii. 5. Gal. vi. 17. Sid. xxi. 4.
 l Matt. v. 16 ref.
 m i Mt. ref.
 n Matt. xvii. 12 ref.
 o 2nd pers., Matt. iii. 9 ref.
 a Matt. xxv. 21, 33 ref.
 b Josh. xiv. 20.
 c dat., Matt. vii. 12. Luke i. 25, 49.
 Gen. xx. 9. ch. vii. 4 al. (-αζεν, i Mt.) only. d see John xiv. 30. f here only. (-σμός, Judith xvi. 8.)
 14. Mal. iii. 16 al. e 1 Cor. xi. 21. Gal. vi. 1 only. f. Wisd. xvii. 17 only. countr. g — Luke ix. 13 ref. h i j. i Mt. Acts x. 4 only. Exod. xii. o — Acts vii. 5.

syrr coptt goth æth arm Ambr: txt C (D) L lat-a c ff₂ g₁ i k q. enebriμουντο
 C¹(appy) N. ins εν bef αυτη D¹.

6. aft ειπεν ins αυτοις D 2-pe lat-a c f ff₂ g₂ i k coptt arm. ηγοασατο B'DN
 69. rec (for εν ἐμοί) εις εμε (|| Mt), with none of our mss: txt ABCD rel Scr's mss syrr(appy) Thl.

7. μεθ υμων D 91. 299. rec αυτους (grammatical correction), with A rel: εαντους K: txt BCDL U(Treg) ΓΔ 1. 69. add παντες BL copt: pref. N.

8. rec ειχεν, with (M ?) 1. 69: txt ABCD rel latt (coptt) goth arm Vict Thl.
 rec ins αυτη bef εποιησεν (see || Mt), with ACD rel vulg lat-c f ff₂ k; aft, Δ: om BL 1. 69 lat-a copt. το σωμα bef μου (see || Mt) BDLM² vulg lat-a c f.

9. rec om δε (|| Mt), with AC rel vss: ins BDEGKLV Γ(Tischdf) Δ lat-a. for εαν, αν DL¹. rec aft ευαγγελιον ins τουτο (from || Mt), with AC rel vulg lat-(c f) g₁ 2.
 91. Syr coptt goth æth arm: txt BDL 69 lat-a ff₂ i k.

10. rec ins o bef ιουδας, with X rel: om ABCDELM Γ(Tischdf) Δ 1. 69 Orig Eus Thl. rec ins o bef ιεσ., with AC² rel copt Eus: om BC² D 69 Orig. om o εις τ. δ. A: εις εκ. τ. δ. D. rec om ο [bef ις], with D rel Orig Eus: ins B C (appy) LM copt. rec παραδ. bef αυτον (|| Mt), with A (D) rel latt coptt goth arm Orig: txt BCLΔ 69 lat-f k q Eus. rec παραδω (|| Mt), with A rel Eus: txt B (C ?), προδοι D lat-c. om αυτοις D 28. 91. 299. 2-pe lat-a c ff₂ i k Orig.

11. for οι δε, και A. om ακουσαντες D lat-a c ff₂ i k (Eus). αργυρια

on Mt. The *δην. τριακοσ.* is common to our narrative and that of Jn. *ἐπάνω* does not govern *τῷ δην.*: the genitive is one of *price*. 6.] *ἄφετε αὐτήν*, also common to Jn., but as *addressed to Judas*.

7.] The agreement verbatim here of Mt. and Jn., whereas our narrative inserts the additional clause *καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι*, is decisive against the idea that Mk. compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the *office of giving to the poor* being *his*.

8.] We have here again a striking addition peculiar to Mk.—*ὃ ἔσχεν ἐποίησεν*—she did what she could: a

similar praise to that given to the poor widow, ch. xii. 44—*πάντα ὅσα εἶχεν ἐβάλεν*. We have also the expression *προδιδόν* *μυρίσται*, shewing, as I have observed on Mt., that the act was one of *prospective* love, grounded on the deepest apprehension of the reality of our Lord's announcement of His approaching death.

9.] See notes on Mt. ver. 13.

10, 11.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mt. xxvi. 14–16. Lk. xxii. 3–6. The only matters requiring notice are,—the elliptical *ἀκούσαντες*,—‘*hearing the proposal*,’—and *ἐπηγγέλαντο*, implying, as does *συνίδεντο* in Lk., that the money was *not paid now*, either as full wages, or as

πάσχα. ¹⁷ καὶ ὁφίας ἡ γενομένης ἔρχεται μετὰ τῶν δώδεκα. ¹⁸ καὶ ἡ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. ¹⁹ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῶν εἰς κατὰ εἰς ἡ Μὴ τι ἐγώ; καὶ ἄλλος, ἡ Μὴ τι ἐγώ; ²⁰ ὁ δὲ εἶπεν αὐτοῖς Εἰς ἐκ τῶν δώδεκα ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. ²¹ ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. ²² Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον,

17. οφίας δε (|| Mt) D vulg lat-c f ff₂ g₁ l sah-woide.

18. ο ιησ. bef ειπεν BCL: λεγει ο ιησ. D 2-pe. for ο ιεθ., των ιεθιωτων (correction) B (coptt).

19. rec ins οι δε bef ηρξαντο, with AD rel latt syrr sah-woide arm: και C sah-ming æth: om BLN copt Orig. (P defective.) rec εις καθ' εις, with ADP rel: εις εκαστος C: txt BLΔN. aft ιγω add ειμι ραββι (see || Mt) A al sah. om και αλλος μη τι ιγω (prob from homoiotele: or because the structure of the sentence seems not to admit the words aft εις κατὰ εις. Their insertion would be accountable) BCL PA vulg lat-g₂ l syrr coptt æth arm: ins AD rel lat-a f ff₂ i (k) q syr-marg Orig.

20. rec ins απορριθεις bef ειπεν αυτοις (|| Mt), with AP rel lat-k syr æth arm: txt BCDL latt Syr coptt. for ειπεν, λεγει D 2-pe latt. om εκ BCL. aft ιμου ins την χειρα (|| Mt) A vulg-ed(not am em harl' ing prag tol) lat-a c (f) ff₂ q coptt. εις το εντρυβλιον (or εν τρυβλιον) BC' (εν was perhaps written in marg, as in || Mt, and then adopted ignorantly): εν τω τρυβλιω (|| Mt) al sah: εις το τρυβαλιον D'.

21. rec om οτι (|| Mt: so also in || Lu), with ACDP rel lat-a f arm: ins BLN coptt. for υπαγει, παραδιδοται D lat-a c i. for γεγραπται, εστιν γεγραμμενον D. om ο vi. r. ανθρ. D lat-a i. rec aft καλον ins ην (|| Mt), with ACDP rel vulg lat-a f g₁ syrr copt æth arm: om BL prag lat-c (ff₂ ?) i l q sah. η ουκ εγεννηθη (cf A in || Mt) ALΔ: ει ουκ εγεννηθη 69.

22. rec aft λαβων ins ο ιησους (|| Mt), with ACP rel vulg lat-c f syrr copt æth arm:

the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready the Passover itself.

17—21.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYAL BY ONE OF THE TWELVE. Mt. xxvi. 20—25. Lk. xxii. 14 (21—23). Jn. xiii. 21 ff.

The account of Lk. (ver. 16) supplies the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast—see notes there. After our ver. 17, comes in the washing of the disciples' feet by the Lord, as related in Jn. xiii. 1—20.

18.] The words ὁ ἐσθίων μετ' ἐμοῦ are peculiar to Mk., and, as we have seen before, bear a relation to Jn.'s account, where our Lord had just before cited ὁ τρώγων κ.τ.λ., ver. 18. They do not designate any particular per-

son, but give pathos to the contrast which follows.

19.] εἰς κατὰ (or καθ') εἰς, a later Greek phrase in which the preposition serves merely as an adverb of distribution, is treated by Winer, § 37. 3. The ἄλλος following is used as if not εἰς κατὰ εἰς but only εἰς had been used. Meyer remarks that such broken construction is suitable to the graphic tendency of our Evangelist.

20.] This description of the traitor here again does not seem to designate one especially, nor to describe an action at that moment proceeding, but, as before, pathetically to describe the near relation of the betrayer to the Betrayed. Now however the relation pointed out is still closer than before—it is that of one dipping in the same dish—one of those nearest and most trusted.

* εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε^a τοῦτο ἔστιν τὸ σῶμά μου. ²³ καὶ λαβὼν ποτήριον

* εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

²⁴ καὶ εἶπεν αὐτοῖς Τοῦτο ἔστιν τὸ αἷμά μου τῆς διαθήκης, τὸ ἔχυννόμενον ὑπὲρ πολλῶν. ²⁵ ἀμὴν λέγω

ἐκχυν-
νόμενον

ὑμῖν ὅτι οὐκέτι οὐ μὴ πῶς ἐκ τοῦ γενήματος τῆς ἀμ-

ημεροῦ

πέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν

BCDE

3HKL

48UV

ΓΔ 1.

69.

τῇ βασιλείᾳ τοῦ θεοῦ. ²⁶ Καὶ ὑμνήσαντες ἐξῆλθον εἰς

τὸ ὄρος τῶν ἐλαιῶν. ²⁷ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι

πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται Πατάξω τὸν

ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται. ²⁸ ἀλλὰ

μετὰ τὸ ἐγερθῆναι με προὔξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

²⁹ ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες σκανδαλισθή-

σονται, ἀλλ' οὐκ ἐγώ. ³⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς

Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ

4 al. 1 Chron. ii. 24.

g Matt. xvii. 23 ref.

b Matt. xiv. 23 ref.

om BD lat-a ff₂ i k sah. εὐλογήσεν καὶ D al lat-a (k) Syr aeth. rec aft
λαβετε ins φάγετε (|| Mt), with X rel lat-ff₂: om ABCDKLM^aPUA 1 latt syrr coptt
aeth arm. ρουτιστιν D.

²³. rec ins το bef ποτηριον (|| Lu Paul), with AP rel: om BCDLXA 1 arm.

ιδωκ. αντ. bef ευχ. P.

²⁴. om αντοις B. rec ins το bef της (grammatical emendation), with ABD¹P
rel lat-i: om CD²ELVX latt. rec ins καινης bef διαθηκης (see || Lu Paul),

with AP rel latt syrr sah-woide aeth arm: om BCDL lat-k copt sah-ming.

(for υπερ) περι (|| Mt), with AP rel: txt BCDLA 69. rec εκχυνόμενον, with B²
rel: txt AB¹CDLP U(Treg) Δ.

²⁵. om ουκειτι CDL em(with gat) lat-(a f) c k copt aeth. προσθω πειν D 2-pe
lat-a f arm. [rec γενημ., with DK(S ?)Γ: txt ABC rel.]

²⁷. for lat και, τοτε D lat-c ff₂. aft παντες ins υμεις (|| Mt) D 69 gat lat-a
c ff₂ g₂ i k l (syrr) sah. rec aft σκανδαλισθησεθι ins εν εμοι εν τη νυκτι ταυτη

(from || Mt), with AC² rel vulg lat-c g₂ syrr sah aeth arm: ins only εν εμοι G al
lat-a f i k copt-wilk: om BC²DHLSVXΓΔ am(with prag) lat-ff₂ g₁ copt-mss-schw.

rec διασκορπισθησεται, with X rel: txt ABCDFGK¹Δ. rec διασκ. bef τα

προβ., with A rel latt syrr copt aeth: txt BCDL 69 lat-i k q sah arm.

²⁸. for αλλα, και C.

²⁹. for ιφη, λεγει D vulg lat-a f g₁ i; αποκριθεις λεγει 1. 69 (lat-c k) sah-woide.

rec και bef ει (ει π. after || Mt), with A rel syr copt: και εαν D: txt BCGL 1.

69 arm. σκανδαλισθησωσιν D 2-pe vulg lat-c ff₂ g₁ i k. at end, ins (|| Mt)

ου σκανδαλισθησωμαι D lat-ff₂ g₁. (D² om ου.)

³⁰. rec om συ (|| Mt), with CDA lat-a f ff₂ i q: ins ABL rel vulg lat-c k syrr coptt
aeth arm Thl Euthym. om σημερον (|| Mt) DS lat-a f ff₂ i q arm. rec εν

τη νυκτι ταυτη (from || Mt), with A rel vulg lat-c g₁: τη νυκτι ταυτη 1. 69: om S:

22—25.] INSTITUTION OF THE LORD'S SUPPER. Mt. xxvi. 26—29. Lk. xxii. 19, 20. 1 Cor. xi. 23—25. See notes on Mt.

26—31.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mt. xxvi. 30—35 (see Luke xxii. 31—34, and notes there). Our account is almost verbatim the same as that in Mt., where see notes. The few differences are there commented on. 29.] εἰ καὶ

πάντες—if even all: καὶ εἰ πάντες—‘even if all.’ The καὶ before εἰ intensifies the whole hypothesis: the καὶ after εἰ intensifies only that word which it introduces in the hypothesis. See Klotz on Devar. p. 519 f.: where however the account is not quite as clear as might be desired.

ἀλλὰ has here its full adversative exceptional force—notwithstanding: cf. II. θ. 153, 154, εἶπερ γὰρ ὁ Ἐκτωρ γε κακὸν καὶ ἀνάγκη δῆσσι, ἀλλ’ οὐ πείσονται Τρῶες

x abs., — ver. 33 only. y | Mt. ref. a | Mt. ref. b con-tr. Matt. c | Mt. ref. d | Mt. ref. e | Mt. ref. f | Mt. ref. g | Mt. ref. h | Mt. ref. i | Mt. ref. j | Mt. ref. k | Mt. ref. l | Mt. ref. m | Mt. ref. n | Mt. ref. o | Mt. ref. p | Mt. ref. q | Mt. ref. r | Mt. ref. s | Mt. ref. t | Mt. ref. u | Mt. ref. v | Mt. ref. w | Mt. ref. x | Mt. ref. y | Mt. ref. z | Mt. ref. aa | Mt. ref. ab | Mt. ref. ac | Mt. ref. ad | Mt. ref. ae | Mt. ref. af | Mt. ref. ag | Mt. ref. ah | Mt. ref. ai | Mt. ref. aj | Mt. ref. ak | Mt. ref. al | Mt. ref. am | Mt. ref. an | Mt. ref. ao | Mt. ref. ap | Mt. ref. aq | Mt. ref. ar | Mt. ref. as | Mt. ref. at | Mt. ref. au | Mt. ref. av | Mt. ref. aw | Mt. ref. ax | Mt. ref. ay | Mt. ref. az | Mt. ref. ba | Mt. ref. bb | Mt. ref. bc | Mt. ref. bd | Mt. ref. be | Mt. ref. bf | Mt. ref. bg | Mt. ref. bh | Mt. ref. bi | Mt. ref. bj | Mt. ref. bk | Mt. ref. bl | Mt. ref. bm | Mt. ref. bn | Mt. ref. bo | Mt. ref. bp | Mt. ref. bq | Mt. ref. br | Mt. ref. bs | Mt. ref. bt | Mt. ref. bu | Mt. ref. bv | Mt. ref. bw | Mt. ref. bx | Mt. ref. by | Mt. ref. bz | Mt. ref. ca | Mt. ref. cb | Mt. ref. cc | Mt. ref. cd | Mt. ref. ce | Mt. ref. cf | Mt. ref. cg | Mt. ref. ch | Mt. ref. ci | Mt. ref. cj | Mt. ref. ck | Mt. ref. cl | Mt. ref. cm | Mt. ref. cn | Mt. ref. co | Mt. ref. cp | Mt. ref. cq | Mt. ref. cr | Mt. ref. cs | Mt. ref. ct | Mt. ref. cu | Mt. ref. cv | Mt. ref. cw | Mt. ref. cx | Mt. ref. cy | Mt. ref. cz | Mt. ref. da | Mt. ref. db | Mt. ref. dc | Mt. ref. dd | Mt. ref. de | Mt. ref. df | Mt. ref. dg | Mt. ref. dh | Mt. ref. di | Mt. ref. dj | Mt. ref. dk | Mt. ref. dl | Mt. ref. dm | Mt. ref. dn | Mt. ref. do | Mt. ref. dp | Mt. ref. dq | Mt. ref. dr | Mt. ref. ds | Mt. ref. dt | Mt. ref. du | Mt. ref. dv | Mt. ref. dw | Mt. ref. dx | Mt. ref. dy | Mt. ref. dz | Mt. ref. ea | Mt. ref. eb | Mt. ref. ec | Mt. ref. ed | Mt. ref. ee | Mt. ref. ef | Mt. ref. eg | Mt. ref. eh | Mt. ref. ei | Mt. ref. ej | Mt. ref. ek | Mt. ref. el | Mt. ref. em | Mt. ref. en | Mt. ref. eo | Mt. ref. ep | Mt. ref. eq | Mt. ref. er | Mt. ref. es | Mt. ref. et | Mt. ref. eu | Mt. ref. ev | Mt. ref. ew | Mt. ref. ex | Mt. ref. ey | Mt. ref. ez | Mt. ref. fa | Mt. ref. fb | Mt. ref. fc | Mt. ref. fd | Mt. ref. fe | Mt. ref. ff | Mt. ref. fg | Mt. ref. fh | Mt. ref. fi | Mt. ref. fj | Mt. ref. fk | Mt. ref. fl | Mt. ref. fm | Mt. ref. fn | Mt. ref. fo | Mt. ref. fp | Mt. ref. fq | Mt. ref. fr | Mt. ref. fs | Mt. ref. ft | Mt. ref. fu | Mt. ref. fv | Mt. ref. fw | Mt. ref. fx | Mt. ref. fy | Mt. ref. fz | Mt. ref. ga | Mt. ref. gb | Mt. ref. gc | Mt. ref. gd | Mt. ref. ge | Mt. ref. gf | Mt. ref. gg | Mt. ref. gh | Mt. ref. gi | Mt. ref. gj | Mt. ref. gk | Mt. ref. gl | Mt. ref. gm | Mt. ref. gn | Mt. ref. go | Mt. ref. gp | Mt. ref. gq | Mt. ref. gr | Mt. ref. gs | Mt. ref. gt | Mt. ref. gu | Mt. ref. gv | Mt. ref. gw | Mt. ref. gx | Mt. ref. gy | Mt. ref. gz | Mt. ref. ha | Mt. ref. hb | Mt. ref. hc | Mt. ref. hd | Mt. ref. he | Mt. ref. hf | Mt. ref. hg | Mt. ref. hh | Mt. ref. hi | Mt. ref. hj | Mt. ref. hk | Mt. ref. hl | Mt. ref. hm | Mt. ref. hn | Mt. ref. ho | Mt. ref. hp | Mt. ref. hq | Mt. ref. hr | Mt. ref. hs | Mt. ref. ht | Mt. ref. hu | Mt. ref. hv | Mt. ref. hw | Mt. ref. hx | Mt. ref. hy | Mt. ref. hz | Mt. ref. ia | Mt. ref. ib | Mt. ref. ic | Mt. ref. id | Mt. ref. ie | Mt. ref. if | Mt. ref. ig | Mt. ref. ih | Mt. ref. ii | Mt. ref. ij | Mt. ref. ik | Mt. ref. il | Mt. ref. im | Mt. ref. in | Mt. ref. io | Mt. ref. ip | Mt. ref. iq | Mt. ref. ir | Mt. ref. is | Mt. ref. it | Mt. ref. iu | Mt. ref. iv | Mt. ref. iw | Mt. ref. ix | Mt. ref. iy | Mt. ref. iz | Mt. ref. ja | Mt. ref. jb | Mt. ref. jc | Mt. ref. jd | Mt. ref. je | Mt. ref. jf | Mt. ref. jg | Mt. ref. jh | Mt. ref. ji | Mt. ref. jj | Mt. ref. jk | Mt. ref. jl | Mt. ref. jm | Mt. ref. jn | Mt. ref. jo | Mt. ref. jp | Mt. ref. jq | Mt. ref. jr | Mt. ref. js | Mt. ref. jt | Mt. ref. ju | Mt. ref. jv | Mt. ref. jw | Mt. ref. jx | Mt. ref. jy | Mt. ref. jz | Mt. ref. ka | Mt. ref. kb | Mt. ref. kc | Mt. ref. kd | Mt. ref. ke | Mt. ref. kf | Mt. ref. kg | Mt. ref. kh | Mt. ref. ki | Mt. ref. kj | Mt. ref. kl | Mt. ref. km | Mt. ref. kn | Mt. ref. ko | Mt. ref. kp | Mt. ref. kq | Mt. ref. kr | Mt. ref. ks | Mt. ref. kt | Mt. ref. ku | Mt. ref. kv | Mt. ref. kw | Mt. ref. kx | Mt. ref. ky | Mt. ref. kz | Mt. ref. la | Mt. ref. lb | Mt. ref. lc | Mt. ref. ld | Mt. ref. le | Mt. ref. lf | Mt. ref. lg | Mt. ref. lh | Mt. ref. li | Mt. ref. lj | Mt. ref. lk | Mt. ref. ll | Mt. ref. lm | Mt. ref. ln | Mt. ref. lo | Mt. ref. lp | Mt. ref. lq | Mt. ref. lr | Mt. ref. ls | Mt. ref. lt | Mt. ref. lu | Mt. ref. lv | Mt. ref. lw | Mt. ref. lx | Mt. ref. ly | Mt. ref. lz | Mt. ref. ma | Mt. ref. mb | Mt. ref. mc | Mt. ref. md | Mt. ref. me | Mt. ref. mf | Mt. ref. mg | Mt. ref. mh | Mt. ref. mi | Mt. ref. mj | Mt. ref. mk | Mt. ref. ml | Mt. ref. mn | Mt. ref. mo | Mt. ref. mp | Mt. ref. mq | Mt. ref. mr | Mt. ref. ms | Mt. ref. mt | Mt. ref. mu | Mt. ref. mv | Mt. ref. mw | Mt. ref. mx | Mt. ref. my | Mt. ref. mz | Mt. ref. na | Mt. ref. nb | Mt. ref. nc | Mt. ref. nd | Mt. ref. ne | Mt. ref. nf | Mt. ref. ng | Mt. ref. nh | Mt. ref. ni | Mt. ref. nj | Mt. ref. nk | Mt. ref. nl | Mt. ref. nm | Mt. ref. nn | Mt. ref. no | Mt. ref. np | Mt. ref. nq | Mt. ref. nr | Mt. ref. ns | Mt. ref. nt | Mt. ref. nu | Mt. ref. nv | Mt. ref. nw | Mt. ref. nx | Mt. ref. ny | Mt. ref. nz | Mt. ref. oa | Mt. ref. ob | Mt. ref. oc | Mt. ref. od | Mt. ref. oe | Mt. ref. of | Mt. ref. og | Mt. ref. oh | Mt. ref. oi | Mt. ref. oj | Mt. ref. ok | Mt. ref. ol | Mt. ref. om | Mt. ref. on | Mt. ref. oo | Mt. ref. op | Mt. ref. oq | Mt. ref. or | Mt. ref. os | Mt. ref. ot | Mt. ref. ou | Mt. ref. ov | Mt. ref. ow | Mt. ref. ox | Mt. ref. oy | Mt. ref. oz | Mt. ref. pa | Mt. ref. pb | Mt. ref. pc | Mt. ref. pd | Mt. ref. pe | Mt. ref. pf | Mt. ref. pg | Mt. ref. ph | Mt. ref. pi | Mt. ref. pj | Mt. ref. pk | Mt. ref. pl | Mt. ref. pm | Mt. ref. pn | Mt. ref. po | Mt. ref. pp | Mt. ref. pq | Mt. ref. pr | Mt. ref. ps | Mt. ref. pt | Mt. ref. pu | Mt. ref. pv | Mt. ref. pw | Mt. ref. px | Mt. ref. py | Mt. ref. pz | Mt. ref. qa | Mt. ref. qb | Mt. ref. qc | Mt. ref. qd | Mt. ref. qe | Mt. ref. qf | Mt. ref. qg | Mt. ref. qh | Mt. ref. qi | Mt. ref. qj | Mt. ref. qk | Mt. ref. ql | Mt. ref. qm | Mt. ref. qn | Mt. ref. qo | Mt. ref. qp | Mt. ref. qq | Mt. ref. qr | Mt. ref. qs | Mt. ref. qt | Mt. ref. qu | Mt. ref. qv | Mt. ref. qw | Mt. ref. qx | Mt. ref. qy | Mt. ref. qz | Mt. ref. ra | Mt. ref. rb | Mt. ref. rc | Mt. ref. rd | Mt. ref. re | Mt. ref. rf | Mt. ref. rg | Mt. ref. rh | Mt. ref. ri | Mt. ref. rj | Mt. ref. rk | Mt. ref. rl | Mt. ref. rm | Mt. ref. rn | Mt. ref. ro | Mt. ref. rp | Mt. ref. rq | Mt. ref. rr | Mt. ref. rs | Mt. ref. rt | Mt. ref. ru | Mt. ref. rv | Mt. ref. rw | Mt. ref. rx | Mt. ref. ry | Mt. ref. rz | Mt. ref. sa | Mt. ref. sb | Mt. ref. sc | Mt. ref. sd | Mt. ref. se | Mt. ref. sf | Mt. ref. sg | Mt. ref. sh | Mt. ref. si | Mt. ref. sj | Mt. ref. sk | Mt. ref. sl | Mt. ref. sm | Mt. ref. sn | Mt. ref. so | Mt. ref. sp | Mt. ref. sq | Mt. ref. sr | Mt. ref. ss | Mt. ref. st | Mt. ref. su | Mt. ref. sv | Mt. ref. sw | Mt. ref. sx | Mt. ref. sy | Mt. ref. sz | Mt. ref. ta | Mt. ref. tb | Mt. ref. tc | Mt. ref. td | Mt. ref. te | Mt. ref. tf | Mt. ref. tg | Mt. ref. th | Mt. ref. ti | Mt. ref. tj | Mt. ref. tk | Mt. ref. tl | Mt. ref. tm | Mt. ref. tn | Mt. ref. to | Mt. ref. tp | Mt. ref. tq | Mt. ref. tr | Mt. ref. ts | Mt. ref. tt | Mt. ref. tu | Mt. ref. tv | Mt. ref. tw | Mt. ref. tx | Mt. ref. ty | Mt. ref. tz | Mt. ref. ua | Mt. ref. ub | Mt. ref. uc | Mt. ref. ud | Mt. ref. ue | Mt. ref. uf | Mt. ref. ug | Mt. ref. uh | Mt. ref. ui | Mt. ref. uj | Mt. ref. uk | Mt. ref. ul | Mt. ref. um | Mt. ref. un | Mt. ref. uo | Mt. ref. up | Mt. ref. uq | Mt. ref. ur | Mt. ref. us | Mt. ref. ut | Mt. ref. uu | Mt. ref. uv | Mt. ref. uw | Mt. ref. ux | Mt. ref. uy | Mt. ref. uz | Mt. ref. va | Mt. ref. vb | Mt. ref. vc | Mt. ref. vd | Mt. ref. ve | Mt. ref. vf | Mt. ref. vg | Mt. ref. vh | Mt. ref. vi | Mt. ref. vj | Mt. ref. vk | Mt. ref. vl | Mt. ref. vm | Mt. ref. vn | Mt. ref. vo | Mt. ref. vp | Mt. ref. vq | Mt. ref. vr | Mt. ref. vs | Mt. ref. vt | Mt. ref. vu | Mt. ref. vv | Mt. ref. vw | Mt. ref. vx | Mt. ref. vy | Mt. ref. vz | Mt. ref. wa | Mt. ref. wb | Mt. ref. wc | Mt. ref. wd | Mt. ref. we | Mt. ref. wf | Mt. ref. wg | Mt. ref. wh | Mt. ref. wi | Mt. ref. wj | Mt. ref. wk | Mt. ref. wl | Mt. ref. wm | Mt. ref. wn | Mt. ref. wo | Mt. ref. wp | Mt. ref. wq | Mt. ref. wr | Mt. ref. ws | Mt. ref. wt | Mt. ref. wu | Mt. ref. wv | Mt. ref. ww | Mt. ref. wx | Mt. ref. wy | Mt. ref. wz | Mt. ref. xa | Mt. ref. xb | Mt. ref. xc | Mt. ref. xd | Mt. ref. xe | Mt. ref. xf | Mt. ref. xg | Mt. ref. xh | Mt. ref. xi | Mt. ref. xj | Mt. ref. xk | Mt. ref. xl | Mt. ref. xm | Mt. ref. xn | Mt. ref. xo | Mt. ref. xp | Mt. ref. xq | Mt. ref. xr | Mt. ref. xs | Mt. ref. xt | Mt. ref. xu | Mt. ref. xv | Mt. ref. xw | Mt. ref. xx | Mt. ref. xy | Mt. ref. xz | Mt. ref. ya | Mt. ref. yb | Mt. ref. yc | Mt. ref. yd | Mt. ref. ye | Mt. ref. yf | Mt. ref. yg | Mt. ref. yh | Mt. ref. yi | Mt. ref. yj | Mt. ref. yk | Mt. ref. yl | Mt. ref. ym | Mt. ref. yn | Mt. ref. yo | Mt. ref. yp | Mt. ref. yq | Mt. ref. yr | Mt. ref. ys | Mt. ref. yt | Mt. ref. yu | Mt. ref. yv | Mt. ref. yw | Mt. ref. yx | Mt. ref. yy | Mt. ref. yz | Mt. ref. za | Mt. ref. zb | Mt. ref. zc | Mt. ref. zd | Mt. ref. ze | Mt. ref. zf | Mt. ref. zg | Mt. ref. zh | Mt. ref. zi | Mt. ref. zj | Mt. ref. zk | Mt. ref. zl | Mt. ref. zm | Mt. ref. zn | Mt. ref. zo | Mt. ref. zp | Mt. ref. zq | Mt. ref. zr | Mt. ref. zs | Mt. ref. zt | Mt. ref. zu | Mt. ref. zv | Mt. ref. zw | Mt. ref. zx | Mt. ref. zy | Mt. ref. zz

23. rec ins ιδου bef προειρηκα (from || Mt), with ACD rel vulg lat-b (c) ff₂ k syr goth arm Cyp: txt BL lat-a copt aeth. απαντα AKMU.

24. [αλλα, so BCDΔ.] [N.B. lat-b is defective from εκεινην to end of Mk.]

25. rec tou oup. bef ισονται, omg εκ, with L rel vulg lat-i syr goth: οι εκ του oup. so. D lat-c ff₂ q: txt ABCU G9 lat-a (e g_{1,2}) Syr syr-marg Aug Promiss. rec εκπιπτοντες, with A rel vulg Promiss: txt BCDL lat-a c. (Txt appears to have been origl. If it had been corrd after || Mt, απο, not εκ, would have been adopted.) for αι εν τ. oup., των ουρανων DK lat-a c ff₂ g₁ i (Syr) copt aeth arm-mss Thl Aug Promiss.

26. επι των νεφελων D. κ. δοξ. bef πολλ. (see || Mt) AMΔ 69 syr aeth arm.

27. rec aft αγγελους ins αυτου (from || Mt), with AC rel vulg lat-c syr copt goth aeth arm Orig-lat [Vig]: om BDL lat-a e ff₂ i k q copt-ms. rec aft εκλεκτους ins αυτου (from || Mt), with ABC rel vulg lat-c g₂ syr copt goth aeth arm: om DL 1 lat-a e ff₂ i k Orig-lat. ακρων γ. D-gr lat-a aeth: επ' ακρου V. ακρων oup. 1 aeth.

28. ηδη ο κλαδ. bef αυτης (from || Mt) ABCDL 69 vulg lat-a c ff₂ g₂ k l (arm). rec εκφυη, with FUF 69 lat-a k syr copt goth aeth: εκφυη E'GHKMN vulg lat-c ff₂ g₂ l Syr sah. aft φυλλα ins εν αυτη D al lat-g arm. rec γινωσκετε (prob from || Mt: in ver 29 the same mss have -rai), with B'C rel latt syr copt goth arm: txt AB'DLΔ copt-ms aeth.

29. ιδητε bef ταυτα (see || Mt) ABCLU 1. 69 vulg lat-k l syr copt goth: ιδητε παντα ταυτα D lat-(c ff₂ q) i.

being long by nature, and not by position only, ought to be circumflexed.

24.] **ἀλλὰ** is to be noticed. It is more than the simple 'but:' and is best rendered by nevertheless: qu. d., though I have forewarned you of all things, yet some of those shall be so terrible as to astound even the best prepared among you.

ἐν ἐκ. τ. ἡμ. μετὰ τ. Θλ. ἐκ.—then those days come after that tribulation: see note on Mt. ver. 29.

25.] **ἔσονται** π. (= **πισϋνται** Mt.), Mk.'s usage. Our

Evangelist omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man.

27.] **ἐπ' ἀκροῦ γῆς**, from the extremity of the visible plane of the earth, shall the collecting begin: and shall proceed **ἕως ἀκροῦ οὐρανοῦ**, to the point where the sky touches that plane on the other side.

28.] **αὐτῆς**, emphatic, when her branch . . . conveying an *a fortiori* in the application. If in so humble an example as the fig-tree you discern the nearness of a season,

αὕτη μέχρις οὗ ταῦτα πάντα γίνηται. ³¹ ὁ οὐρανὸς καὶ ἡ γῆ ^uπαρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ ^vπα-
 ελεύσονται. ³² περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας
 οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ
 πατήρ. ³³ ^uβλέπετε, ^vἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε
 ὁ καιρὸς ^uἐστίν. ³⁴ ὥς ἄνθρωπος ^uἀπόδημος ^vἄφεις
 τὴν οἰκίαν αὐτοῦ καὶ ^uδούς τοῖς δούλοις αὐτοῦ τὴν ^uἐξου-
 σίαν, ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ ^bθυρωρῷ ἐνετείλατο
 ἵνα ^cγρηγορῇ. ³⁵ ^cγρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε
 ὁ κύριος τῆς οἰκίας ^uἔρχεται, ἡ ^dὕψις ἡ ^eμεσονυκτίον ἡ
 ἄλεκτοροφωνίας ἡ ^eπρωί. ³⁶ μὴ ἐλθὼν ^bἐξαίφνης εὐρῇ

d Matt. xxviii. 1. ch. xi. 19 only. Gen. xxiv. 11. Isa. v. 11.
 only. Judg. xvi. 3. f here only t. (see Matt. xxvi. 34 ref.)
 h Luke ii. 13. ix. 30. Acts ix. 8. xiii. 6 only. Prov. xxiv. 22.

u abas. — ver.
 28 only.
 v Luke xxi. 34.
 Eph. vi. 18.
 Heb. xii. 17
 only. Prov.
 vii. 34 al.
 (=viii. 2 Cor.
 xi. 27.)
 w pres. Matt.
 xxiv. 2.
 John xiv. 2.
 x here only t.
 (=viii. ch.
 xii. 1.)
 y = Matt. iv.
 11 ref.
 z = Matt. xvi.
 19. xav. 18.
 Isa. xxii. 28.
 a = here only.
 b John x. 8.
 xviii. 10, 17
 only. 4 Kings
 vii. 11.
 c Matt. xxiv.
 42 ref.

30. for *μεχρις, εως* D 1. 69. for *ου, ουου* B; *αν* 1. 69. rec *παντα*
 bef *ταυτα* (|| *Mt*), with A D-gr rel vulg lat-ff₂ k² q arm: txt BCLΔ 69 D-lat syr
 coptt.

31. *παρελευσεται* (|| *Mt*) A(C?) rel lat-a k: txt B (C¹ prob) DKUF 1. 69 vulg lat-
 c ff₂ g, arm. rec aft *ου ins μη* (from || *Mt*, where there is no *varn*), with ACD²
 rel: om BD¹. rec (for 2nd *παρελευσονται*) *παρελθωσι*, with ACD rel: txt BL ev-y.

32. rec (for η) *και* (from || *Mt*), with DFS¹ 1. 69 lat-a g₁ i k Syr coptt *αθη arm*
Iren-lat Ath, Hil Aug Promise: txt ABC rel vulg lat-c ff₂ syr Ath, Bas Naz Cyr Max
Euthym. om της bef ωρ. (|| *Mt*) A rel arm-zoh Eus Ps-Ath Bas Thl: ins BCDEK
 LMUΔ 1 arm Ath. rec (for *αγγελος εν ουρ.*) *οι αγγελοι οι εν ουρ.*, with AC rel:
οι αγγ. εν τω ουρ. D al: *οι αγγ. εν ουρ.* K¹L: *οι αγγ. των ουρανων* (|| *Mt*) U al lat-a g₁
 Syr *αθη Cus Max: txt B, neque angelus neque virtus Aug.* (*The clause seems to have*
been variously adapted to || Mt.)

33. aft *βλεπετε ins ουν* D lat-c ff₂ g₂ i q. rec aft *αγρυπνετε ins και προσευ-*
χεσθε (usual addition: see *Mt* xxvi. 41), with AC rel vulg lat-f ff₂ syr coptt *αθη arm*
 Vict-ms Euthym^{exp}: om BD tol lat-a c. om *εστιν* D-gr lat-a c.

34. *αποδημων* DX 1. for *αυτου aft οικ.* and *δουλ.*, *εαυτου* B. rec ins *και*
 bef *εασσω*, with AC² rel lat-i syr sah arm: om BC¹DL latt copt *αθη.*

35. rec om 1st η, with AD rel latt syr arm Orig: ins BCLΔN lat-k syr-marg coptt
αθη. rec *μεσονυκτιου* (grammatical correction, to suit *αλεκτ.*), with AD rel: -τω
 Orig: txt BCLΔN. (*μεσαν.* B¹.)

36. *εξειθων* DR.

much rather should you in these sure and awful signs discern the approach of the end.

30.] ἡ γενεὰ αὕτη—see on *Mt*. ver. 34. Meyer, who is strongly for the literal and exact *γενεά*, states in a note that *γενεά* never absolutely means 'nation,' but that it may by the context acquire this sense accidentally from its meaning as *race*, 'progenies.' This is exactly what is here wanted. Never were a nation so completely one *γενεά*, in all accuracy of meaning, as the Jewish people.

32.] This is one of those things which the Father hath put in his own power, Acts i. 7, and with which the Son, in his mediatorial office, is not acquainted: see on *Mt*. We must not deal unfaithfully with a plain and solemn assertion of our Lord (and what can be more so

than οὐδὲ ὁ υἱός, in which by the οὐδὲ He is not below but above the angels?) by such evasions as "He does not know it so as to reveal it to us," Wordsw. ("non ita sciebat ut tunc discipulis indicaret." Aug. de Trin. xii. 3.) Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this *κατὰ κτησιν*, but not *κατὰ χρῆσιν*, is right enough if at the same time it is carefully remembered, that it was this *κτῆσις* of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father.

33—37.] Peculiar to Mk., and contains the condensed matter of *Mt*.

11 Mt. refl. ὑμᾶς καθεύδοντας. 37 ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω, ABCD
 12 L. ver. 12 f. γοηγορεῖτε. FGHI
 13 Acts xli. 3. xx. 6. 1 Cor. MSU
 14 v. 7, 8 only. XTA
 15 Exod. xlii. 1. 16. 1. 66.
 16 1 Ch. xl. 18 refl. XIV. 1. * Ἦν δὲ τὸ ἰπάσχα καὶ τὰ ἄζυμα μετὰ δύο
 17 Matt. xxi. 46 αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. 2 ἔλεγον
 18 84. γὰρ ὁ Μὴ ἐν τῇ ἑορτῇ, ῥήποτε ἔσται ὁ θόρυβος τοῦ
 19 1 Mt. John λαοῦ. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμων
 20 xlii. 9. Pa. νος τοῦ ἡλεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα
 21 oxlii. 9 (cxv. 1). ἄλῶβαστρον ὑμῶν νάρδου πιστικῆς πολυτελοῦς,
 22 p constr. Col. 1. 8. Heb. 11. 12. see
 23 Gal. iv. 11. 1 Thess. iii. 5. 1 Mt. refl.
 24 q Mt. refl. s = ch. ii. 15 refl. t Mt. Luke vii. 37 only. 4 Kings xxi. 18 only (but
 25 Matt. vii. 3 refl. mascc.). 1 Mt. refl. v J. only. Cant. i. 12. iv. 13, 14 only. w J. only t.
 26 x 1 Tim. ii. 9. 1 Pet. iii. 4 only. Prov. i. 18.

37. rec (for δ) ᾧ, with A rel lat-q syr: εγω δε D lat-a: txt BCKLXA vulg lat-c f
 k l Syr (copt) sah arm. 1st λεγω bef υμιν DU 1 lat-a æth. om πασιν λεγω
 (homaeotele) DE lat-a ff₂ i.

CHAP. XIV. 1. om κ. τα αζ. D lat-a (ff₂?) i. om εν δολω D-gr vulg-ms lat-a i:
 εν λογω U: 1. om εν Δ 1. 69 vulg lat-ff₂ l. aft κρατησαντες ins και D'Δ.
 2. rec (for γαρ) δε (from || Mt), with AC³ rel vulg-ed syr sah æth arm: txt BC¹
 DL am lat-a c f ff₂ i k l syr-marg copt. μηποτε εν τη εορτ. εσται θορ. D lat-(a)
 ff₂ rec θορυβος bef εσται (see || Mt), with A rel lat-a f i D-lat syr copt: θορυ-
 βου οντος Δ al: θορ. γινηται (|| Mt) M al vulg arm: txt BC D-gr L lat-k Syr sah.
 3. for αυτου, τον ιησου (|| Mt) D lat-c f ff₂ g₂ i copt-ms sah. om νορδ. πιστ.
 πολ. D-gr: om μυρ. lat-d: om νορδ. lat-g₁. πολυτιμου (|| John) AG M-marg 1.
 69. rec ins και bef συντριψασα, with ACD rel: om BL copt. for συντρι-
 ψασα, θραυσασα D: aperiens lat-a Syr æth: txt ABCN rel. rec (for την αλαβ.)
 το αλαβ¹, with (GM 1, e sil) 69: τον αλ. AD rel: txt BCLΔ. rec aft κατεχειν

vv. 43—47, and perhaps an allusion to the parable of the talents in Mt. xxv.

The θυρωρ. is the door-porter, whose office it would be to look out for approaching travellers,—answering especially to the ministers of the word, who are (Ezek. xxxiii.) *watchmen* to God's church.

The construction of ver. 34 is remarkable; the participial clauses being in subordination to ἀφ' οὗ, and constituting part of the householder's arrangements of departure, and the direct tense being assumed at ἐνετείλατο, as signifying what took place at his very going out of the door, where the porter would be stationed: as if it had been ἀφ' οὗ τ. οἰκ. αὐτοῦ (καί, &c.) ἐνετείλατο κ.τ.λ.

CHAP. XIV. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES AGAINST JESUS. Mt. xxvi. 1—5. Lk. xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of Mt. and Lk. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that Mk. had ever seen either. The minute analysis of

any passage in the three will, I think, convince an unprejudiced examiner of this.

On the chronological difficulties which beset this part of the Gospel history, see note on Mt. xxvi. 17.

1. τὸ πᾶσχα καὶ τὰ ἄζ. classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Mt. xxvi. 2) is omitted by Mk. and Lk.

μήποτε ἔσται indicates a certain expectation of that which is deprecated. See Winer, § 56. 2. b. Notice also ἔσται, not γινήσεται: “ne, quod suspicamur, tumultus futurus sit,” h. e. “erit aliquin (neque enim oriendi notio inculcatur), ut suspicamur, tumultus.” C. F. Fritzsche, in Fritzscheiorum Opuscula, p. 285.

3—9.] THE ANOINTING AT BETHANY. Mt. xxvi. 6—13. Jn. xii. 1—8. (On Lk. vii. 36—50, see note there.) The whole narrative has remarkable points of similarity with that of Jn.,—and is used by Professor Bleek (Beiträge zur Evangelienkritik, p. 83) as one of the indications that Mk. had knowledge of and used the Gospel of Jn. My own view, as explained

^γ συντρίψουσα τὴν ἑλάβαστρον κατέχευεν αὐτοῦ τῆς κε-
φαλῆς. ^δ ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς
^ε Εἰς τί ἡ ἀπόλεια αὕτη τοῦ μύρου γέγονεν; ^ς ἡδύνατο
γὰρ τοῦτο τὸ μύρον πρᾶθῆναι ἐπάνω δαναρίων τρια-

a Matt. xx. 24 reff.
c Matt. xiii. 46 reff.
g Matt. xx. 3 reff.

b ch. x. 26 reff.

c = Matt. xiv. 31.

f = 1 Cor. xv. 6 only. Exod. xxx. 14 al. clow. of place, Luke iv. 38 al.

d g Mt. Lev. vi. 2. 4.

h Mt. i. 18.

i Mt. (ἐπὶ

w. acc.) only.

Gcn. xxxiii.

21. Job xlii.

14. Ps.

lxxxviii. 45

only.

ins *κατα*, with A rel syrr arm; *επι* D ev-20 latt coptt: om BCLΔ 1. aft κεφαλῆς
ins *αυτου* D vulg lat-*a* c f f₂ i arm.

4. οἱ δὲ μαθεῖται αὐτου διεπονουντο D 2-pe lat-*a* f₂ i (arm). rec aft *αυτους*
ins *και* λεγοντες, with ΔC³ rel vulg lat-*(a c)* f (f₂) k syr (copt); *και* ελεγον D 2-pe
Syr æth arm: om BC¹L lat-*i* copt-ms. om γεγονεν (|| Mt) D 64 lat-*a* f₂ i.

5. om γαρ D lat-*k* æth arm. rec om το μυρον (see || Mt), with E rel lat-*c* k
Syr copt: ins ABCDKLUD 1 vulg lat-*(f)* g, i l syr sah goth æth arm Ambr.—πρᾶθ.
το μ. τουτου D 69 lat-*f* l. rec τριακ. bef δην. (|| John), with AB rel vulg lat-*f* g₂

in the general Prolegomena, leads me to a different conclusion. I have already remarked (note on Mt. xxvi. 8), that while Mt. seems to have preserved trace of the parenthetic nature of this narrative, by his τοῦ δὲ ἱ. γενομένου (ver. 6), and τότε πορευθείς (ver. 14),—such trace altogether fails in our account. It proceeds as if continuous.

3. *νάρδου πιστικῆς*] It seems impossible to assign any certain, or even probable meaning, to *πιστικῆς* (a word found here and in Jn.'s narrative only). The Vulg. and the lat. mss. c f₂ g render it "*epicali*." The ancient Commentators give us nothing but conjecture. Euthymius and Theophylact interpret it "*genuine*:" *καταπιστευμένην εἰς καθάρτησιν*, Euth.; *ἀόλον καὶ μετὰ πίστειως κατασκευασθεῖσαν*, Theophyl.; "*veram et absque dolo*," Jerome. Augustine supposes it to refer to some place from which the nard came. Origen's comment on the passage is lost. The expression no where occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 8, pp. 76—79 P) of *ointment*. The word can therefore hardly signify any particular kind of ointment technically so called.

The modern interpretations of the word are principally of two kinds: (1) agreeing with Euth. and Theophyl., "*genuine*," "*unadulterated*," which sense however of the word does not any where else occur. It is used transitively for *πιστικός*, "*persuasive*," by Aristotle (Rhet. i. 2), and in some later writers for *πιστός*, as ὁ πιστικώτατος τῶν θεραπόντων, Cedrenus, *Annal.*, cited by Lücke on Jn. xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. vol. iv. p. 684, ed. Migne), but in the sense of "*pertaining to the faith*," as his Latin translator renders it, or, as Lücke thinks, perhaps "*potable*," as a derivative of *πιστός* (from

πίνω). This brings us to the second modern interpretation, which makes *πιστικός* "*liquid*," "*potable*," and derives it as above. There certainly was a kind of ointment which they drank; for Athenæus (xv. 39, p. 689) quotes from Hicæsius, τῶν μύρων ἃ μὲν ἰστί χοίματα, ἃ δ' ἀλείμματα. καὶ ῥόδινον μὲν πρὸς πότον ἐκτιθήδουσιν, ἐπὶ δὲ μύρσινον, μῆλινον τοῦτο δὲ ἰστί καὶ εὐστόμαχον καὶ ληθαργικοῦς χρήσιμον . . . καὶ ἡ στακτὴ δ' ἐκτιθήδουσιν πρὸς πότον, ἐπὶ δὲ νάρδος. The only objection to this interpretation is, that the word is no where found—which however is not so decisive as in the last case, for as *πιστικός* from *πιστός*, "*faithful*," so there might be *πιστικός* from *πιστός*, "*potable*,"—and from being a term confined to dealers in ointments, it might have escaped notice elsewhere.

Lücke (from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above): but then surely the name would be more common, as "*balm of Gilead*," &c.

The uncertainty being so great, the best rendering would be to leave the word untranslated, as Jer. Taylor does in his "*Life of Christ*" (sect. 15): "*Nard Pistick*." Dr. Wordsw. sees in the word the mystical sense, that "*offerings to Christ should be . . . the fruits of a lively and loving πίστις, or faith, in Him.*"

συντρ. τὴν ἀλάβ.] can hardly mean only having broken the resin with which the cork was sealed. In ch. v. 4: John xix. 36: Rev. ii. 27, the word is used of breaking, properly so called: and I see no objection to supposing that the ἀλάβαστρον was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38). 4, 5. *τινες*] See notes

h Matt. xix. 21. κοσίων καὶ ἡ δοθῆναι τοῖς ἡ πτωχοῖς. καὶ ἡ ἐν ἐβριμῶντο
 i Matt. ix. 30. αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν ἡ Ἀφετε αὐτὴν τί αὐτῷ ἡ κό- ABCD
 ch. i. 43. John xi. 38, 88 only. f. Ias xvii. 18. Symm. (μῆμα, Lam. ii. 6.) 1 Matt. xv. 14. 4 Kings iv. 27. k Mt. Luke xviii. 6. Gal. vi. 17. Sil. xvix. 4. l Matt. v. 16 ref. m Mt. ref. n Matt. xvii. 12 ref. o 2nd pers., Matt. iii. 9 ref. a Matt. xxv. 21, 23 ref. b Josh. xxi. 20. c dat., Matt. vii. 12. Luke i. 25, 49. Gen. xx. 9. e 1 Cor. xi. 21. Gal. vi. 1 only f. Wisd. xvii. 17 only. constr., eh. vii. 4 al. f here only f. (-ισμός, Judith xvi. 8.) g = Luke ix. 18 ref. h J. (αἰς, Mt.) only f. i = ch. i. 39 al. k Mt. ref. l Mt. Acts x. 4 only. Exod. xii. 14. Mal. iii. 16 al. m Matt. xvii. 22 al. -δοί, ch. iv. 29. o = Acts vii. 5.

7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ὁ ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς ἂν εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. ὁ δ' ἔσχεν ἐποίησεν, ἐπροέλαβεν ἡ μυρί-
 σαι μου τὸ σῶμα ἡ εἰς τὸν ἡ ἐνταφιασμόν. ἡ ἀμὴν δὲ
 λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον ἡ εἰς ἡ ὅλον τὸν
 κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς ἡ μνημόσυ-
 νον αὐτῆς.

10 Καὶ Ἰούδας Ἰσκαριώτης, ὁ εἰς τῶν δώδεκα, ἀπῆλθεν
 πρὸς τοὺς ἀρχιερεῖς, ἵνα αὐτὸν ἡ παραδοῖ αὐτοῖς. ἡ οἱ
 δὲ ἀκούσαντες ἐχάρησαν καὶ ὁ ἐπηγγείλαντο αὐτῷ ἡ ἀρ-

syrr coptt goth sath arm Ambr: txt C (D) L lat-a c ff₂ g₁ i k q. ἐν ἐβριμῶντο
 C(appy) N. ins εν bef αυτη D¹.

6. aft εἶπεν ins αυτοις D 2-pe lat-a c f ff₂ g₂ i k coptt arm. ηγοασατο B'DN
 69. rec (for εν μοι) εις εμε (|| Mt), with none of our mss: txt ABCD rel Scr's
 mss syr(appy) Thl.

7. μεθ υμων D 91. 299. rec αυτους (grammatical correction), with A rel:
 αυτους K: txt BCDL U(Treg) ΓΔ 1. 69. add παντες BL copt: pref. N.

8. rec ειχεν, with (M?) 1. 69: txt ABCD rel latt (coptt) goth arm Viet Thl.
 rec ins αυτη bef εποιησεν (see || Mt), with ACD rel vulg lat-c f ff₂ k; aft, Δ: om BL
 1. 69 lat-a copt. το σωμα bef μου (see || Mt) BDLM² vulg lat-a c f.

9. rec om δε (|| Mt), with AC rel vss: ins BDEGKLV Γ(Tischdf) Δ lat-a. for
 εαν, αν DL¹. rec aft ευαγγελιον ins τουτο (from || Mt), with AC rel vulg lat-
 (c f) g₁ 2. Syr coptt goth sath arm: txt BDL 69 lat-a ff₂ i k.

10. rec ins ο bef ιουδας, with X rel: om ABCDELM Γ(Tischdf) Δ 1. 69 Orig Eus
 Thl. rec ins ο bef ισκ., with AC² rel coptt Eus: om BC'D 69 Orig. om ο εις
 τ. δ. A: εις εκ. τ. δ. D. rec om ο [bef ις], with D rel Orig Eus: ins B C (appy)
 LM copt. rec παραδ. bef αυτον (|| Mt), with A (D) rel latt coptt goth arm Orig:
 txt BCLΔ 69 lat-f k q Eus. rec παραδω (|| Mt), with A rel Eus: txt B (C?),
 προδοι D lat-c. om αυτοις D 28. 91. 299. 2-pe lat-a c ff₂ i k Orig.

11. for οι δε, και A. om ακουσαντες D lat-a c ff₂ i k (Eus). αργυρια

on Mt. The **δην. τριακοσ.** is common to our narrative and that of Jn. **ἐπάνω** does not govern **τρ. δην.**: the genitive is one of *price*. 6.] **ἄφετε αὐτ.**, also common to Jn., but as *addressed to Judas*.

7.] The agreement verbatim here of Mt. and Jn., whereas our narrative inserts the additional clause **καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι**, is decisive against the idea that Mk. compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the *office of giving to the poor* being *his*.

8.] We have here again a striking addition peculiar to Mk.—**ὁ ἔσχεν ἐποίησεν**—she did what she could: a

similar praise to that given to the poor widow, ch. xii. 44—**πάντα ὅσα εἶχεν ἐβάλεν**. We have also the expression **προέλαβεν μυρίσας**, shewing, as I have observed on Mt., that the act was one of *prospective* love, grounded on the deepest apprehension of the reality of our Lord's announcement of His approaching death.

9.] See notes on Mt. ver. 13.

10, 11.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mt. xxvi. 14—16. Lk. xxii. 3—6. The only matters requiring notice are,—the elliptical **ἀκούσαντες**,—'*hearing the proposal*,'—and **ἐπηγγείλαντο**, implying, as does **συνέθεντο** in Lk., that the money was *not paid now*, either as full wages, or as

γύριον ὁ δοῦναι· καὶ ὁ ἐζήτει πῶς αὐτὸν ὁ εὐκαίρως
παραδοῖ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα
ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις
ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 καὶ
ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς
Ἰπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος
κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ
ὅπου ἂν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκα-
λος λέγει Ποῦ ἐστὶν τὸ κατάλυμά μου, ὅπου τὸ πάσχα
μετὰ τῶν μαθητῶν μου φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει
ἀνάγειον μέγα ἐστρωμένον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε
ἑμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν
πόλιν, καὶ εὔρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ

a || L. Luke II. 7 only. 1 Kings ix. 22. b || L. only. c = || L. Acts ix. 34 (Matt. xxi. 8 ref.)
only. E. k. xxiii. 41. d abs., || L. Luke ix. 52. Gen. xliii. 16.

(correction) AKUF syr Eus.

rec ευκαιρως bef αυτον, with D rel lat-g goth arm:

txt ABCLMD latt Eus.

rec παραδω, with A rel: txt B (C?) D.

12. om αυτου D latt arm.

aft ετοιμασωμεν ins σοι (|| Mt) DA vulg lat-c f g, k

Syr Orig-lat.

13. aft δυο ins εκ D latt Orig-lat.

for κ. λεγει αυτ., λεγων D 2-pe lat-a ff₂ i q.

υπαγε D¹-gr.

14. rec εαν, with CP rel: txt ABDA.

rec om 1st μου (|| Lu), with AP rel lat-

c ff₂ i k syrr copt goth æth arm-zoh Orig-lat₁: ins BCDLΔ 1. 69 vulg lat-a f l q syr-
marg sah arm-usc Orig-lat₁.

for φαγω, φαγομαι D 1. 69: φαγωμαι G al.

15. rec (for αναγειον) ανωγειον, with F 1: ανωγειον B²MSUX syr-marg gr: ανα-
γειον Δ 69: txt AB¹CD P (Tischdf) rel.

aft αν. ins οικον D-gr.

bef μεγα D Orig-lat.

om ετοιμον (see || Lu) AM¹Δ vulg lat-a l syr-w-ast arm

Viet Thl Euthym.

rec om και (see || Lu), with AP rel lat-a c ff₂ i k syrr copt-ms

sah arm Orig: ins BC D (κακει) L vulg lat-a f l Syr copt goth æth.

16. om αυτου BLΔ 1 coptt.

for ευρον, εποιησαν (|| Mt) D lat-a c ff₂ i (k) q

arm-ms.

earnest-money,—but *promised*; and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do. The ὁ before εἰς is untranslatable in English: 'that one of the twelve' is too strongly demonstrative: and yet ὁ is demonstrative, and expresses much.

12—16.] PREPARATION FOR CELEBRATING THE PASSOVER. Mt. xxvi. 17—19. Lk. xxii. 7—13. Our account contains little that is peculiar.

12.] ὅτε τὸ π. ἔθουν, like Lk.'s expression ὅτι θύσασθαι τὸ π., denotes the *ordinary day*, when they (i.e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the impression conveyed by the testimony of the three Evangelists: see notes on Mt. ver. 17, and Lk. ver. 7. We may notice that if this Gospel, as traditionally

reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the *names of the two disciples* given;—nor again would our narrator have missed (and the omission is an important one) the fact that *the Lord first gave the command*, to go and prepare the Passover—which Lk. only relates. [It becomes a duty to warn students of the sacred word against fanciful interpretations. A respected Commentator of our own day explains the pitcher of water, which led the way to the room where the last Supper was celebrated, to mean "the baptismal grace" which we have "in earthen vessels," which "leads on to other graces, even to the Communion of Christ's Body and Blood." 15.] In the midst of a verbal accordance with Lk. we have here inserted ἡτοίμων, indicating that the guest-chamber was *already prepared* for

o ch. iv. 85 ref. f Matt. ix. 10 ref. g Mt. al. h Matt. xvii. 28 ref. i [John viii. 9.] Rev. iv. 8 only. (Rom. xii. 5. 8 Maco. v. 84.) k Matt. vii. 16 ref. l Mt. (John xiii. 30 v. r. b) only t. m Mt. only. Num. vii. 13. 19. &c. Sir. xxxiv. (xxxi.) 14. n Matt. viii. 20 ref. o rec i Mt. ref. p i Mt. ref. q Matt. xxiii. 14. &c. r Matt. xvii. 4 ref.

πάσχα. ¹⁷ καὶ ὁψίας ἑγενομένης ἔρχεται μετὰ τῶν δώδεκα. ¹⁸ καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. ¹⁹ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς κατὰ εἰς ^k Μὴ τι ἐγώ; καὶ ἄλλος, ^k Μὴ τι ἐγώ; ²⁰ ὁ δὲ εἶπεν αὐτοῖς Εἰς ἐκ τῶν δώδεκα ὁ ἑμβαπτόμενος μετ' ἐμοῦ εἰς τὸ ^m τρυβλίον. ²¹ ὅτι ὁ μὲν ^a υἱὸς τοῦ ⁿ ἀνθρώπου ὑπάγει ^p καθὼς γέγραπται περὶ αὐτοῦ, ^q οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ ^a υἱὸς τοῦ ⁿ ἀνθρώπου παραδίδοται· ^r καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. ²² Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον,

—amw
G.
ABCD
FHKI
MPQU
XGA
69.

17. οψίας δε (|| Mt) D vulg lat-c f ff₂ g_{1,2} l sah-woide.

18. ο ιησ. bef ειπεν BCL: λεγει ο ιησ. D 2-pe. for ο ιεθ., των εσθιωντων (correction) B (coptt).

19. rec ins οι δε bef ηρξαντο, with AD rel latt syrr sah-woide arm: και C sah-ming æth: om BLN copt Orig. (P defective.) rec εις καθ' εις, with ADP rel: εις εκαστος C: txt BLΔN. aft ιγω add ειμι ραββι (see || Mt) A al sah. om και αλλος μη τι ιγω (prob from homæotel: or because the structure of the sentence seems not to admit the words aft εις κατὰ εις. Their insertion would be accountable) BCL PA vulg lat-g₂ l syrr coptt æth arm: ins AD rel lat-a f ff₂ i (k) q syr-marq Orig.

20. rec ins αποκριθεις bef ειπεν αυτοις (|| Mt), with AP rel lat-k syr æth arm: txt BCDL latt Syr coptt. for ειπεν, λεγει D 2-pe latt. om εκ BCL. aft ιμου ins την χειρα (|| Mt) A vulg-ed(not am em harl ing prag tol) lat-a c (f) ff₂ q coptt. εις το εντρυβλιον (or εν τρυβλιον) BC! (εν aft perhaps written in marg, as in || Mt, and then adopted ignorantly): εν τω τρυβλιω (|| Mt) al sah: εις το τρυβαλιον D¹.

21. rec om οτι (|| Mt: so also in || Lu), with ACDP rel lat-a f arm: ins BLN coptt. for υπαγει, παραδιδοται D lat-a c i. for γεγραπται, εστιν γεγραμμενον D. om ο vi. r. ανθρ. D lat-a i. rec aft εαλον ins ην (|| Mt), with ACDP rel vulg lat-a f g₁ syrr copt æth arm: om BL prag lat-c (ff₂ ?) i l q sah. η ουκ εγεννηθη (cf A in || Mt) ALΔ: ει ουκ εγεννηθη 69.

22. rec aft λαβων ins ο ιησους (|| Mt), with ACP rel vulg lat-c f syrr copt æth arm:

the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready the Passover itself.

17—21.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYAL BY ONE OF THE TWELVE. Mt. xxvi. 20—25. Lk. xxii. 14 (21—23). Jn. xiii. 21 ff.

The account of Lk. (ver. 16) supplies the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast—see notes there. After our ver. 17, comes in the washing of the disciples' feet by the Lord, as related in Jn. xiii. 1—20.

18.] The words ὁ ἐσθίων μετ' ἐμοῦ are peculiar to Mk., and, as we have seen before, bear a relation to Jn.'s account, where our Lord had just before cited ὁ τρώγων κ.τ.λ., ver. 18. They do not designate any particular per-

son, but give pathos to the contrast which follows.

19.] εἰς κατὰ (or καθ') εἰς, a later Greek phrase in which the preposition serves merely as an adverb of distribution, is treated by Winer, § 37. 3. The ἄλλος following is used as if not εἰς κατὰ εἰς but only εἰς had been used. Meyer remarks that such broken construction is suitable to the graphic tendency of our Evangelist.

20.] This description of the traitor here again does not seem to designate one especially, nor to describe an action at that moment proceeding, but, as before, pathetically to describe the near relation of the betrayer to the Betrayed. Now however the relation pointed out is still closer than before—it is that of one dipping in the same dish—one of those nearest and most trusted.

* εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε^a τοῦτο^a ἔστιν τὸ σῶμά μου. ²³ καὶ λαβὼν ποτήριον^a εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. ²⁴ καὶ εἶπεν αὐτοῖς Τοῦτο ἔστιν τὸ^a αἷμά μου τῆς^a δια-
 ῥήκης, τὸ^a ἔχυννόμενον ὑπὲρ πολλῶν. ²⁵ ἀμὴν λέγω^a ὑμῖν ὅτι οὐκέτι οὐ μὴ^a πῖω ἐκ τοῦ^a γενήματος τῆς^a ἀμ-
 περοι πέλου^a ἕως τῆς^a ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καὶνὸν ἐν^a τῇ βασιλείᾳ τοῦ θεοῦ. ²⁶ Καὶ ὑμνήσαντες ἐξῆλθον εἰς^a τὸ^a ὄρος τῶν^a ἐλαιῶν. ²⁷ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες^a σκανδαλισθήσεσθε, ὅτι γέγραπται^a Πατάξω τὸν^a ποιμένα, καὶ τὰ πρόβατα^a διασκορπισθήσονται. ²⁸ ἀλλὰ^a μετὰ τὸ^a ἐγερθῆναι με^a προύξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ²⁹ ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες^a σκανδαλισθή-
 σονται, ἀλλ' οὐκ ἐγώ. ³⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ^a ἔλθω μετὰ σοὶ εἰς τὴν Γαλιλαίαν.
 a Matt. xiv. 19. Luke xxiv. 30. 1 Kings ix. 13. t = Matt. xlii. 37. John xv. 1. 1 Cor. x. 4. Gen. xli. 26. 27. Eccl. xlii. 11. Eccl. xxxvii. 11. u Matt. xv. 26 ref. v w. 44, 1 Mt. ref. w 1 Mt. ref. x Matt. xxiii. 35 ref. y 1 Mt. ref. z 1 Mt. Act. i. 22. Judg. i. 21. a abs., 1 Mt. (ref.) only. b Matt. xxi. 1 ref. c = 1 Mt. ref. d 1 Mt. ref. e Zech. xlii. 7. f Matt. xxv. 24, 26 ref. g Zech. i. a. F. plur., Matt. vi. 28 ref. h 1 Mt. Act. i. 19. Acts vii. 19. Acts vii. 19. Acts vii. 19.

om BD lat-a ff₂ i k sah. εὐλογησεν καὶ D al lat-a (k) Syr aeth. rec aft
 λαβετε ins φαγετε (|| Mt), with X rel lat-ff₂: om ABCDKLM'PUΔ 1 latt syrr coptt
 aeth arm. τουτεστιν D.

23. rec ins το bef ποτηριον (|| Lu Paul), with AP rel: om BCDLXA 1 arm.

εδωκεν. αυτ. bef ευχ. P.

24. om αυτοις B. rec ins το bef της (grammatical emendation), with ABD'P
 rel lat-i: om CD²ELVX latt. rec ins καινης bef διαθηκης (see || Lu Paul),
 with AP rel latt syrr sah-woide aeth arm: om BCDL lat-k copt sah-ming.
 (for υπερ) περι (|| Mt), with AP rel: txt BCDLΔ 69. rec εκχυννόμενον, with B^a
 rel: txt AB^aCDLP U(Treg) Δ.

25. om ουκετι CDL em(with gat) lat-(a f) c k copt aeth. προσθω πειν D 2-pe
 lat-a f arm. [rec γειννημ., with DK(S?)F: txt ABC rel.]

27. for 1st και, τοτε D lat-c ff₂. aft παντες ins υμεις (|| Mt) D 69 gat lat-a
 c ff₂ g₁ i k l (syrr) sah. rec aft σκανδαλισθησθε ins εν εμοι εν τη νυκτι ταυτη
 (from || Mt), with AC² rel vulg lat-c g₁ syrr sah aeth arm: ins only εν εμοι G al
 lat-a f i k copt-wilk: om BC'DHLSVXΓΔ am(with prag) lat-ff₂ g₁ copt-mss-schw.
 rec διασκορπισθησεται, with X rel: txt ABCDFGKΛΔ. rec διασε. bef τα
 προβ., with A rel latt syrr copt aeth: txt BCDL 69 lat-i k q sah arm.

28. for αλλα, και C.

29. for ιφη, λεγει D vulg lat-a f g₁ i; αποκριθεις λεγει 1. 69 (lat-c k) sah-woide.
 rec και bef ει (ει π. after || Mt), with A rel syr copt: και εαν D: txt BCGL 1.
 69 arm. σκανδαλισθησωσιν D 2-pe vulg lat-c ff₂ g₁ i k. at end, ins (|| Mt)
 ου σκανδαλισθησομαι D lat-ff₂ g₁. (D² om ου.)

30. rec om ου (|| Mt), with CDΔ lat-a f ff₂ i q: ins ABL rel vulg lat-c k syrr coptt
 aeth arm Thl Euthym. om σημερον (|| Mt) DS lat-a f ff₂ i q arm. rec εν
 τη νυκτι ταυτη (from || Mt), with A rel vulg lat-c g₁: τη νυκτι ταυτη 1. 69: om S:

22—25.] INSTITUTION OF THE LORD'S SUPPER. Mt. xxvi. 26—29. Lk. xxii. 19, 20. 1 Cor. xi. 23—25. See notes on Mt.

26—31.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mt. xxvi. 30—35 (see Luke xxii. 31—34, and notes there). Our account is almost verbatim the same as that in Mt., where see notes. The few differences are there commented on. 29.] ei και

πάντες—if even all: και ει πάντες—‘even if all.’ The και before ει intensifies the whole hypothesis: the και after ει intensifies only that word which it introduces in the hypothesis. See Klotz on Devar. p. 519 f.: where however the account is not quite as clear as might be desired.

ἀλλά has here its full adversative exceptional force—notwithstanding: cf. ll. θ. 153, 154, εἴπερ γάρ σ' ἔκτωρ γέ κενόν και ἀνάλειδα φήσει, ἀλλ' οὐ πείσονται Τρῶες

i here, &c.
 i only, Prov.
 xxx. 31 only.
 k here, &c.
 i only, Jer.
 xvii. 11.
 l here, &c. i.
 ch. viii. 34 l.
 Luke xii. 9
 (John xiii. 38
 v. r.) only.
 Isa. xxxi. 7
 only.
 m ch. vi. 51.
 Das. iii. 23
 Theod. (see
 Eph. lit. 20.
 1 Thess. iii.
 10.)
 n = Matt. xvi.
 21 al.
 o 2 Cor. vii. 8.
 2 Tim. ii. 11
 only t. Sir.
 xix. 9 only.
 p i Mt. refl.
 q const., Luke
 xv. 4. Rev.
 vi. 11.
 r ch. ix. 2 refl.
 20 only. Job xviii. 20 Aq.
 s Matt. xxiv. 42 refl.
 b Rom. viii. 16. Gal. iv. 6 only.
 s ver. 19.
 t ch. ix. 15. xvi. 5, 6 only t. Sir. xxx. 9 only.
 v i Mt. ch. vi. 26. Luke xviii. 28, 24 only. Ps. xii. 5, 11.
 a w. i. a, 1 Cor. xiv. 18. a = Mt. only (see Matt. xxiv. 34, 35).
 c = i L. (Heb. xii. 9. Jude 12) only. Ezra x. 7 (1 Kings xxi. 12) only.
 u i Mt. Phil. ii.
 w = i Mt. refl.
 y i Mt. refl.
 z = i L. (Heb. xii. 9. Jude 12) only. Ezra x. 7 (1 Kings xxi. 12) only.

Frsg.
 Bosph.
 041001
 041002
 ABCD
 FGHI
 MNOP
 Q
 R
 S
 T
 U
 V
 W
 X
 Y
 Z
 1. 00

txt BCDL lat-a f ff₂ i k. om η (|| Mt Lu Jn) D 69. om εις (|| Mt Lu Jn)
 C'D tol¹ (with prag) lat-a c ff₂ i k æth arm : ins aft αλεκτ. 69 al vulg : aft φων. C' coptt.
 rec απαντησθαι bef με (|| Mt), with A rel : om με L 69 lat-k¹ : txt BCDΔ lat².

31. aft o δε ins πετρος (|| Mt) ACGMSU 1. 69 syr æth arm. εκπερισσως (πε-
 ρισσως was a gloss on εκ περισσου, and hence became combined with εκ in the text. So
 also in the other place in this gosp where εκ περισσου occurs, ch vi. 51 ; where see var
 readd) BCD : περισσως L 29 : εκ περισσας Δ. rec (for ελαλει) ελεγεν, with AC
 rel syrr coptt : txt BDL vulg lat-c f ff₂ k sah-ming. rec adds μαλλον (another
 gloss on εκ περισσ.), with A rel (lat-c ff₂ k) syr (æth) ; and, bef εκ περ. or περισσως,
 1. 69 : om BCDL vulg lat-a f Syr coptt. δεη bef με (|| Mt) ABD²L 1. 69 lat²
 Syr : txt C rel arm, εαν μη D¹. om και D.

32. for ου το, ω C 282. om αυτου A lat-k¹. for τ. μ. αυτ., αυτοις D lat-a.
 ωδε in B "superadditur." προεξεζομαι DHXΓ.

33. rec ins τον bef ιακωβον, with ABKL, of which ABK have also τον bef ιωανν. :
 alii aliter : om CD Frag-neap rel Thl. rec μεθ' εαυτου, with A rel : txt BCD 69.
 ακηδεμονειν D¹.

34. for και, τοτε D 69 lat-a arm.

35. προελθων (error) ACD Frag-neap rel lat-ff₂ syrr : txt BFKMN vas. rec
 (for επιπτεν) επισειν (|| Mt), with ACD rel : txt BLN copt. add επι προσωπον
 (|| Mt) DG 1. 69 lat-a c f ff₂ g_{1,2} i k q arm. ιε δυν. εστιν bef ινα DG 1. 69 lat-a
 k q. at end, add αυτη D lat-(c ff₂) f i k.

36. δυν. παντ. σοι D lat-a i copt : alii aliter. add εισιν D vulg lat-ff₂.

και Δαρδανίωσις.] and Klotz on Devar.
 p. 93. 30.] Notice the climax :
 σήμερον, but not only this—*ἐν ταύτῃ τῇ*
νυκτὶ, the part of it now present : nor
 only so, but *πρὶν ἢ δις ἀλέκτορα φω-*
νῆσαι, before a cock crow twice, i. e. long
 before the night is over. 31.] *ἐκ*
περισσοῦ ἐλάλει, went on repeating
 superabundantly : the ἐλάλει giving
 Peter's continued and excessive iteration,
 the *ἔλεγον* following expressing merely
 the one, or, at all events, less frequent
 saying of the same by the rest. The
 reading *ἔλεγεν* has apparently been a cor-
 rection, λαλεῖν signifying to *speak*
 and not to *say*, and its peculiar fitness here
 being missed. οὐ μὴ with fut.

indic. makes the certainty of the assertion
 doubly sure. The E. V. attempts to re-
 present this by adding "*in any wise*."
 We sometimes give the same effect by
 substituting the objective future for the
 subjective, "I never shall deny thee."

32—42.] OUR LORD'S AGONY AT
 GETHSEMANE. Mt. xxvi. 36—46. Lk.
 xxii. 39—46 (see John xviii. 1). The
 same remarks apply here also. 33.]
 Notice the graphic *ἐκθαμβεῖσθαι*, and see
 note on ch. ix. 15. St. Matt. has *λυ-*
πίσθαι. 36.] ἀββὰ = *ἡν, an Ara-*
maic form, and after Mk.'s manner in-
 serted, as 'Ephphatha,' ch. vii. 34.—*'Ta-*
litha cumi,' ch. v. 41. δ πατήρ
 is not the interpretation of ἀββὰ, but came

τὸ ^d ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, ^d ἀλλὰ τί σύ. ³⁷ καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύ- ^d δοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ ^d ἴσχυσας μίαν ὥραν ἔρηγορῆσαι; ³⁸ ἔρηγορεῖτε καὶ ^d προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς ^d πειρασμόν. τὸ μὲν ^d πνεῦμα ¹ πρόθυμον, ἡ δὲ ^h σὰρξ ἀσθενής. ³⁹ καὶ πάλιν ^d ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. ⁴⁰ καὶ ^d πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ οἱ ^d ὀφθαλμοὶ αὐτῶν ^k καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ^d ἀποκριθῶσιν αὐτῷ. ⁴¹ καὶ ἔρχεται τὸ ¹ τρίτον καὶ λέγει ^d αὐτοῖς Καθεύδετε ^m λοιπὸν καὶ ⁿ ἀναπαύεσθε· ^o ἀπέχει, ^d ἦλθεν ἡ ὥρα· ἰδοὺ ^p παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς ^d τὰς χεῖρας τῶν ἀμαρτωλῶν. ⁴² ἐγείρεσθε, ^q ἄγωμεν· ^d ἰδοὺ ὁ ^r παραδιδούς με ἤγγικεν. ⁴³ Καὶ εὐθὺς ἔτι αὐτοῦ ^d λαλοῦντος ^s παραγίνεται ὁ Ἰούδας ὁ Ἰσκαριώτης, ^t εἰς ὃν ^d

al. Ezek. xxiii. 28. q — Mt. ch. i. 28. John xi. 7, 15, M. xiv. 18. r | Mt. ref.
a constr. w. wapa, here only. (Matt. iii. 1 ref.) t ver. 10.

παρενεγκεῖς ACK Frag-neap. rec απ' ἐμου bef τουτο, with EFHSVT Frag-neap: ^d τουτο το ποτ. απ' ἐμου D 1 lat-a Orig Hil: απ' ἐμ. το π. τουτο KM prag lat-c syrr ^d æth: txt ABCGLUXA 69 vulg lat-f ff, l copt arm Orig. for ουρι, ουχ ο D: ουχ ^d ως (|| Mt) 13. 69. 346 2-pe. for τι [bef ου], ο D 70; ως (|| Mt) 13. 69. 346 2-pe: ^d om Δ: ο τι G 1: ε τι CU. aft ου add θελεις D lat-a (c).

37. om 3rd και A. om τω A. ισχυσατε (|| Mt) D 1. 69 lat-f, k.

38. προσευχετε B Frag-neap. om ινα D. rec εισελθῃτε (from || Mt), ^d with ACD rel vss: txt BN 346 lat-q copt Cyp Fulg Paulin (q copt Cyp have ελθ. ^d also, from this place, in || Mt).

39. om τον αυτον λογον ειπων D lat-a c ff, k.

40. rec υποστριψας ευρ. αυρ. παλιν, with AC rel and, but καθευδοντας bef παλιν, ^d X: om παλιν D lat-a c ff, k q: alii aliter: txt BL copt. (Txt being origl, and in ^d Mk's manner, παλιν was transposed, and then ελθων explained and superseded by ^d υποστρ., a word never used by Mk. So Meyer.) αυρ. bef οι οφθ. (|| Mt) BCLΔ.

rec (for καταβαρυνόμενοι) βιβαρηνεινοι (from || Mt), with C rel: βαρυνόμενοι ^d M al: καταβαρυνόμενοι D 238. 253: txt ABKLUΔ 1. 69. rec αυτω bef αποκρι- ^d θωσιν, with X rel lat-f k: txt ABCDLU² latt syrr copt arm.

41. rec ins το bef λοιπον (as also in || Mt), with BGHKMU¹ Γ (Tischdf) Δ 1. 69: ^d txt ACD rel Thl. add το τελος D 69 lat-a c ff, syrr arm. for ηλθεν, και ^d D. om τας AFKU 1. 69.

42. ηγγ. ο παραδιδων με D 8-pe Scr's c, and ηγγ. bef ο παρ. με lat-a c ff, q Syr ^d coptt æth: ηγγισιν C.

43. rec ευθεως, with A rel: om D 1. 69 latt Syr arm: txt BCLΔ lat-f syrr coptt goth ^d æth. rec om 1st ο (|| Mt Lu), with CD rel Orig: ins AB. rec om ο ισκαρι- ^d ωτης (|| Mt Lu), with BC rel am-txt coptt goth: ins A (D) KMU latt am²-marg syrr ^d arm Orig Thl.—om ο D al Orig. om ων (see || Mt Lu) ABCDKLSU latt Syr

to be attached to it in one phrase, as a form of address: see reff. Meyer rightly supplies the ellipsis after ἀλλ': nevertheless, the question is not . . . : not οὐ γινίσθω, which would not come into construction with τι . . . τι. 39.] τὸν αὐτὸν λόγον, not verbatim, but in substance: see || Mt. 41.] ἀπέχει, scil. your ἔρηγοτεν μετ' ἐμοῦ. The Lord had no need of it any more, now that the

hour had come: not, as Bengel, Kuinoel, al., 'Satis somnorum est:' this as Meyer observes, is refuted by the καθύδεται λοιπόν. This meaning of ἀπέχει, sufficit, is found in very few and late, but those quite sufficient examples. Meyer mentions Pseud-Anacreon, Od. xxviii. 33, ἀπέχει, βλίπω γὰρ αὐτήν: and Cyril on Hagg. ii. 9, ἐμὸν φησὶ τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον τοῦτίστιν ἀπέχει, καὶ

φαί. ⁵⁰ καὶ ὁ ἀφέντες αὐτὸν ἔφυγον πάντες. ⁵¹ καὶ Ρ εἰς ο = Matt. iv. 11
 τις ὁ νεανίσκος ἰσυνηκολούθει αὐτῷ περιβεβλημένος p Lake xxii.
 'σινδόνα ἐπὶ ὡ γυμνοῦ καὶ κρατοῦσιν αὐτόν, ⁵² ὁ δὲ κατα q Matt. xix.
 λιπὼν τὴν 'σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. ⁵³ Καὶ rch. v. 37 ref.
 ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχον- s Matt. vi. 26,
 ται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ 31 ref. ch.
 γραμματεῖς. ⁵⁴ καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθη- xvi. 5.
 σεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ tch. xv. 46
 ἣν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινό- (bis) Mt. L.
 ον αὐτῶν. ⁵⁵ καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθη- only. Judg.
 σεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ xiv. 12, 18 F.
 ἣν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινό- Prov. xxii.
 ον αὐτῶν. ⁵⁶ καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθη- 24 only.
 σεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ u = Rev. xvii.
 ἣν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινό- 16. Job xxxi.
 ον αὐτῶν. ⁵⁷ καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθη- v Mt. ref.
 σεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ w see ch. xv.
 ἣν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινό- y Acts xxvi. 30
 ον αὐτῶν. ⁵⁸ καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθη- Hag. i. 6.

DE
KL
IUV
Δ 1.
J.

50. rec παντες bef εφυγον (al vary, insg oi μαθ. or oi μ. αυτου, or aliter, correcting to || Mt), with ADP rel latt syr (sah æth) arm: txt BCLΔ copt goth.

51. ε. νεαν. τις (corrā to more usual exprn) BCL lat-a Syr copt æth arm: ν. δε τις D vulg lat-c f (ff) k l sah: txt AP rel syr goth. rec (for συνηκ.) ηκολουθει (corrā to more usual word, as in ch v. 37), with D 1 latt Syr arm: ηκολουθησεν AP rel syr goth Thl: συνηκολουθησεν Δ: txt BCL. for αυτω, αυτους D. rec at end ins oi νεανισκοι (prob arising from the words τον νεανισκον in marg, as a gloss on αυτου. This is further shewn by oi νεαν. κρατησαν αυρ. standing in some cursives, and oi ν. κρατουσιν αυρ. in another), with AC²P rel lat-q syr goth æth arm: om BC¹DLΔ latt Syr copt Thl.

52. καταλειπων (itacism?) DKPX. om απ' αυτων (as superfluous, no subject to κρατουσιν having been mentioned) BCL lat-c k Syr copt æth: ins ADP rel vulg lat-a f syr goth arm.

53. aft αρχ. ins καιαφαν AKM 69 (Syr) syr sah-woide arm Orig. om αυτω DLA 69 latt æth Orig: προς αυτον C Syr. om oi bef γρ. and bef πρ. D Orig. transp γρ. and πρσβ. ADK latt Syr æth arm Orig.

54. om εσω D 1 am(with gat) lat-a ff, g, k l. for συκαθ., καθήμενος D.

in which Judas addressed our Lord—see Mt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him Lord: see Mt. vii. 21, 22.

51.] It is impossible to determine, and therefore idle to enquire, who this was. Epiphanius, Hær. lxxviii. 13, p. 1045, in recounting the traditional austerities of James the brother of the Lord, says, δς χιτώνιον δεύτερον οὐκ ἐν-ιδύσατο· δς τριβωνίῳ ἐκίχρητο λίνψ μονωτάτῳ, καθάπερ ἐν εὐαγγελίῳ φησὶν Ἐφυγεν ὁ νεανίας καὶ ἀφῆκε τὴν σινδόνα ἣν ἦν περιβεβλημένος. Chrys. al. supposed it to have been St. John: alii aliter. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mk.), who had gone to rest, and had been aroused by the intelligence. The disciples were not laid hold of:—this person perhaps was throwing some obstacle in the way of the removal of Jesus: or he may have been laid hold of merely in wantonness, from his unusual garb. γυμνοῦ does not require σώματος to be supplied, but γυμνόν is a neuter substantive: see on this usage generally Kühner, Gramm. ii. p. 118.

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53—65.] HEARING BEFORE CAIAPHAS. Mt. xxvi. 57—68. [Lk. xxii. 54, 63—65.] Jn. xviii. 24. See throughout notes on Mt.

53.] ἀρχ.—Caiaphas, de facto, and in the view of our narrator;—so Mt. and Lk.: but Jesus was first taken before Annas, who was de jure the high-priest: see Jn. xviii. 12—23. It is not easy to interpret συνέρχονται αὐτῷ. Meyer, relying on the fact that the dative after συνέρχεσθαι is always one of companionship, maintains that αὐτῷ refers to our Lord—'there come with him.' And so Winer, ed. 6, § 31. 5 ad fin. But surely this is very precarious. For 1) St. Mark uses this verb once only besides here, and then absolutely. And there could be no difficulty in taking it thus here and applying αὐτῷ to the High-priest as a dative of direction. And 2) could it be said of one whom they ἀπήγαγον, that he ἔρχεται to the High-priest? I venture therefore to prefer the usual construction of the words, 'there come together to him.' The E. V. has 'with him were assembled;' and so Winer in former editions of his Grammar.

54.] The usage of φῶς for a fire is found in Xen.

E 2

a = ch. xi. 4. Luke xxi. 56.
 b = Luke xxi. 56 only, see Is. i. 11. 1 Macc. xii. 39.
 c Matt. v. 29. Acts v. 41 al. Prov. xxi. 10.
 d = Matt. xii. 43. Luke xlii. 6, 7. Ruth iii. 1 var.
 e Matt. xxvi. 2. Acts iii. 19. Rom. i. 11 al. fr.
 f Matt. x. 21. xxv. 1 al. 2 Chron. xxiii. 16.
 g Matt. xii. 18 § (& Rom. xlii. 9 v. r.) only, from Exod. xx. 16. Deut. v. 20.
 h = here bis only? (Matt. xx. 18 ref.).
 i Acts i. 16, vi. 9. 2 Chron. xx. 6.
 k Mt. Matt. xlii. 2. xxvii. 40. J. xxv. 11. 19. Ezra v. 12.
 only. Isa. ii. 18. m Mt. ch. ii. 1. Acts xxiv. 17. Gal. ii. 1. Deut. ix. 11.
 o ch. iii. 3 § L. John xx. 19, 26. q Mt. Matt. xxvii. 18 (ch. xv. 4 v. r.) only.
 r Matt. xx. 51 ref. (see note) Luke i. 68. Rom. i. 25, ix. 5. 2 Cor. i. 3. xi. 31. Eph. i. 3. 1 Pet. i. 3 only.
 Gen. ix. 20. t ch. xlii. 6 ref. u Matt. xlii. 30 ref.

om kai bef θερμ. D¹ lat-a c sah.
 ABCD rel.

elz om ro, with some cursives (?): ins

55. for μαρτυριαν, ψευδομαρτυριαν A al lat-k coptt.
 latt. [ηγισκ. BD F(Wtst) LPA 1.] ινα θανατωσωσιν D 2-pe

56. aft εψευδ. ins και ελεγον D-gr. (om kai D¹.)

57. for και τινες, και αλλοι D al lat-a ff₂ k q Orig-lat; αλλοι δε 2-pe 69 al lat-c.
 for kar' avr. λεγ., και ελεγον kar' avr. D; latt vary.

58. καταλυω A 2 vulg-mss goth Orig-lat. om τουτον D-gr lat-k goth.
 for χειρ. οικοδ., αναστησω χειρ. D lat-a (c) ff₂ k.

59. ην bef ιση DL 1 latt. [η μαρτυρια so B, Mai expr.]

60. rec ins το bef μισον, with D(M 1, e sil) coptt: om ABC rel Orig Thl.
 αποκρινει H I ev-y. for τι, ο τι B.

61. κεινος δε D vulg lat-c ff₂ k l: ο δε ιησ. A al Syr. for ισωπα, σεισα D.
 ουκ απεκρ. ουδεν (conformation to foregoing question) BCL 33 copt (mh goth)
 zeth: ουδεν απεκριθη D. επιρωτα A: επηρωτησεν F(Wetst) I Orig. for
 παλιν το αυτω, και λεγει αυτω ο αρχ. D (lat-ff₂ k): al vary, addg εκ δευτερου &c
 (see Scholz). ins τ. θιου bef τ. ευλογ. AK vulg-ed lat-ff₂ arm-zoh [Clem-lat]
 Euthym.

62. aft ιησ. ins αποκριθεις DG 1. 69 lat-a ff₂ (k) q sah (arm) Clem-lat Orig.
 for ειπεν, λεγει D 2-pe Orig. add αυτω DG 1. 69 al ev-y latt syrr copt-mss zeth

Cyr. vii. 5. 27, οι δ' επι τοις φύλακας
 ταχθέντες επεκπιπτουσιν αυτοις πινουσι
 προς φως πολυ. 56.] Ισαι—consistent

with one another. It was necessary that two witnesses should agree.
 Deut. xvii. 6. (Ισος should not be accentuated as in Homer, Ισος, but as in later writers, Ισος.) 57.] τινες,—two: see Mt.

58.] ημεις and εγω are emphatic. Some have imagined (De Wette, Meyer) that they find in these words χειρω. and εχειρ. traces of later Christian tradition, and an allusion to Heb. ix. 11: Acts vii. 48; but such con-

jectures are at best very unsafe, and the words are quite as likely to have been uttered by the Lord as they here stand. The allusion is probably to Daniel ii. 34.

59.] Perhaps the inconsistency of these testimonies may be traced in the different reports here and in Mt. εστω, —'in asserting this'—i.e. they varied in the terms in which it was expressed.

60.] On the most probable punctuation and construction, see note on Mt. ver. 62.

61.] τοῦ εἰδ. Heb. הָיָה, the ordinary Name for God. "This is the only place in the N. T. where the well-known

ἔκ δεξιῶν καθήμενον τῆς ὀδυνάμεως καὶ ἔρχόμενον
 μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶³ ὁ δὲ ἀρχιερεὺς
 διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει Τί ἐστὶ χρεῖαν
 ἔχομεν μαρτύρων; ⁶⁴ ἰκούσατε τῆς βλασφημίας. τί
 ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἕνοχον
 εἶναι θανάτου. ⁶⁵ καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ
 καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν
 αὐτόν, καὶ λέγειν αὐτῷ Προφῆτευσον· καὶ οἱ ὑπηρέται
 ῥαπίσμασιν αὐτὸν ἔλαβον. ⁶⁶ Καὶ ὄντος τοῦ Πέτρου
 κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
 ἀρχιερέως. ⁶⁷ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον,
 ἐμβλέψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ
 ἦσθα τοῦ Ἰησοῦ. ⁶⁸ ὁ δὲ ἠρνήσατο λέγων Οὔτε οἶδα,

34 L. xv. 19 | Mt. only. Num. xii. 14. Dent. xxv. 9 only. h | L. Heb. ix. 4 only. Eked.
 xviii. 20. 8 Kings vii. 42. viii. 7 only. i | Mt. 1 Pet. iii. 20. 1 Cor. iv. 11. 3 Cor. xii. 7 f.
 k = 1 Mt. L. only. 1 John xviii. 22. xix. 3 only. 1m. 1. 6 only. (-φίξεν, Matt. v. 26.)
 m = (app?) here only. n Matt. xxvi. 8 ref. o | Luke xii. 45. Acts xii. 13. Gen.
 xii. 16. xx. 17. p ver. 64 ref. q ch. x. 21 ref. r | Mt. only. Gen. xi. 18 al.

arm Orig. rec καθ. bef εκ δεξ. (|| Mt), with A I_c X(Treg) 1. 33 vulg-ed lat-c ff₂ k
 syrr coptt (eth) arm Orig : txt BCD rel am(with em fuld ing mt prag tol) lat-(a) i q
 goth Clem-lat Orig, Thl Cassiod. om της bef δυν. D¹. om κ. επχ. D-gr.

63. ins και bef λεγει D lat-c ff₂ k.
 64. την βλασφημιαν (|| Mt) ADG 1. 69. add αυτου DG I_c gat(with mt) lat-q
 goth æth; του στοματος αυτου 69 al (Syr) syr-marg sah-woide arm. for φαίνεται,
 δοκει (|| Mt) D al sah. παντες δε D lat-c k : και παντες 1. 69 lat-a ff₂ q.
 αυτω D¹. rec ειναι bef ενοχον, with A rel latt coptt arm : om ειναι D lat-ff₂ : txt
 BCLΔ 33 lat-l q goth. (I_c def.)

65. for 1st αυτω, τω πρωτω αυτου (|| Mt) D lat-a f Syr coptt goth arm. om
 κ. περιε. αυ. το προσωπον (|| Mt) D lat-a f. rec το προσωπον bef αυτου (|| Mt)
 with A I_c rel vulg-lat-c ff₂ k : txt BCLUΔ 33. [ro is not omd in B, so Mai expr.]
 εκολαφισεν αυτον κ. ελεγον D lat-c k goth. om 2nd αυτω I_c 1. 69 Syr arm.
 om οι υπηρ. D. rec (for ελαβον) εβαλλον (see note), with H : εβαλον
 EMUX 33 : ελαβανον D(bef αυτ.) G 1. 69 syr coptt : txt ABC rel.

66. rec εν τ. αυλ. bef κατω, with A rel vulg lat-f (g₁) k syr goth : om κατω D I_c 69
 lat-a c ff₂ q coptt Eus : txt BCLU²X 33 Syr æth arm. aft επχ. ins προς αυτον D
 lat-a c ff₂ (k) q Eus. for των παιδισκων, παιδισκη C.

67. λεγει bef αυτω D lat-c ff₂ q sah. om 2nd και D-gr. rec μετα του ναζ. ιησ.
 ησθα, with A rel : μετα τ. ιησ. τ. ναζ. ησθα (|| Mt) D(ναζορ.) Δ (Syr) syr goth æth arm
 Eus : ησθα μετα ιησ. του ναζ. 33 coptt : μετα του[.....] I_c : txt BCL. (τ. ιησ. was
 omitted as superfluous : then variously reinserted.) ης 1. 69 Eus.

Sanctus Benedictus of the Rabbis is thus absolutely given." Meyer.

62.] The ἀπ' ἀρι of Mt., and ἀπὸ τοῦ νῦν of Lk., are here omitted.

63.] χιτῶνας—not his priestly robe, which was worn only in the temple, and when officiating : see on Mt. ver. 65. The plural, ρούχων, perhaps is due to the wearing of two inner garments by persons of note : see Winer, R.W.B. art. "Kleidung," i. p. 662.

65.] ἤρξαντο—when the sentence was pronounced. The τινες appear to be members of the Sanhedrim : the servants follow.

Προφήτ. Mt. and Lk. explain this : 'Prophecy, who smote thee?'

The reading ελαβον is harsh in sense, but the coincidence of ελαβανον in DG al. seems to stamp it with genuineness. The meaning must be 'took Him in hand with,' 'treated Him with.' Meyer understands it, took Him into custody, with . . . , for the further carrying out of the sentence against Him. But the unemphatic position of the verb seems to preclude this.

66—72.] OUR LORD IS THRICE DENIED BY PETER. Mt. xvi. 69—75. Lk. xxii. 56—62. Jn. xviii. 17, 18, 25—27. See the comparative table, and notes, on Mt.

68.] κάτω, because the house was

a here only t.
t ver. 30 ref.
u Matt. xxvi.
22 al. fr.
v ver. 47 ref.
w = Acts xi.
8. 2 Tim. iii.
6 al. Obad.
11.
x | Mt. only.
y = John xlii.
23. xiv. 19.
xvi. 16, 30.
Heb. x. 37.
Isa. xxvii. 20.
s Acts xlii.
12, 14, 21
only t. see
Nem. xviii.
14.
a = John vi. 71.
b Matt. xxvi.
42 ref.
c ch. xi. 21 ref.

οὐτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξήλθεν ἔξω εἰς τὸ
 'προαύλιον, καὶ ἰσχυρῶς ἐφώνησεν. ⁶⁹ καὶ ἡ παιδίσκη
 ἰδοῦσα αὐτὸν ἤρξατο λέγειν τοῖς παρεστῶσιν ὅτι
 οὗτος ἐξ αὐτῶν ἐστίν. ⁷⁰ ὁ δὲ πάλιν ἠρνεῖτο. καὶ
 μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ
 Ἀληθῶς ἐξ αὐτῶν εἰ. καὶ γὰρ Γαλιλαῖος εἰ. ⁷¹ ὁ δὲ
 ἤρξατο ἀναθεματίζειν καὶ ὀμνῆσαι ὅτι οὐκ οἶδα τὸν
 ἄνθρωπον τοῦτον ὃν λέγετε. ⁷² καὶ ἐκ δευτέρου ἠλέκ-
 τωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς

68. rec (for ουτε, twice) ουκ (|| Mt Lw) and ουδε, with A rel lat-a: ουκ and ουτε
 CEGHSVA: [] ουκ επιστ. τι I_c: txt BDLN 2-pe vulg lat-c f Eus. rec τι bef
 συ (συ omd, as in D al. from || Mt, then reinsd), with A I_c rel coptt goth arm Eus:
 om su D al latt: txt BCL U(Treg) Δ 1. 33 2-pe. om 1st και D-gr. εις την
 προσαυλην D. om ε. αλ. φων. (to suit || Mt) BL lat-c copt: ins ACD I_c rel vulg
 lat-a f f₂ 2 syrr sah-ming goth æth arm Eus.

69. rec aft αυτον ins παλιν (interpolation, as is shown by the variation of position),
 with A I_c rel (lat-a c) syr goth: aft ηρξατο CLAN; bef ιδουσα D(π. δε ιδουσα. αυτ. η
 παιδ.) 2-pe vulg (lat-c Syr): om BM coptt æth. for ηρξ. λεγ. ειπεν B. rec
 παρεστηκοσιν, with AD rel: txt BC I_c KLΔ Eus. aft οτι ins και D 69 lat-a c f f₂
 Syr æth arm. αυτος D al.

70. om ο δε παλ. ηρν. D(having, aft παιδ. above, ο δε παλιν ηρνησατο ε. ηρξατο):
 ηρνησατο F(Wetst) GMXΔ 1. 69 latt syr coptt goth Eus. παρεστηκοτες D:
 περιστωτες G 1. om τω πετρω D lat-a. rec at end ins και η λαλια σου
 ομοιαζει, with A rel lat-g syrr goth arm; λ. σ. δηλον σε ποιει æth; η λαλια σου
 δηλον σε ομοιαζει (sic) 33: om BCDL 1 latt coptt Eus Aug. (The insn seems to
 be from || Mt, where D reads ομοιαζει: homotel is hardly sufficient to account for
 the omn.)

71. rec ομνυναι (|| Mt), with AC rel Eus: λεγειν D lat-(a) q: txt BEHLSUVXR.
 om τουτον D-gr K goth.

72. aft και ins ευθεις B(Mai expr) LN latt Syr æth arm: ευθεις (from || Mt) DG
 69: om AC rel syr coptt goth. om εκ δευτερου LN lat-c. rec (for το ρημα
 ως) του ρηματος ου, with M 69: το ρ. ο D rel latt syr-marg: txt ABCLA 33 coptt
 goth. om αυτω D-gr. om οτι το απαρνηση D 142¹ lat-a. rec φωνησαι
 bef δις, with AC²L rel vulg lat-g₂ (Syr) syr goth: om δις (C¹?) ΔN lat-c f f₂ g₁ i æth

built round the αὐλή, and the rooms looked
 down into it. See note on Matt. xxvi. 69.

68.] οὐτε οἶδα, scil. αὐτόν: an
 union of two separate answers, which form
 the 1st and 2nd in Mt. The οὐτε... οὐτε
 simply connect: the repetition being that
 of urgent denial. τὸ προαύλ. = τὸν
 πυλῶνα Mt. The omission of the
 words καὶ ἄλ. ἱφ. appears to be an at-
 tempt to harmonize the accounts.

69.] ἡ παιδίσκη—in Mt. ἄλλη, in Lk.
 ἕτερος. Meyer does not appear to be
 justified in asserting that this is neces-
 sarily the same maid as before: it might
 be only the maid in waiting in the
 προαύλιον: see note on Mt. 70.]
 μετὰ μικρὸν = διασπάσης ὥς τι ὥρας μᾶλ.
 Lk. καὶ γὰρ, for, in addition to all
 that has been hitherto said...

72.] ἐπιβαλὼν—no entirely satisfactory

meaning has yet been given for this word.

1) Hammond and Palairer supply τοῦ
 ὀφθαλμοῦς τῷ Ἰησοῦ—but besides this
 being most fanciful, the fact was not so:
 see Lk. ver. 61. 2) The vulgate, Syr.,
 Euth., Thl.², Luth., Kuin., take ἐπιβαλὼν
 ἔκλειεν for ἐπιβαλὼν ἐκλείειν 'he began
 to weep.' But granting that this is a
 later meaning of the word (Kuin. cites
 ἐπιβαλε τεστίζειν, cantillare coepit, Diog.
 Laërt. vi. 2. 4, and Suid. has ἐπιβαλεν
 ἤρξατο), yet this participial construction
 will not bear that interpretation. Acts
 xi. 4, which Kuin. cites to support it, has
 quite another meaning—see note there.
 3) Grot., Le Clerc, al. render it 'addens
 flevit'—i. e. he continued weeping (so ἐπι-
 βαλὼν ἔρωτᾷ Theophr. Char. 8. ἐπιβα-
 λὼν φησι Diod. Sic. p. 345 B);—but then
 his beginning to weep would have been

εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἰδέσθαι δις ἠρωήσαι, ^{d see note.}
 τρίς με ἀπαρνήσῃ. καὶ ἐπιβαλὼν ἔκλειεν. ^{o Mt. roff.}

XV. ¹ Καὶ εὐθὺς ἐπὶ τὸ πρῶτον συμβούλιον ποιή-
 σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμμα-
 τέων, καὶ ὅλον τὸ συνέδριον, δέσαντες τὸν Ἰησοῦν ἀπ-
 ἤνεγκαν καὶ παρέδωκαν Πιλάτῳ. ² καὶ ἐπηρώτησεν
 αὐτὸν ὁ Πιλάτος Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ
 δὲ ἀποκριθεὶς αὐτῷ λέγει Σὺ λέγεις. ³ Καὶ κατηγο-
 ροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ⁴ ὁ δὲ Πιλάτος πάλιν
 ἐπηρώτα αὐτὸν λέγων Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου
 κατηγοροῦσιν. ⁵ ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,
 ὡς ἔλεγετο.

m here, &c. i. Matt. ii. 2.

n | only. see Matt. xxvii. 26, 64.

o Matt. xii. 10 roff.

arm: txt B (C¹?) lat-k copttt(Treg). rec απαρν. με bef τρις (order of || Lw),
 with A rel syr goth arm: txt BCLΔ vulg lat-o ff, k (Syr) coptt aeth. κ. ηρεετο
 κλειειν D latt syrr sah goth arm.

CHAP. XV. 1. rec ευθως, with AD rel: om lat-a c sah aeth: txt BCLΔ. om
 επι το (as unnecessary: no reason could be given for its insertion) BCDL vulg lat-a
 ff, k l coptt Orig: ins A rel (goth) arm. for ποιησ., ετοιμασαντες CLN: εποιησαν
 and ins και bef δη. D al lat-a c ff, k syrr sah aeth Orig. for απηνεγκαν,
 απηγαγον (|| Mt) CDG 1 latt syrr goth aeth Orig. rec ins τω bef πιλατω, with
 A rel: om BCDLΔ 1 Orig.

2. for ο δε, και D lat-a aeth. rec (for αυτω λεγει) ειπεν αυτω (|| Jm), with A
 rel D-lat syrr goth aeth: txt B C(αυτω[...]) D 1 copt arm.

3. κατηγορουσιν D-gr.

4. επηρ. αυτον bef παλιν CD lat-k q sah-ming aeth: om παλιν U al. rec
 (for επηρωτα) επηρωτησεν (corr to above, ver 2), with ACD rel: txt BU 33. 69
 lat-a k syr-marg. [ουδεν is on marg in B.] for ιδε, ιδοι (i. e. [?] ιδου) Δ.
 rec (for κατηγορουσιν) καταμαρτυρουσιν (from || Mt), with A rel syrr sah goth
 arm: txt BCD 1 latt copt aeth Orig-lat.

noticed before. Grot. wants to give it the sense of 'prætereā.' 4) Beza, Raphael, Bretsch., Wahl, al. say, 'quum eo foras projecisset;' but although ἐπιβάλλειν τινὶ or ἐπὶ τι may mean 'to rush upon' (see 1 Macc. iv. 2), it cannot stand alone in this meaning. The chief support of this sense is the ἐξελθὼν ἔξω of Mt. and Lk.: but this cannot decide the matter. 5) Thl. al. supply τὸ ἱμάτιον τῇ κεφαλῇ, 'casting or drawing his mantle over his head;' but this, without any precedent for such an ellipsis, although it suits the sense very well, appears fanciful. 6) Wetst. al. take it for 'attendere,' and some supply τῇ ἀλεκτροφωγῇ, others τῷ ῥήματι: Wetst. and Kypke have however shewn that the word is used absolutely in this sense, in Polyb. and other late writers. One example given by Kypke is much to the point: αἰ μὲν γινώσκει, ἄλλως δὲ καὶ ἄλλως ἐπιβάλλει, καὶ μάλλον ἴσθιν ὅτε καὶ ἥγον, semper quidem cognoscit, sed diversis modis res animadvertit, imo magis interdum et minus: Hierocl. in carm. Pythag.

p. 14. The above list is taken mainly from De Wette (Exeg. Handb. p. 247), who while preferring this last sense, yet thinks that it was before expressed in ἀνεμνήσθη. But ἐπιβάλλων contains more than ἀνεμν.—that was the bare momentary remembrance—the ῥῆμα occurred to him—this is the thinking, or, as we sometimes say, casting it over; going back step by step through the sad history. This sense, though not wholly satisfactory, appears to me the best. In ἐκλαυν, Dr. Wordsw. well points out the imperf. 'wept, and continued weeping: something more than ἔλαυσεν.'

CHAP. XV. 1—5.] JESUS IS LED AWAY TO PILATE, AND EXAMINED BY HIM. Mt. xxvii. 1, 2, 11—14. Lk. xiii. 1—5. Jn. xviii. 28—38. Our account is very nearly related to that in Mt.: see notes there. The ὅλον τὸ σ. is a touch of accuracy. From ch. xiv. 53 we know that πάντες were assembled. Lightfoot quotes from Maimonides Sanhedr. 3 b., "Synedrium septuaginta unius seniorum non

p | Mt. [L.]. ὥστε θαυμάζειν τὸν Πιλάτον. ⁶ Κατὰ δὲ ἑορτὴν
 q Luke ii. 41. ἠπέλυνεν αὐτοῖς ἓνα δέσμιον, ὃν περ ᾔτουντο. ⁷ ἦν δὲ
 q Matt. xviii. ὁ λεγόμενος Βαραββᾶς μετὰ τῶν ἑτασαστῶν δεδεμένος,
 27 reff. ὡς ἵνα ἑκαστος ἐκ αὐτῶν ἑλευσιν ὃν ᾔτουντο.
 r | Mt. Acts xvi. 23, 27. ὡς ἵνα ἑκαστος ἐκ αὐτῶν ἑλευσιν ὃν ᾔτουντο.
 Eph. iii. 1. ὡς ἵνα ἑκαστος ἐκ αὐτῶν ἑλευσιν ὃν ᾔτουντο.
 Eccl. iv. 14. ὡς ἵνα ἑκαστος ἐκ αὐτῶν ἑλευσιν ὃν ᾔτουντο.
 s here only. ὡς ἵνα ἑκαστος ἐκ αὐτῶν ἑλευσιν ὃν ᾔτουντο.
 t here only. ὡς ἵνα ἑκαστος ἐκ αὐτῶν ἑλευσιν ὃν ᾔτουντο.
 u = Matt. vii. 15 reff. Lake ii. 4. Dent. v. 20.
 v | L. bis. Acts xix. 40. Prov. xvii. 14. w here only, see Rom. i. 32.
 x see Acts xxi. d 81. Rev. xx. 9.
 y ellipse, 2 Cor. iii. 13. a constr., Matt. xx. 32 reff.
 al + Wisd. vi. 23 (25). 1 Macc. viii. 16 only. b ver. 1.
 d = | Mt. only. e ch. x. 18 reff. a | Mt. only in Gess. Rom. i. 29
 c Luke xxiii. 6 only. f. Job ii. 2. Ag.

6. ins την bef εορτην D. on παρηγοουντο AB'N: on αν ηγ. DG 69.

7. rec συστασιαστων (to include Barabbas among the seditious, as is expressed in || Lu? On the other hand SY may easily have been absorbed in the following ST. The unusual word would hardly have occasioned a corr, as Mey. and De W., for though the word may be unusual, the analogy which it follows is common enough), with A rel: txt BCDK 1. 69 sah. πεπ. bef φον. D 2-pe vulg lat-a k sah.

8. rec (for αναβα) αναβασας (corr aft || Lu, ανικρανον δε εκ: see note), with AC rel syrr (arm): ascendit et clamavit æth: txt BD latt coptt goth. ins ελεος bef ο οχλος (see παμπληθις, || Lu) D lat-a (k) goth. aft αιτεισθαι ins αυτον D mt lat-k.

9. αποκριθεις λεγει αυρ. D 2-pe lat-a ff. om υμιν D lat-ff.
 10. επιγεινωσκειν AK: ηδει (|| Mt) D 1. 69. for παραδεδ., παραδωκεισαν AEGVXD: παραδωκεαν D-gr H 1. 69 lat-a c ff. sah. om οι αρχιερις (|| Mt) B 1 (lat-k) coptt.

11. for ανεισιαν, επεισαν (|| Mt) D lat-a c ff. k sah arm. τω οχλω D'-gr. om τον bef βιρ. D.

12. rec αποκριθεις bef παλιν, with A rel (lat-a) arm: om παλιν D' prag lat-ff. k coptt: om π. α. Syr: txt BC 33 vulg lat-(c) g_{1,2} l syr (sah) goth æth. rec (for ειλεγεν) ειπεν (|| Mt), with AD rel lat-(a) k Syr goth: λεγει Γ vulg lat-ff. k: txt BC syr. om θελετε (|| Mt) BCD 1. 33. 69 coptt: ins AD rel latt syrr goth æth arm. om on B: om on λεγετε AD 1. 69 latt sah arm: ins C rel syrr coptt goth æth arm. rec om τον, with X rel goth: βασιλει D': τω βασι. D³: txt ABCD 1. 69 coptt arm.

necesse habet ut sedeant omnes . . . cum vero necesse est ut congregentur omnes, congregentur omnes."

6-15.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Mt. xiii. 15-26. Lk. xiii. 17-25. Jn. xviii. 39, 40. Our account is nearly cognate to, but distinct from that of Mt., where see notes. The principal points of distinction will be noticed.

6.] ἀπέλυνεν—'perfectum ubi solere notat, non nisi de re ad certum tempus restricta dicitur,' Herm. ad Viger. p. 745.

7.] The circumstance that Barabbas was one of a set of murderers, shewn by the τῶν σφα. and the οἰτινες, is

peculiar to our narrative, and shews that it is not compiled from Mt. and Lk.

8.] This is also peculiar to Mk.—in Mt. it is Pilate who first offers them the choice—in Lk. they cry out, but it is αἰρε τυττον κ.τ.λ. ver. 58. ἀντιστασθαι καθέως—i. e. αὐτοὶ ποιεῖν, καθώς. ἀναβᾶς probably implies the rising of the crowd in excitement—or perhaps their coming up towards the palace, as συνηγμένων in Mt.

9.] Here our account differs from Mt. and agrees with Jn. ver. 39.

10.] ἐγίνωσκεν, imperf. He was aware, He perceived, His apprehension of it was concurrent with the action going on.

12.] ἐν λέγετε τ. βασιλ. τ. Ἰουδ.

13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν. 14 ὁ δὲ Πι-
λάτος ἔλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ ἑπι-
σῶς ἔκραξαν Σταύρωσον αὐτόν. 15 Ὁ δὲ Πιλάτος βου-
λόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς
τὸν Βαραββάν, καὶ ἡ παρέδωκεν τὸν Ἰησοῦν ἡ φραγελλώ-
σας ἵνα σταυρωθῇ. 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν
ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν
ὅλην τὴν σπεῖραν, 17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύ-
ραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον,
18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν Χαῖρε ὁ βασιλεὺς τῶν
Ἰουδαίων. 19 καὶ ἐγυπτον αὐτοῦ τὴν κεφαλὴν καλὰμῳ καὶ
ἐνέπτυον αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύουν
αὐτῷ. 20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν
πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, καὶ

rec.) here bde. Luke xvi. 19. Rev. (xvii. 4 v. r.) xviii. 19 only. Exod. xxvi. 1. Mt. xii. 11 Mt. i Cor. xi. 23 only. Math. iii. 2. s. only. Exod. xxviii. 14. Isa. xxviii. 6 only. t John xix. 5 only. Isa. xxviii. 13 vat. only. u voc., Luke xii. 52 ref. v Matt. xi. 7 ref. Pa. xiv. 1. w ch. xiv. 65 ref. (-σμα, Isa. i. 6.) x Luke xiii. 41. Acts vii. 60 aB, f v. 8. Rom. xiv. 11 (from Isa. xiv. 24) al. x ch. x. 34 al. Exod. x. 2. y as above (x). Luke xxvii. 28, 31. Luke x. 30. 2 Cor. v. 4 only. Gen. xxxvii. 28. b Matt. vi. 25 ref. see ver. 17.

13. εκπ. bef παλιν D. ins λεγοντες bef σταυρωσον ADKM gat lat-a o ff, mah-woide aeth; ανασιμενοι υπο των αρχιερων και ελεγον G 69 syr-marg and, omg e. ελεγ., arm.

14. rec kakon bef epoihsin (|| Mt), with AD rel vss: txt BCD. rec (for περισσως) (|| Mt) περισσοτιως, with EPUXΓ(SV, e sil): txt ABCD rel mah. (Txt is so very strongly attested, that it can hardly in this case be regarded as from || Mt. περισσοτιως is very common in St. Paul, and hence may have been substituted here.) ιερυζον (prob. from || Mt) ADGKMP 1. 69 latt Syr arm.

15. βουλομενος ποιησαι το ικανον τω οχλω CN Syr coptt: om D lat-ff, k: for ποιησαι, ποιειν B. παρειδ. δε B coptt.—τον δε ησ. φλαγ. παρειδ. D sah. [lat-a (as also b, see ch. xiii. 8) defective from this point to the end of Mk: a supplement by a later hand begins at xvi. 7.]

16. εσω εις την αυλην (see ch. xiv. 54) DP 1. 69 fuld(with em ing gat mt prag) lat-g, copt arm: εις την αυλην C⁴M vulg lat-c ff, l. καλουσιν D-gr.

17. rec (for ενδιδυσκουσιν) ενδυουσιν (more common word), with A rel: txt BC D(ενδυεισκ.) FA 1. 69. επιτιθεσιν D vulg lat-c ff, k. om πλεξαντες D.

18. rec (for ο βασιλεις) βασιλειν (correction), with BD (which also have it in || Mt) MPSVX: txt AC rel.

19. αυτον καλαμω εις τ. κεφαλην (|| Mt) D 2-pe lat-c ff, k (sah). την εεφ. bef αυτου C al vulg. ενεπτυσαν C¹(appy). om last clause (homaeotel) D 253 ev-32 lat-k.

20. om ενεπαιξαν αυτω D. for τα ιδια, αυτου (from || Mt) BCD: om D.

= Ἰησοῦν τὸν λεγόμενον χριστόν Mt. Neither of these expressions can well have been copied from the other. 13.]

πάλιν only refers to ἱερύζαν: cf. ver. 8, where this is implied in ἤρξαντο ἀσπάζεσθαι:—they had not cried out this before. 15.] τὸ ἱκ. ποι., to satisfy.

Wetst. gives examples of the expression from Polyb., Diog. Laërt., and Appian.

16—19.] JESUS MOCKED BY THE SOLDIERS. Mt. xxvii. 27—30 (omitted in Lk.). Jn. xix. 1—3. See notes on Mt.

16.] αὐλῆς, the court or guard-room, but open—see note on Mt. xxvi. 69.

17.] We have here a curious instance of a word used in two accounts in the same part of the narrative, but applied to different things, in περιτιθέασιν, here said of the crown of thorns, in Mt. of the robe (see Prolegg. ch. i. § iii. iv.).

πορφύρα is vaguely used, to signify different shades of red, and is especially convertible with crimsons = κοκκίνη Mt.

20—23.] HE IS LED TO CRUCIFIXION.

60. John x. 31. Num. 13. 30. Matt. x. 41 only. t. Matt. ix. 30. f. ch. v. 41. ref. g. only. h. here only. t. (-psa, Matt. h. 11.) i. 1st. ref. Psal. xxi. 18. k. only. Joel iii. 8. Obad. 11. Jonah i. 7. l. constr. John xix. 24. Rom. i. 18. 1 Cor. vii. 36. James v. 14. m. constr. Acts xii. 17. 2nd. Matt. xxi. 62. n = Luke xix. 43. Jer. xxxi. (xxxviii.) 12. o || L. Matt. xxi. 30 || only. t. p || M. Acts x. 17, 27. Gen. iv. 13. q (|| L. v. r.) Acts xvii. 23. Heb. viii. 10 & x. 16, from Jer. xxxviii. (xxxi.) 38 f. Rev. xii. 12 only. Prov. vii. 8.

for εἶπαι, ἀγορεύειν A prag, duxerunt lat-c ff₂. om last clause (homocotet) B.
rec σπαρασσών (grammatical correction), with X rel: txt ACDLPΔ 33.
om last αὐρον D 1 lat-ff₂ k.

21. εγγαρ. B¹N. τον σιμ. παραγοντα τον κυρηκειον D (lat-ff₂).
 22. for θερουσαι, αγουσαι D 69 vulg lat-c ff₂ l sah goth. ins τον bef γολγ.
 BC²FLΔ 33. 69. τοπον bef γολγ. D. μεθιερμηνευομενος AB: txt CDP
 rel.

23. rec aft αυτω ins πειν (from || Mt), with A D(πειν) P rel vulg lat-c ff, k syrr
 sah goth æth: om BC¹ L Δ N lat-n copt arm. for ο δε, και D 1 vulg lat-c ff, k: ος
 δε B Γ¹(appy) 33.

24. rec κ. *σταυρωσαντες* *αυτ. δι.* (rearrangement of construction from || *Mt*), with
ACDP rel vulg lat-*g*_{1.2} l n (syrr, appy) goth: txt B lat-c ff₂ k coptt sēth arm, and
omg 2nd και L D-lat. rec (for *διαμεριζοντα*) *διαμεριζον*, with some cursive(?):
διαμεριζον ev-*yonce*: *εκαθηντο διαμεριζοντες* Scr's d: *διαμεριζοντο* 69 Scr's a c h:
txt ABCD rel Scr's mss. om *τις τε* apn D 157 lat-ff₂ k n.

25. *τριτη* bef *ωρα* AC¹K. for *εσταυρωσαν, εφυλασσον* D lat-ff, k n.
 26. for *και ην η, ην δε* D lat-k (sah); *η δε* D-corr. ins *ουτος εστιν* bef *ο βασις*.
 D (syr) goth; *ουτος* at end 33.

Mt. xvii. 31—34. Lk. xiii. 26—33. Jn. xix. 16, 17. See notes on these.

21. Ἀλεξάνδρου κ. Ρούφου] It is quite uncertain whether Alexander be identical with either of the persons of that name mentioned Acts xix. 33, 1 Tim. i. 20, 2 Tim. iv. 14, or whether those, or any two of them represent one and the same person. There is a Rufus saluted Rom. xvi. 13. The words ἐρχόμ. ἐπ' ἀγγ. determine nothing as to its being a working day or otherwise, any more than οἱ παραπορευόμενοι, Mt. ver. 39: nothing is said as to the distance from whence he came.

22.] Γολγ. τόπ.—perhaps Γολγ. is genitive, as it would then answer to *κρανιον* in the interpretation; = τὸν τόπ. τ. καλούμ. κρανιον. Lk. 23.] ἔσπ. οὖν. = ἔξος μετὰ χολῆς μεμ. Mt. which see. 23.] δόντων, they were giving, i. e. 'they offered.'

24—28. | HE IS CRUCIFIED. Mt. xvii.
35—38. Lk. xxiii. 33, 34, 38. Jn. xix. 18
—24. 25. ὅρα τῇ τῇ] This date is
in agreement with the subsequent account,
ver. 33, and its || in Mt. and Lk., but.

as now standing unexplained, *inconsistent with Jn., xix. 14*, where it is said to have been about the *sixth hour* at the time of the exhibition of our Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless there has been (see note on John) some very early erratum in our copies, or unless it can be shewn from *other grounds than the difficulty before us*, that Jn.'s *reckoning of time* differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist; but requires some solution to the furnishing of which *we are not competent*. It is preposterous to imagine that *two such accounts as these* of the proceedings of *so eventful a day* should differ by *three whole hours* in their apportionment of its occurrences. So that it may fairly be *presumed*, that *some different method of calculation* has given rise to the present discrepancy. Meanwhile the chronology of *our text*,—as being carried on through the day, and as allowing time both

ἡ βασιλεὺς τῶν Ἰουδαίων. 27 καὶ σὺν αὐτῷ σταυροῦσιν δύο ἡ ληστὰς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. 29 καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Ὁὐδὲ ὁ καταλύνων τὸν ναὸν καὶ οἰκοδομῶν τρισὶν ἡμέραις, 30 σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον Ἄλλους ἔσωσεν, αὐτὸν οὐ δύναται σῶσαι, 32 ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ. καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. 33 καὶ ἡγε- νομένης ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ὥς ὥρας ἐνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ Ἐλωὶ ἐλωὶ λαμὲ σαβαχθαὶ; ὁ

o | Mt. L. 2 Kings xxiv. 15.

27. σταυρουνται β' λησται (from || Mt) D¹-gr: εσταυρωσαν (|| Lu Jn) B lat-c ff₂ k D-lat goth. om αυτου C D 1 2-pe 71 lat-c ff₂ k.

[28. rec ins kai πληρωθη η γραφη η λεγουσα και μετα ανομων ελογισθη (see Lu xxii. 37, from which place probably it was noted in the margin here, and thence has come into the text. Mark very rarely adduces prophetic testimony. For η γρ. η λεγουσα, see Jn xix. 24), with L M-with-ast P Δ-with-ob rel vulg lat-c ff₂ g₁ syrr copt goth æth arm [Orig]: om ABCDXN lat-k sah Eus-canon-appy.]

29. for παραπορευόμενοι, παραγοντες D-gr Eus. om αυτων D 59 lat-k n. rec τρισιν ημεραις bef οικοδομων, with ACP rel vulg lat-c ff₂ syr goth æth arm Eus: txt BDL lat-c k n Syr coptt. rec ins εν bef τρισιν ημεραις, with B rel vulg lat-c ff₂ D-lat Eus: om AC D-gr PV lat-c k sah.

30. rec (for καταβας) και καταβα, with AC rel lat-c ff₂ D-lat syrr sah(omg κ.) goth æth arm; κ. καταβηθι P 1 Eus: txt B D-gr LΔ vulg lat-k n copt.

31. om ομοίως D 238 lat-c ff₂ k n. rec ins δε bef και (from || Mt), with C³M³ 33 sah: om ABC'D rel vulg lat-c ff₂ k l (Syr) syr copt goth arm Eus Thl. for προς, εις D Eus.

32. om του (see || Mt) BDKLΔ 1. 69: ins ACP rel coptt Eus. aft πιστευσωμεν ins αυτω C³DFGHMP V(as corrd by origl scribe) Γ 1. 69 fuld(with gat) lat-c ff₂ k l n Syr sah æth arm Eus; εν αυτω, επ. αυτω, εις αυτον, αυτον al: om ABC' rel am(with em prag ing) lat-g_{1,2} syr copt goth. aft συνιστ. ins συν (from || Mt) BLN. om αυτω D.

33. rec (for και γεν.) γεν. δε (|| Mt), with ACP rel æth arm Orig-lat Eus: txt BDGLMSΔ 1. 33. 69 vulg lat-c ff₂ Syr copt goth. εφ ολης της γης D al Eus.

34. rec τη ωρα τη εννατη (prob conformation to last verse), with AC rel vulg lat-c ff₂ D-lat syr copt arm: txt B D-gr FL 1. 69 lat-c Syr(Treg) goth æth Eus. for εβοησεν, εφωνησεν D. om ο ιησ. D lat-k. rec aft μεγαλη ins λεγων (from || Mt), with ACP rel vulg lat-c Syr goth (æth) arm: om BDL lat-c ff₂ k copt. ηλει ηλει D 2-pe 131 lat-c i k n Syr arm Eus. (the aspirate with mes of vulg.) [λαμα (one μ) so BD 1 am(with gat) lat-c ff₂ g₁ n arm Eus.]

for the trial, and the events of the crucifixion,—is that which will I believe be generally concurred in. All the other solutions (so called) of the difficulty are not worth relating.

29—32.] HE IS MOCKED ON THE CROSS. Mt. xxvii. 39—44. Lk. xxiii. 35—37, 39—43. (Jn. xix. 25—27.) Our narrative, derived from a common source

with that of Mt., omits the scriptural allusion, 'He trusted in God,' &c. Mt. ver. 43.

29.] οὐά, an expression of reproach:—sometimes, one of admiration and respect, as in Dio Cassius, lxiii. 20, where the Romans shout after Nero, on his triumphal entry after his victories in the Grecian games, δυνπιονικα, οὐά, πυθιονικα, οὐά αἰγουσσε, αἰγουσσε.

f ch. v. 41 ref. ἔστι 'μεθερμηνευόμενον' Ὁ θεός μου ὁ θεός μου, ἡ εἰς τί
 f Psal. xxi. 1. ἔγκατελίπες με; 35 καὶ τινὲς τῶν παρεστηκότων ἀκού-
 f 1 = Mt. xiv. 31 ref. σαντες ἔλεγον Ἴδε Ἥλιον ὡφνῆ. 36 δραμῶν δέ τις
 f 1 = Mt. 2 Cor. iv. 10. 2 Tim. iv. 10, 16. ἡ γεμίσας σπόγγον ὄξους περιθεῖς καλὰ μὲν ἐπότιζεν
 f Heb. xii. 5. Wisd. x. 13. αὐτὸν λέγων Ἀφετε ἴδωμεν εἰ ἔρχεται Ἥλιος καθελεῖν
 f ch. xiv. 47 ref. αὐτόν. 37 ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευ-
 f 1 = Mt. xx. 32 ref. σεν. 38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἡς
 f m ch. iv. 37 ref. δύο ἅπ' ἄνωθεν ἕως κάτω. 39 ἴδων δὲ ὁ κεντυρίων
 f a 1 Mt. J. only. o 1 Mt. x. 42. 24 ref. οὐκ παρεστηκώς ἐξ ἑναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευ-
 f q ver. 17. 24 ref. σεν, εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς ἦν θεοῦ.
 f q ver. 19. 24 ref. 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν
 f 2 Mt. x. 42. 24 ref. αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f 1 Cor. iii. 2. 24 ref. τοῦ μικροῦ καὶ Ἰωσήφ τοῦ μήτρο καὶ Σαλώμῃ, 41 αἱ καὶ
 f Gen. xxi. 19. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f a 2 Cor. x. 42. 24 ref. τοῦ μικροῦ καὶ Ἰωσήφ τοῦ μήτρο καὶ Σαλώμῃ, 41 αἱ καὶ
 f 1 Mt. Matt. vii. 4. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f t ver. 46 J. L. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f Acta xxi. 29. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f Jn. vii. 29. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f u Gen. xiv. 2. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f v here (Bis) & J. L. only. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f L. ch. i. 10 al. Isa. xlviii 31. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f a here and vv. 44, 45 only. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου
 f xxvii. 73 ref. 24 ref. αἱς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου

om 1st μου AEFCKPΓΔ 1. 69 Eus Thl.

om 2nd ο θεός μου B Iren-gr.

rec με bef εγκατελίπες (from || Mt), with AC rel lat-k & goth : txt B(D)L vulg lat-ff; copt Iren-gr Eus.

35. παρεστηκῶν DU 33 : ἐστηκῶν B : ἐκεῖ ἐστηκῶν (|| Mt) A : txt C P(Tischd) rel. (παρεστ[] X.) om ακουσαντες C. rec ιδου, with AP rel : οτι ιδου K al : οτι (|| Mt) C al arm : om D gat(with tol) lat-o k Syr : txt BFLUD 1. 33. 69. (X def.) aft φωνη ins αμτος (|| Mt) D lat-c ff.

36. for δρ. δε, καὶ δραμων D 1 2-pe lat-c ff; (æth).—κ. δρ. πλησας σπ. οξ. επιθεῖς κ. D (om επ. κ. D-lat, simly 2-pe) : κ. δραμοντες γεμισαν σπ. οξ. κ. περιθεντες κ. εποτιζον αυ. λεγοντες 13. 69. 124. 346. rec (for τις) εις (see || Mt), with ACDP rel vulg lat-c ff; goth : txt BLD æth. rec ins και bef γεμισας, with ACDP Δ(sic) rel vulg Syr goth æth arm : om BL lat-c ff; syr copt. rec aft περιθεῖς ins τε (see || Mt, where τε follows πλησας), with ACP rel vulg syrr æth arm : om BDL 1. 33. 69 copt goth. αφεις DV 1. 69 lat-c i (goth) arm-zoh.

38. aft δυο ins μερη D lat-c. [σπ' so BDL X(appy) 69.]

39. for εἰ εν. αυτ., ἐκεῖ D 2-pe lat-(i) ? n q Orig-lat. rec aft οὕτως ins προξας (explanatory gloss on οὕτως), with AC rel vulg lat-c ff; Orig-lat : om BL copt.—οὕτως αυτον κρηξαντα και εξεπνευσεν sic eum exclamasse et exspirasse D. rec ο αθρωπος bef ουτος (|| Lu), with AC rel am(with fuld ing prag tol) syr arm : txt BDLΔ 33 em lat-c ff; k n q Syr copt goth æth Orig-lat. θεου bef ην BLD vulg lat-n (copt ?) æth ; bef υιος D 2-pe lat-k q. (X defective.)

40. om ην BLN am(with tol prag). om 2nd και C'DGUF 1. 33. 69 vulg syr copt goth arm. (X def.) om 1st η D. om 2nd η D F'(Wst) 33. 69 arm. rec ins του bef ιακωβου, with A rel : om BCKLUD. rec (for ιωσηφτος) ιωση, with AC rel syrr goth arm : joseph vulg lat-c ff; g, l q D-lat æth Aug : ιωσηφτος Δ' : ιωσηφτος 1 : txt BDL 33. 69 lat-k n copt Jer. (X def.)—ins η bef ιωσ. B.

32.] κ. ol συνεστ.—see notes on Lk.

33—37.] SUPERNATURAL DARKNESS.

LAST WORDS, AND DEATH OF JESUS. Mt.

xxvii. 45—50. Lk. xxiii. 44—46. Jn. xix.

28—30. Our account is nearly verbally the same with Mt.

34.] ελωε, the Syro-chaldaic form, answering to ἡλι in Mt. Meyer argues that the words in Mt. must have been those actually spoken by our Lord, owing to the taunt, that He called for Elias.

36.] On the difference in Mt., see notes there.

38—41.] SIGNS FOLLOWING HIS DEATH.

Mt. xxvii. 51—56. Lk. xxiii. 45, 47—49.

Omitted by Jn. See notes on Mt.

39.] δ παρ. εξ εναν. αυτ.—a minute mark

of accuracy, so common in Mk.

οὕτω δε απορικώς, Thl. There was something in the manner of this last cry so

unusual and superhuman, that the Centurion (see on Mt.) was convinced that He

must have been that Person, whom He

was accused as having declared Himself to

be. Observe the Latin *centurion* = *ica-*

v = ch. v. 48. 45 καὶ ὁ γυνὸς ἀπὸ τοῦ ἑκεντυρίωνος, ἠἰδωρήσατο τὸ
 Acts ix. 24. ὁ πῦμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας ἑσινδόν, καθ- ABCI
 w 2 Pet. i. 8. ἑλὼν αὐτὸν ἐνέειλησεν τῇ ἑσινδόν. καὶ κατέθηκεν GKI
 4 only. Gen. xxx. 30. αὐτὸν ἐν μνημείῳ ὃ ἦν ἑλεατομνημένον ἐκ πέτρας, καὶ
 x Matt. xxiv. 28. ch. vi. 90. (I Mt. v. r.) δὲ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ
 Rev. xi. 8, 9 only. Judg. xiv. 8. y ch. xiv. 61
 9 only. ref. s ver. 86 ref. a here only.
 1 Kings xxi. 9 only. b = here (Acts xxiv. 27. xxv. 9) only.
 c 1 Mt. only. Isa. xlii. 16. li. 1. d 1 Mt. only. e 1 Mt. ch. xvi. 3 only. f Acts xxv. 12.
 xxvii. 9 only. 2 Mac. xi. 26 only, but not —.

XVI. 1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ

45. for ἀπο, παρα D 1. rec σωμα (repetition of above: or as *Moy*, as a
 worthier word), with AC rel vulg lat-c copt: txt B D-gr L. add αὐτοῦ D lat-q
 Syr. for ἰωσηφ, ἰωση B.

46. ο δε ἰωσ. D al vulg lat-c l Syr syr-marg syr-jer arm. rec ins καὶ bef
 καθελων, with AC rel vulg syrr goth æth arm: om BDL lat-n copt. for καθελων,
 λαβων D. ins εν bef σινδ. 1 lat-ff₂: εις την σινδονα D. for κατεθηκεν,
 εθηκεν (from || Mt Lu Jn) BC²DL 1. 33. 69: καθειναι A: κατεθηκεν K: κατεθηκεν
 Γ al: txt C¹ rel. αὐτο AM goth. ins τω bef μνημειω D: εν μνηματι B.
 εκ της π. D 1: εν τη π. 69. for προσεκυλισεν, προσεκυλισας D 1. at
 end ins (see || Mt) καὶ απηλθεν D; απηλθεν G 1.

47. om η bef μαγδ. D. rec om 3rd η, with DL rel: ins ABCGA 1. 33. (X def.)
 rec (for ἰωσητος) ἰωση, with C rel syrr goth: ἰωσηφ A 258 vulg lat-l æth:
 ιακωβον D lat-ff₂ n q: ιακωβου κ. ἰωσητος μητηρ 69 al syrr-jer arm: jacobi et joseph
 lat-c: txt BLA 1 lat-k copt. (The next ver has given rise to much of the confusion.)
 εθεσαντο D; notaverunt lat-c ff₂ q D-lat. τον τοπον οπου (see ch xvi. 7) D
 lat-c ff₂ q arm. rec τιθειται (corr to more usual), with E rel: τε. θυρα (sic) Δ·
 txt ABCD 33. 69 vulg lat-c ff₂ arm, τιθεται L Scr's c.

CHAP. XVI. 1. for διαγ. to σαλωμη, πορευθισαι merely D lat-n: lat-q has the passage
 twice, once as D, the other time as txt: διαγ. τ. σαβ. πορευθισαι lat-k: aft ηγ. ins πορ.

intention of begging the Body, nay, had immediately gone (perhaps with them) to Pilate for that purpose,—and **τολμήσας** ελεῆλ. looks like a sudden and unannounced application,—they would have left the Body for him to take down.

ἰθαύμασιν εἰ ἡδὴ τίθηνκειν—he wondered at the fact thus announced to him of His death having already taken place. See Kühner, Gram. ii. p. 481, and the examples there adduced, which make this clear, e. g. Demosth. p. 24. 23,—θαυμάζω, εἰ Λακεδαιμονίους μὲν πόρε . . . ἀντήρατε, νυνὶ δ' ὀκνεῖτε . . . 45. ἰδωρήσατο] The passage cited (Meyer, De Wette) from Cicero (in Verrem, v. 45) to shew that it was customary to give money on such occasions, is not to the point; 'moris celeritatem pretio redimere cogebantur parentes' is not said of the body after death, but of a fee given to the officer, 'ne diu crucietur.'

46. ἀγορ.] Therefore it was *not* the first day of unleavened bread, which was one of sabbatical sanctity; as indeed the whole of this narrative shews, but such expressions as this more strikingly.

καθαίρειν is the technical word for taking down bodies from the cross. See the examples in Kypke from Philo and Josephus. So is κατατίθειναι for placing bodies in the tomb: cf. ibid.

ἐν μνημ.] It is not said, but implied, both here and in Lk. and Jn., that the tomb was *his own*—for how should he place the Body there otherwise? The *newness* of the tomb is not mentioned here, but by the other three Evangelists. 47.]

M. ἡ Ἰωσητος—understand, *mother*; see ver. 40. That she is so called here, and Μαρία ἡ τοῦ Ἰακώβου in the next verse, points to a *difference of origin* in the two accounts here, of the *Crucifixion* and *Resurrection*.

The mother of the Lord had in all probability previously departed: see notes on Mt. xxvii. 56 and John xix. 27. Lk. generalizes, and says, *the women who came with Him from Galilee*.

Some have understood by M. Ἰωσητος or Ἰωση or Ἰωσηφ, the wife or daughter of Joseph of Arimathea—some, the mother of the Lord: but both unnecessarily, and without proof. The perf. τιθειται is to shew that they

Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ^ε ἡ γόρασεν ^α ἄρώματα, ἵνα ἐλθοῦσαι ^β ἀλείψωσιν αὐτόν. ² καὶ ¹ λιὰν πρῶτ' τῆς ^κ μίας ^κ σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ¹ ἀνατείλαντος τοῦ ἡλίου. ³ καὶ ἔλεγον πρὸς ^ι αὐτάς τίς ^α ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς ^ο θύρας τοῦ ^ο μνημείου; ⁴ καὶ ^ρ ἀναβλέψασαι θεωροῦσιν ὅτι ^α ἀνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ⁵ καὶ ἐλθοῦσαι εἰς τὸ μνημεῖον εἶδον ¹ νεανίσκον καθήμενον ^ε ἐν τοῖς ^δ δεξιόις, ¹ περιβεβλημένον ^α στολὴν λευκὴν· καὶ

⁸ Ald. (ἐπεκύλ. vat. &c.) only
Matt. vii. 29, 31 ref. ch. xiv. 51 al.

⁷ Matt. xix. 20, 22 ref.
ch. xii. 38 ref.

⁸ here only. see Eph. i. 30 al.

sy-jer arm. (por. is simply insd elsw.) om του bef σαββ. C³ 33. om ελθουσαι
D lat-c ff². αυτον bef αλειψωσιν D lat-c ff² k n q once.
2. ερχονται πρωι μιας σαββατου D: om λιαν also lat-c k n Syr arm: τη μια των σ.
LΔ copt Eus: της μιας των σ. K: μια των σ. B 1: τη μια σαβ. 33: txt AC rel
Dion-alex. ανατειλλοντος D lat-c n q Nyss Tich^{exp} Aug.
3. εαντους D lat-c. ημιν bef αποκ. D 2-pe lat-c ff² k n q. (αποκαλυψι D¹)
for εκ, απο CD 69 vulg lat-c ff² l goth Eus Nyssen Sev.
4. ην γαρ μεγ. σφ. α. ερχονται α. ευρισκουσιν αποκεκυλισμενον τον λ. D 2-pe
lat-c ff² n Eus: simply sy-jer.—rec αποκεκυλισται (repetition from above: see also
|| Lu), with AC rel: txt BL.
5. rec ευελθουσαι (from || Lu), with ACD rel: txt B 127. νεανισκον bef

came up after the burial had taken place; the pres. (ρίθεται, rec.) would imply that they were present at the entombment. So Meyer.

CHAP. XVI. 1—8.] THE WOMEN, COMING TO THE SEPULCHRE, ARE APPEARED OF HIS RESURRECTION. Mt. xviii. 1—10. Lk. xxiv. 1—12. Jn. xx. 1—10. On the general difficulties of this portion of the Gospels, and my view respecting them, see notes on Mt.

1. Σαβ. τ. σαβ.] It was strictly *when the Sabbath was ended*, i. e. at sunset, that they bought the spices. Lk. xxiii. 55, places it on the evening *before* the Sabbath; a slight but valuable discrepancy, as shewing the independence of the accounts. To suppose *two parties* of women (Greswell) or to take *ηγόρασαν* as *pluperfect* (Beza, Grotius, &c.) is equally arbitrary and unwarranted. ἀλείψ.] This had not been done as yet. Nicodemus (John xix. 40) had only wrapped the Body hurriedly in the spices with the linen clothes.

2. ἀνατείλαντος τ. ἡλ.] This does not agree with Mt., τῇ ἐπιφωσκ. εἰς μιαν σαβ.;—Lk., ὁρθρου βαθίος; or Jn., σκοτίας ἐν ὀψης;—nor indeed with *λιαν πρῶι* of our narrative itself. If the sun was up, it would be between 6 and 7 o'clock; which in the East especially, where even public business was transacted *very early*, could not be so called. The reading of D, ἀνατέλ-

λωντος, would not help us much, as it was evidently *some time before sunrise*. Even Greswell virtually acknowledges a difficulty here.

3, 4.] It had been rolled away by an angel, Mt. ἦν γὰρ μέγ. σφ. is stated as a reason why they could see that it was rolled away on looking up, possibly at some distance. This explanation is according to Mk.'s manner of describing minute circumstantial incidents; but to refer this clause back as the *reason why* they questioned who should remove the stone, is not only harsh, but inconsistent with the usage of this Gospel.

5.] In Mt.—an *angel*, sitting on the stone which he had rolled away. Here he is described *as he appeared*, and we are left to infer *what* he was. In Lk.,—*two angels ἐπιστήσαν αὐταῖς* in the tomb. The incident to which these accounts point, must be distinct from that related Jn. xx. 11, which was *after Mary Magdalene returned from the city*. It is not worth while to detail the attempts which have been made to reconcile these various reports of the incident: they present curious examples of the ingenuity, and (probably unconscious) disingenuousness, of the Harmonists. I may mention that Greswell supposes the angels in Mt. and Mk. to be distinct, and accounts for the *ἐξεθαμβήθησαν* in our text thus: 'After seeing one angel *with-out* already, they were probably less pre-

v herobis & ch. ix. 15.
 xiv. 23 only.
 Sir. xx x. v only.
 w Mt. L. Acts v. 30 al. fr.
 x = Matt. xiv. 22 ref.
 y = here only.
 Job xviii. 30.
 z 1 Cor. ii. 8.
 2 Cor. vii. 15.
 Eph. vi. 5.
 Phil. ii. 13 only.
 Exod. xv. 15.
 ch. v. 42.
 Luke v. 26.
 Acts iii. 10.
 x. 10. xl. 5.
 xxii. 17 only.
 Deut. xxviii. 28.

ἔξεταμβήθησαν. ⁶ ὁ δὲ λέγει αὐταῖς Μὴ ἔκταμβείσθε
 Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον
 ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἐθηκαν αὐτόν.
 ἡ ἀλλὰ ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
 ὅτι ὑποάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε,
 καθὼς εἶπεν ὑμῖν. ⁸ καὶ ἐξελθούσαι ἐφυγον ἀπὸ τοῦ
 μνημείου· ἔχεν δὲ αὐτὰς ἄτρομος καὶ ἄεστασις, καὶ
 οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

X-
 ABCD
 GKL
 SUVT
 1.32.1
 X-
 μ-

KATA ΜΑΡΚΟΝ.

εἶδον D 2-pe. for ἐξεταμβήθησαν, ἐθανβησαν D.
 6. for ο δε, και D lat-c ff₂ *. αυτοις D-gr. add ο αγγελος D lat-ff₂.
 for εκθ., φοβείσθε D Eus. ins τον bef ιησ. D. om των ναζ. D. for
 ιδε ο τοπος, ειδετε εκει τον τοπον αυτου D, simply 2-pe lat-c ff₂ s q.
 7. [αλλα, so AB'CDGKLA 33.] ins και bef ειπατε U¹(appy) D 33 prag(with
 mt) lat-k goth. ιδου, προαγω . . . εκει με . . . ειρηκα υμιν D.
 8. rec aft εξελθουσαι ins τοχυ (from || Mt), with E: om ABCD rel vulg lat-a² c ff₂
 syrr syr-jer copt goth æth arm Thl. for δε, γαρ BD vulg lat-a² c ff₂ k l 5yr
 copt æth arm: txt AC rel syr goth. (X defective.) for τρομος, φοβος D.
 εἰπα. D.

SUBSCRIPTION (aft φοβοῦντο γαρ). κατα μακρον B: ευαγγ. κατα μαρκ. arm-
old-inss.

THE SUPPLEMENTARY PASSAGE appears to have been added by another hand in very early times. The external testimonies (I.) for and (II.) against it are as follows.

I. (1) It is contained in ACD rel vulg lat-a² c ff₂ g_{1,2} l n q Syr syr-cu[recommences at r. πιστ. ver. 17] syr syr-jer copt goth æth arm-recent-mss. (2) It is cited by Iren. (iii. 10. 6, p. 188 [gr in Cramer's addenda]: *In fine autem evangelii ait Marcus: Et quidem dominus Jesus, postquam locutus est eis, receptus est in caelos, et sedet ad dexteram Dei*), Hippol., Celsus (perhaps), Synops., Cæs., Jac-nisib, Cyr-jer, Damasc., Phot., Thl., Ambr., Aug., Greg., Cassian. Nestorius (in Cyril, vi. 46) quotes ver. 20.

II. (1) It is omd in BN lat-k arm-old-mss. After the subscription in B the remaining greater portion of the column and the whole of the next to the end of the page are left vacant. There is no other instance of this in the whole N.T. portion of the ms, the next book in every other instance beginning on the next column. Some of the old mss of arm add it, but with the subscr above and a separate title ευγγ. κ. μαρκ.

pared than before to see another so soon after *within*' (Dissert. vol. iii. p. 187).

6.] From the *εὐρε* of Mt. I should be inclined to think that his is the strictly accurate account. This word implies that the angel accompanied the women into the tomb; and if so, an imperfect narrative like that in the text might easily describe his whole appearance as taking place within. 7.] ἀλλὰ breaks off the discourse and turns to a new matter—But now rather do ye . . . καὶ τῷ Π.] It is hardly perhaps likely that the *denial of Peter* was the ground of this message, though it is difficult not to connect the two in the mind. The mention of him here is probably merely official—as

the 'primus inter pares.' We cannot say that others of the Apostles may not have denied their Master besides Peter.

It must not be concluded from this that we have a trace of Peter's hand in the narrative. 8.] The idea of our narrative here is, that the women *fled* in terror from the sepulchre, and *did not deliver the message at the time*,—for they were afraid. All attempts to reconcile this with the other Gospels are futile. It is a manifest evidence that our narrative is here suddenly broken off, and (perhaps?) that no more information about the women was in the possession of its author. The subsequent verses are quite disconnected from this; and contain the

DEG
LMS
ΧΤΑ
3. 69.

9 Ἀναστὰς δὲ πρῶτ' ἡ πρώτη σαββάτου ἐφάνη πρῶτον ^{b here only.} Μαρία τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπτά δαιμόνια. ^{(olow. mss., ver. 3 al.) see Gen. viii. 5.}

(2) L thus proceeds: *φίρεται πον ταῦτα + πάντα δὲ τὰ παρηγγελμένα τοῖς πiri τὸν πῖτρον συντόμως ἐξηγγειλαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ ἰησοῦς, ἀπὸ ἀνασταλῆς καὶ ἀκρι δύσεως ἐξαπιστίειν δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον κήρυγμα· τῆς αἰωνίου σωτηρίας + [so far syr-marg and 274 agree] ἔστι δὲ καὶ ταῦτα φερόμενα μετὰ τὸ ἰφοβοῦντο γάρ + ἀναστὰς δὲ &c.* 22 has it thus: *ἰφοβοῦντο γάρ + τίλος· then in red, ἐν τισι τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής· ἐν πολλοῖς δὲ καὶ ταῦτα φέρεται· ἀναστὰς δὲ &c.*

20. 300 have, *ἐντεθεν ἕως τοῦ τίλους ἐν τισι τῶν ἀντιγράφων οὐ κίται· ἐν δὲ τοῖς ἀρχαίοις πάντα ἀπαράλειπτα κίται.* 23. 34-9. 41 have this scholion of Severus of Antioch: *ἐν μὲν οὖν τοῖς ἀκριβεστέροις ἀντιγράφοις τὸ κατὰ μάρκον εὐαγγέλιον μέχρι τοῦ ἰφοβοῦντο γάρ ἔχει τὸ τίλος. ἐν δὲ τισι προκίται καὶ ταῦτα· ἀναστὰς δὲ πρῶτ' ἡ πρώτη σαββάτου ἐφάνη πρῶτον μαρία τῇ μαγδαληνῇ ἀφ' ἧς ἐκβεβλήκει ἐπτά δαιμόνια· τοῦτο δὲ ἰναντιῶσιν τινα δοκεῖ ἔχειν πρὸς τὰ ἔμπροσθεν ἐρήμιστα.* 24 has, *παρὰ πλείστοις ἀντιγράφοις οὐ κίται ἐν τῷ παρόντι εὐαγγελίῳ ὥς νόθα νομίσαντες αὐτὰ εἶναι· ἀλλ' ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις ἐυρόντες αὐτὰ καὶ κατὰ τὸ παλαιστίναιον εὐαγγέλιον μάρκου ὥς ἔχει ἡ ἀλήθεια συντιθέμεν καὶ τὴν ἐν αὐτῷ ὑπερφαινεμένην δεσποτικὴν ἀνάστασιν μετὰ τὸ ἰφοβ. γάρ.*

Similar scholia are given in 36-7-8. 40. 108-29-37-8-43-81-6-95-9. 210-21-2. 374. In 1. 206-9, we have, *ἐν τισι μὲν τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής, ἕως οὐ καὶ εὐσέβιος ὁ παμφίλου ἰεανόνισιν· ἐν ἄλλοις δὲ ταῦτα φέρεται· ἀναστὰς δὲ &c.*

(3) In ALUFA al., am fuld ing², the numbers of Euseb. and Ammon. are not attached beyond ver 8. In many mss the passage is insd with an asterisk.

(4) Clem-rom, Justin, Clem-alex take no notice of it. Eus. states that it is *wanted* in many mss: *ἐν τούτῳ [ἰφοβ. γάρ] σχεδὸν ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ μάρκον εὐαγγελίου περιγίγνεται τὸ τίλος, and he calls these τὰ ἀκριβῆ τῶν ἀντιγράφων*—Ad Marin. Quæst. 1. See the whole quoted in Davidson's Introd. I. 164. Sev, Vict-ant, Greg-nysse (or Hesych of Jerus), Jer (ad Hedib. omnes Graeciae libros *paene hoc capitulum in fine non habere*), Euthym say that it is wanting in the *greater number*, or, in the *more accurate*.

III. It would thus appear that while the passage was appended as early as the time of Irenæus, it *was still absent from the majority of codices* as late as Jerome's day. The legitimate inference is that it *was placed as a completion of the Gospel soon after the apostolic period*,—the Gospel itself having been, for some reason unknown to us, left incomplete. The most probable supposition is, that *the last leaf of the original Gospel was torn away*.

IV. The attempt to account for its absence by the hypothesis that it was *erased by reason of its inconsistency with the accounts in the other Gosp.*, is quite futile. We have no instances of erasure of portions of the Gospels for any such reason: nor do the fathers who mention the inconsistency (Greg-nysse, Vict-ant, Sev-ant, Jer), allege such erasure to have been made: nor, had it been made, need it have included the *whole passage*. The inconsistency itself is a valuable testimony to the antiquity of the fragment, as having been composed from *independent testimony*, and *not from the other Gospels*.

V. The *internal evidence*, which is discussed in the notes, will be found to preponderate vastly *against the authorship of Mark*.

9. for *ἐφάνη πρῶτον, ὡς φανερωσεν πρῶτος* D-gr. om τη D. for *ἀφ', παρ'* C¹DL 33: txt AC³ rel Eus.

substance of their author's information respecting the other appearances of the Lord.

9—20.] APPEARANCES OF JESUS AFTER HIS RESURRECTION: HIS ASCENSION. An addition to the narrative of a compendious and supplementary character, bearing traces of *another hand* from that which has shaped the diction and construction of the rest of the Gospel. The reasons for and against

this inference will be found in the var. readd. and the course of this note, and a general statement of them at the end of it.

9.] *πρῶτῃ σαββάτου* = *μία σαββάτων* ver. 2, and is remarkable as occurring so soon after it (see Lk. xviii. 12).

ἀφ' ἧς &c. . . .] This notice, coming so late, *after the mention of Mary Magdalene in ver. 1*, is remarkable. The instances quoted by De Wette to shew that the unexpected introduction of no-

θέντες εἰς τὸν 'κόσμον' ἅπαντα κηρύξατε τὸ εὐαγγέλιον ^{here only. see Col. i. 6.}
 πάσῃ τῇ 'κτίσει. 16 ὁ 'πιστεύσας καὶ βαπτισθεὶς' ^{= Rom. viii. 13. 22. Judith xvi. 14.}
 σωθήσεται, ὁ δὲ 'ἀπιστήσας' κατακριθήσεται. 17 'ση- ^{tuba, ch. xv. 32. Acts ii. 44. xiv. 2 al. w ver. 11 ref. ft note. = 1 Cor. xi. 22. w Matt. xii. 28 ref. x = here only t.}
 μεία δὲ τοῖς πιστεύουσιν ταῦτα 'παρακολουθήσει.' ^{en note.} ἐν τῷ
 ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, ^{y of Christ, Mk., here only. Matt. never. Luke x. 17 only. John, Acts, Epp. freq. z = Gosp., here only. (ch. vii. 55, 56. Lake i. 64. xvi. 24.) a Acts ii. 4. x. 46 al. fr. b = here only. see ch. i. 27. Acts xvii. 19. = ἐνέρας, Acts ii. 4. c Lake x. 15. d = ch. vi. 20. John viii. 59. 1 Mac. ix. 19. e here only.} γλώσσαις 'λαλή-
 σουσιν' ^{x = here only t.} καιναῖς, 18 ^{y of Christ, Mk., here only. Matt. never. Luke x. 17 only. John, Acts, Epp. freq. z = Gosp., here only. (ch. vii. 55, 56. Lake i. 64. xvi. 24.) a Acts ii. 4. x. 46 al. fr. b = here only. see ch. i. 27. Acts xvii. 19. = ἐνέρας, Acts ii. 4. c Lake x. 15. d = ch. vi. 20. John viii. 59. 1 Mac. ix. 19. e here only.} ὅφεις ^{x = here only t.} ἀροῦσιν. ^{y of Christ, Mk., here only. Matt. never. Luke x. 17 only. John, Acts, Epp. freq. z = Gosp., here only. (ch. vii. 55, 56. Lake i. 64. xvi. 24.) a Acts ii. 4. x. 46 al. fr. b = here only. see ch. i. 27. Acts xvii. 19. = ἐνέρας, Acts ii. 4. c Lake x. 15. d = ch. vi. 20. John viii. 59. 1 Mac. ix. 19. e here only.} καὶ ^{x = here only t.} θανάσιμόν τι

15. for αυτοῖς, προς αυτοὺς D. om ἅπαντα D-gr 225 gat copt. ins kai
 bef κηρύξατε D lat-c syr-w-ob (copt) æth. [Jer cont Pelag says that some mss,
 principally Greek, add *et illi satisfaciebant dicentes: Seculum istud iniquitatis et in-
 credulitatis substantia (sub satana ms) est, quæ non nisi per immundos spiritus veram
 Dei apprehendi virtutem. Idcirco jam nunc revela justitiam tuam.*]
 17. παρακολουθήσει bef ταῦτα AC³ 33: ἀκολ. τ. C¹L. om καιναῖς C¹L Δ-gr
 copt arm.

18. ins και εν ταις χειρσιν bef οφεις CLM²X Δ-gr 1. 33 syr-cu syr-w-ast copt arm:

manner (see ch. xiii. 10; xiv. 9). It only
 once occurs in Mt., viz. xxvi. 13.

πάσῃ τῇ κτ.] Not to men only, although
 men only can hear the preaching of the
 Gospel; all creation is redeemed by Christ
 —see Col. i. 15, 23; Rom. viii. 19—23.
 'Hominibus, primario, ver. 16, reliquis
 creaturis, secundario. Sicut maledictio,
 ita benedictio patet. Creatio per Filium,
 fundamentum redemptionis et regni,' Ben-
 gel in loc. κτίσις appears never in
 the N. T. to be used of mankind alone.
 Bengel's 'reliquis creaturis secundario'
 may be illustrated in the blessings which
 Christianity confers on the inferior crea-
 tures and the face of the earth by bring-
 ing civilization in its wake. By

these words the missionary office is bound
 upon the Church through all ages, till
 every part of the earth shall have been
 evangelized.

16.] These past parti-
 cles must be noticed, as carrying on the
 thought to a time beyond the work of the
 preacher: when σὺθ. and κατακρ. shall
 take place; and reserving the division of
 mankind into these two classes, till that
 day.

On βαπτ. see note on Mt.
 xxviii. 19. There is no και μὴ βαπτ.
 in the second clause here. Unbelief—by
 which is meant the rejection of the Gos-
 pel in heart and life, not weakness or
 doubt as in ver. 14—shall condemn a
 man, whether baptized or unbaptized.
 And, conversely, it follows that our
 Lord does not set forth here the ab-
 solute, but only the general necessity of
 Baptism to salvation; as the Church of
 England also teaches. But that general
 necessity extends to all to whom Baptism
 is accessible; and it was well said 'Non

privatio Baptismi, sed contemptus, damnat.'

These words cannot be taken, as
 those in Mt. xxviii. 19, 20, as setting
 forth the order in which faith and bap-
 tism must always come; belief and dis-
 belief are in this verse the great leading
 subjects, and πιστεύσας must on that
 account stand first. On ὁ πιστ.

σὺθ. compare Acts xvi. 31. This is a
 solemn declaration of the doctrine of 'sal-
 vation by faith,' from the Lord Himself;
 but such a faith as is expanded, Mt.
 xxviii. 20, into διδάσκοντες αὐτοὺς τηρεῖν
 πάντα ὅσα ἐνετειλάμην ὑμῖν which is its
 proper fruits. κατακρ. 'will be
 condemned;' i. e. in the most solemn
 sense: for the sin of unbelief:—for those
 are now spoken of who hear the Gospel
 preached, and reject it.

17.] This
 promise is generally made, without limi-
 tation to the first ages of the Church.
 Should occasion arise for its fulfilment,
 there can be no doubt that it will be
 made good in our own or any other time.
 But we must remember that σημεῖα are
 not needed where Christianity is pro-
 fessed: nor by missionaries who are backed
 by the influence of powerful Christian na-
 tions. There are credible testimonies
 of miraculous powers having been exer-
 cised in the Church considerably after the
 Apostles' time.

δαμ. ἀβ.] The
 Lord Himself has declared how weighty a
 sign this was, Mt. xii. 28. For fulfil-
 ments of the promise, see Acts v. 16;
 viii. 7; xvi. 18. γλῶσσ. λ. καιν.]
 See 1 Cor. xiv. 22: Acts ii. 4 al. On the
 gift of tongues, see notes at those places.

18.] ὅφ. ἀρ. — see Acts xxviii.
 3—5. καὶ θαν. . . . βλάβῃ] W^o
 F F

f Luke iv. 35 (ref.) only
h ch. vi. 5 ref.
i and constr.
Matt. ix. 18
ref.
j here only.
see John iv. 54.
k Acts 1. 2, 11,
22. x. 16.
l Tim. iii. 16.
m 4 Kings ii. 10. (-λημψιε, Luke ix. 61.)
n = Luke ix. 6. l John iv. 1.
o 1 Cor. xvi. 16. 2 Cor. vi. 1. James ii. 22 only. f. Edr. vii. 2. 1 Macc. xii. 1 only. (-γος, Rom. iii. 6.)
p k instr., Matt. v. 1 ref.
q ob. i. 28 ref.
r 1 Matt. xx. 2.
s Rom. viii. 24.

πίωσιν, οὐ μὴ αὐτοὺς ὁ βλάψῃ ἐπὶ ἁρρώστοις^h χεῖρας^{ACM}
ἐπιθήσουσιν, καὶ ὁ καλῶς ἔξουσιν.¹⁹ Ὁ μὲν οὖν κύριος^{ACM}
μετὰ τὸ λαλῆσαι αὐτοῖς ἠνελήμθη εἰς τὸν οὐρανὸν καὶ
ἐκάθισεν ἑκ δεξιῶν τοῦ θεοῦ.²⁰ ἐκεῖνοι δὲ ἐξεληθόντες^{ACM}
ἐκήρυξαν πανταχοῦ, τοῦ κυρίου ὁ συνεργῶντος καὶ

om A rel vulg lat-c Syr sath Hippol.
Scr's i: txt AC rel Scr's mss.

for ου μη, ουδεν C¹.

rec βλαψει, with

19. om ουν C¹ L arm. aft κυριος ins ιησους C¹ KLA 1. 33 vulg-ed lat-c ff, π o
syrr syrc-upt copt sath arm Iren-lat: om AC³ rel am lat-g, Iren-gr.—for ευρ., ιησ. H.
for εκ δεξιων, εν δεξια CA.

have no instance of this given in the Acts: but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius, H. E. iii. 39, says, . . . Ἰερὸν παράδοκον περὶ Ἰουστον τὸν ἐπικληθῆντα Βαρσαβὰν γεροντός, ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀνδὲς διὰ τὴν τοῦ κυρίου χάριν ὑπομείναντος. ἐπὶ ἁρρ.] χεῖρας ἐπιθ.

ἐπὶ τινα is in *Mk.*'s manner; see ch. viii. 25; x. 16. There is no mention of the anointing with oil here, as in James v. 14.

19, 20.] The μὲν οὖν is not to be taken here as if there were no δὲ following:—the μὲν answers to the δὲ as in Lk. iii. 18, 19—and the οὖν is the connecting link with what went before.

μὲν οὖν, ὁ κύριος, and ὁ κύριος Ἰησοῦς, are alike foreign to the diction of *Mk.*, in speaking of the Lord: we have ὁ κύριος in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example. μετὰ τὸ λαλ. can only in fairness mean, 'when He had spoken these words.'

All endeavours of the Harmonists to include in them οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησε (Euthym.) will have no weight with an honest reader, who looks to the evident sense of his author alone, and disregards other considerations. That other words were spoken, we know; but that this author intended us to infer that, surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such subterfuges are abandoned, and the Gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, ταῦτα δὲ λαλήσας. ἀνελ.] I should hardly say that the author of this fragment necessarily implies an ascension from the place where they were then assembled. The

whole of these two verses is of a compendious character, and as ἐκθ. ἐκ θ. τ. θ. must be understood as setting forth a fact not comprehended in the cycle of their observation, but certain in the belief of all Christians, so ἀνελήμψ. may very well speak of the fact as happening, not necessarily then and there, but (see remarks above) after these words were spoken; provided always that these words are recognized as the last in the view and information of our Evangelist. I say this not with any Harmonistic view, but because the words themselves seem to require it. (See on the Ascension, notes on Lk. xxiv. 51 ff.)

20.] ἐξεληθόντες—not, from the chamber where they were assembled (Meyer)—which would not answer to ἐκήρυξαν πανταχοῦ, but would require some immediate action of that very day to correspond to it (see Mt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), εἰς πάσαν τὴν γῆν ἐξηλθεν ὁ φθόγγος αὐτῶν: see ref. πανταχοῦ]

No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said διερχόμενον διὰ πάντων κατελθεῖν . . .:—the expression being only a general one, indicating their performance, in their time and degree, of our Lord's words, εἰς τὸν κόσμον ἑπάνα. τοῦ κυρ.] The Lord, i. e. Jesus: see Mt. xxviii. 20: Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist.

ἑωακλ. and παρακλ. (ver. 17) are both foreign to the diction of *Mk.*, often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9–20. (1) For the external evidence, see var. readd. As to its genuineness as a work of the Evangelist *Mk.*, (2) internal evidence is, I think, very weighty against *Mk.*'s being the author. No less than twenty-one words and

τὸν ᾠ λόγον ᾠ βεβαιούντος διὰ τῶν ᾠ ἐπακολουθούντων ᾠ — Luke i. 2
 σημείων. ᾠ here only in
gospels.
Rom. xv. 8.
1 Cor. i. 8, 9.
2 Cor. i. 21.
Col. ii. 7.
Heb. ii. 6.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

xiii. 9 only. Ps. xl. 12. cxviii. 28 only.

r 1 Tim. v. 10, 24. 1 Pet. ii. 21 only. Job xxxi. 7.

20. Steph adds ἀμην, with C¹ rel am(with gat prag) lat-c o copt æth: om AC²(S P)
 1. 33 vulg-ed(with ing) lat-a² q syrr syt-cu arm.

SUBSCRIPTION: *εὐαγγέλιον κατὰ μαρκὸν* ACEHLUΓA: Treg edits *κατὰ μαρκὸν* here on no MS authority, but only by the analogy of B in ver 8. MX have no
 subscr: GKS al have *το κατὰ μαρκὸν* (add *αἱ ἁγίων* G) *εὐαγγέλιον ἐξέδοθη* (*δωθη* G) *μετὰ*
χρονους ἰ (*δικα* K, *ιβ'* al) *της τοῦ χριστοῦ* (*κυρίου* G al) *αναληψίως*: al aft numbering
 the vv &c, add: *εἰς ῥωμαιοὺς ἐν ῥώμῃ* (so Syr) or *ἐν αἰγυπτῷ* *υπηγορευθῆ*
ὑπο πειτροῦ, ἐκδόθη μαρκῷ τῷ εὐαγγελιστῇ, κ. ἐκηρυχθῆ ἐν ἀλεξάνδρεια κ. πάσῃ τῇ
περιχωρῷ αὐτῆς.

expressions occur in it (and some of them several times), which are *never elsewhere used* by Mk.,—whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, that *it is an authentic fragment,*

placed as a completion of the Gospel in very early times: by whom written, must of course remain wholly uncertain; but coming to us with very weighty sanction, and having strong claims on our reception and reverence.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΛΟΥΚΑΝ.

^a here only t. Plat. Protag. p. 357 A. ^b Acts ix. 29. xix. 18 only. Esth. ix. 26. ^c here only. Eccl. ii. 20 Ald. (ἀποστ. vat. &c.) (γείσθαι, ch. viii. 39.) only. (-φορία, Col. ii. 2.) ^d here only. Hab. ii. 6. Sir. ix. 15. 2 Mac. ii. 32. 1. 33. I. ¹ * Ἐπειδήπερ πολλοὶ ^b ἐπεχείρησαν ^c ἀνατάξασθαι ^{AB} ^{FK} ^{PEI} ^{XT} ^{1. 33} διήγησιν περὶ τῶν * πεπληροφορημένων ἐν ἡμῖν πραγ-

TITLE: elz το κατα λ. ευαγγελιον: Steph το κατα λ. αγιον ευαγγελιον: κατα λουκαν BF: Λουκας A²: om A¹: εκ του κ. λ. αγιου ευαγγελιου 69 al: txt ACDX rel.

CHAP. I. 1—4.] PREFACE TO THEOPHILUS. The peculiar style of this preface,—which is purer Greek than the contents of the Gospel, and also more laboured and formal,—may be accounted for, partly because it is the composition of the Evangelist himself, and not translated from Hebrew sources like the rest, and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style. ¹ Ἐπειδήπερ] This compound, of rare occurrence, is in keeping with the rhetorical style of the preface. See Hartung, Partikellehre, i. p. 342. Valcknaer quotes from Ulpian a similar exordium: ἐπειδήπερ περὶ τοῦτου πολλοὶ ἐπεχείρησαν ἀπολογήσασθαι. πολλοί] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That the writers of our present Gospels exclusively cannot be meant, is evident; since, even supposing Luke to have seen all three Gospels, one (that of John) was wholly, and another (that of Matthew) was in greater part, the production of an eye-witness and minister of the word,—which would leave only one for the πολλοί. (2) Apocryphal

Gospels exclusively cannot be meant: for they would not be 'narrations of matters fully believed among us,' nor 'delivered by eye-witnesses and ministers of the word,' a great part of their contents being excluded by this very author from his own διήγησις. (3) A combination of these two may be intended—e. g. of the later sort, the Gospel according to the Hebrews,—of the former, that according to Mark, but then also how shall we make out the πολλοί? Our present apocryphal Gospels arose far later than any likely date which can be assigned to Luke's Gospel: see Prolegomena to Luke, § iv. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (narratives, διηγ.) of the testimony of eye-witnesses and ὑπηρ. τ. λ. (see below), so far as they themselves had been able to collect them. (I do not believe that either the Gospel of Matt. or that of Mark are to be reckoned among these; or if they are, that Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be

μάτων, ² καθὼς ἑπαρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ³ ἔδοξεν ἡμῖν

g Matt. xix. 4, 8. John xv. 27. Acts xxvi. 4 al. Isa. xlviii. 16. h here only t. i—Acts
xiii. 5. xxvi. 16. 1 Cor. iv. 1. Wind. vi. 4. k = ch. viii. 12, 13, 15. Mark xvi. 20. Acts vi. 4 al.
1 constr. dat. & inf., Acts xv. 22, 26, 28 (34 v. r.) only. L. = Eccl. i. 19 al.

2. for καθως, κατα D.

παρίδωσαν A X.

γενόμενου C.

absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church tradition has preserved very few fragments of authentic information of the apostolic age. It is probable that in almost every Church where an eye-witness preached, his testimony would be taken down, and framed into some διήγησις, more or less complete, of the life and sayings of the Lord.

ἔπεχειρήσαν] have undertaken; or, as E. V., taken in hand. This does not necessarily imply the insufficiency of such διήγησις, as Orig., Ambr., Theophyl., &c. have imagined. Nor is any such failure implied (as Dr. Wordsw.) in Acts xix. 13, where the aorist also is used. The failure then was not in the ἀνομάζειν, but in the issue. In Acts ix. 29, the failure is conveyed by the imperfect tense, not necessarily by the verb itself. The fact of that failure is indeed implied in Luke's description of his own work—but that, more because it possessed completeness (whereas they were fragmentary) than from any difference in kind.

ἀνατίθεσθαι] to draw up,—to arrange. διηγ.] a setting forth: and so if in relation to things past, a narration—history. The word is clearly explained in Plato, Rep. iii. p. 392: ἀρ' οὐ πάντα ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λίσσεται, διήγησις οὖσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; Τί γάρ, ἔφη, ἄλλο; Ἄρα οὖν οὐχὶ ἦτοι ἀπλῆ διήγησις ἢ διὰ μιμήσεως γιγνομένη ἢ δι' ἀμφοτέρων περαινουσιν; πεπληρ.] according to some, 'fulfilled.' De Wette supports this by the meaning of πληρῶν Acts xix. 21; xii. 25, which is beside the purpose. The more likely rendering is that of E. V., certainly believed. (Meyer would render it, 'which have found their completion among us,' i. e. 'us of the apostolic times;' meaning 'Theophilus and himself,' &c. This, I think, gives too emphatic a sense to ἐν ἡμῖν, which can only mean as ordinarily, 'among us,' unless accompanied with some qualifying expression. His objection to the ordinary explanation,—that the participle ought, according to it, to be subjective to the πράγμα, surely is of no force.) See reff. and note on 2 Tim. iv. 5, 17. The use of the

cognate noun πληροφορία supports this view: see 1 Thess. i. 5; Heb. vi. 11. There does not appear to be any reference to the filling of the sails of a ship, as Dr. Wordsw. The word with its cognates occurs only in a figurative sense, derived from "filling full" without any special reference.

ἡμῖν] among us Christians, i. e. you and me, and all members of the Church of Christ—so also the ἡμῖν in ver. 2.

2. καθὼς παρ.] The Apostles, &c., delivered these matters orally to the Churches in their teaching (see below on κατηχ.) and others drew up accounts from that catechetical instruction. It appears from this, that Luke was not aware of any διήγησις drawn up by an eye-witness or ὁπ. τ. λ. Their account of these matters was a παράδοσις, from which the διήγησις were drawn up. He cannot therefore have seen (or, having seen, not recognized as such, which is highly improbable) the Gospel of Matthew. Compare 1 John i. 1—3.

ἀπ' ἀρχῆς] Not, 'from the very beginning,' i. e. the birth of the Lord, &c., but from the official beginning: see Acts i. 21 f. It differs from ἀνωθεν below.

αὐτ. κ. ὑπηρ. τοῦ λ.] αὐτ. most probably stands alone: but it may well be taken with τ. λ. (see below.)

ὑπηρ.,—see reff.,—ministering servants—but in connexion with ἀπ' ἀρχῆς. The fanciful idea of "remiges in navi, sc. ecclesia," cited by Wordsw. from Valckn., is out of the question. ὑπηρίτης had long lost trace of its original derivation, in its more common meaning; and it would be abhorrent from good taste to suppose St. Luke to have used it with so pedantic an allusion.

τ. λόγου—not, 'the λόγος' (i. e. Christ: so Orig., Athanasius, Cyril, Euthym.), which would be altogether alien from Luke's usage (see on Heb. iv. 12. Bleek, in his recently published posthumous "Erklärung der drei ersten Evv.," Leipz. 1862, also objects to the personal sense as too precise and definite for the rhetorical generalities of St. Luke in this passage)—nor 'the matter,' so that ὁπ. τ. λ. would signify those who by their labours contributed to bring the matter about, 'qui ipsi interfuerunt rebus, tanquam pars aliqua'—for this is alien

^m = 1 Tim. iv. 6. ^g 2 Tim. iii. 10 (Mark xvi. 17) only. ² Macc. (viii. 11.) ix. 27 only. ⁿ = Acts xxvi. 5 (Matt. xxvii. 51) Mk. John i. 8 al. only. ^o Matt. ii. 8 ref. ^p ch. viii. 1. Acts iii. 24. xi. 4. xviii. 24 only. L. ^q Acts xxiii. 26. xxiv. 2. xxv. 25 only. L. 2 Macc. iv. 12. r ch. xxiii. 7. 1 Cor. xiii. 12. Jer. v. 5. s constr. Matt. vii. 2. ch. xii. 40. Rom. iv. 17 al. Winer, § 24. 2. b. t Acts xviii. 25. xxi. 21, 25. Rom. ii. 8. 1 Cor. xiv. 19. Gal. vi. 6 only. u = here (Acts v. 28. 1 Thess. v. 8) only. (Prov. viii. 14 al.) (-λην, Acts xxi. 24. -λας, Acts ii. 86.) v ver. 8 only. 2 Chron. xiii. 10. 1 Chron. xxiv. 10. (-πος, James ii. 15.)

4. for ων, των D¹.

5. om του BLR^{EN}: ins ACDP rel. BCDX^ε 1. 33. (H def.) rec αυτου, with AC³PR rel vulg-ed (with gat tol) lat-δ e f g₂ syrr copt goth Ambr: αυτο (sic) X: txt BC¹DL^ε 1. 33 am (with bodl em for fuld ing mt) lat-c ff₂ g₁ l q Jer Aug Bode.

rec ins η bef γυνη, with APR rel: om
om το Α.

from Luke's usage of ὑπηρ.—see Acts xvi. 16; but, the word,—‘the word preached’:—so that ὑπηρίρησεν τ. λόγ. = διάκονος τ. λόγ. Acts vi. 4. 3. εἰσέθεν κέμοις] Luke by this classes himself with these πολλοί, and shews that he intended no disparagement nor blame to them, and was going to construct his own history from similar sources. The παρηκ. ἀν. πᾶσιν ἀπρ. which follows, implies however a conscious superiority of his own qualification for the work. There is here no expressed claim to inspiration, but at the same time no disclaimer of it. [The addition of *et spiritali sancto*, after κέμοις, which is found in 3 lat. mss. and in goth., makes the following clause an absurdity.] παρηκ.] having traced down (by research), and so become accurately acquainted with. The word is used in just this sense by Demosth., περὶ ρ. στ., p. 285: ἐκείνος δὲ καιρὸς καὶ ἡ ἡμέρα ἐκείνη οὐ μόνον εὐνοῦν καὶ πλοῦσιον ἀνδρα ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἀρχῆς, καὶ συλλελογισμένον ὁρθῶς τίνος ἕνεκα ταῦτ' ἐπαρτεν ὁ Φίλ., καὶ τὶ βουλόμενος. ἀνωθεν] from the beginning—i. e. as in ver. 5;—as distinguished from those who only wrote of the official life of the Lord, or only fragments perhaps of that. καθέξῃς, consecutively: see reff. By this word we must not understand Luke to lay claim to any especial chronological accuracy in writing;—which indeed is not found in his Gospel. He traced the events in order as they happened: but he may have arranged them as other considerations led him. The word is of later usage, e. g. by Plutarch, Ælian, &c. The classics have ἐφ' ἧς. κρότ. Θεόφ.] It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. It appears

that he was a person of dignity (see reff. on ἐπάριστ.), and a convert to Christianity.

The idea of the name being not a proper, but a *feigned* one, designating ‘those who loved God’ (found as early as Epiphanius, Hær. ii. 51, p. 429, εἰδόντων τὴν Θεοφίλῳ τότε γράφων τούτο φλεγεῖν, ἢ παντὶ ἀνθρώπῳ θεὸν ἀγαπῶντι: and adopted again recently by Dr. Wordsworth), is far-fetched and improbable.

4.] ἐπιγυνῆς—here in its stricter sense, of acquiring *additional*, more accurate knowledge—see reff. κατηχη.] Theophilus had then been orally instructed in the narratives which form the subject of this Gospel: and Luke's intention in writing it is, that he might have a *more accurate knowledge of these histories*. κατηχηθῆς—literally, *catechized*, ‘*catechetically taught*.’ Bleek, h. l., reminds us that this is not St. Luke's own usage of the verb: cf. Acts xxi. 21, 24, where it simply signifies hearing by report. But we may answer that in Acts xviii. 25, where the same construction occurs, this is the most likely sense.

λόγων is not to be rendered ‘things’: neither it, nor ῥήμα, nor ῥῆζ, ever has this meaning, as is commonly but erroneously supposed. In all the commonly-cited examples of this, ‘*things expressed in words*’ are meant: here, the histories,—accounts. (See Prolegg. to the Gospels, i. 3.)

5—25.] ANNOUNCEMENT BY GABRIEL OF THE BIRTH OF JOHN. Peculiar to Luke. The style now totally alters and becomes Hebraistic, signifying that the following is translated or compiled from an Aramaic oral narration, or perhaps (from the very distinct character of these two first chapters) *document*.

5.] ἐξ ἑφ. Ἀβ., which was the eighth of the four and twenty courses of the priests (see reff. 1 Chron.). These courses kept their names

Ἀβιά· καὶ γυνὴ αὐτῇ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. ⁶ ἦσαν δὲ ⁷ δίκαιοι ἀμφοτέροι ⁸ ἐναντίον τοῦ θεοῦ, ⁹ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ ¹⁰ δικαίωμασιν τοῦ κυρίου ¹¹ ἀμειπτοι. ⁷ καὶ οὐκ ἦν αὐτοῖς τέκνον, ⁸ καθότι ἦν ἡ Ἐλισάβετ ⁹ στείρα, ¹⁰ καὶ ἀμφοτέροι ¹¹ προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. ⁸ ἐγένετο δὲ ἐν τῇ ⁹ ἱερατεῖν αὐτὸν ἐν τῇ ¹⁰ τάξει τῆς ¹¹ ἐφημερίας αὐτοῦ ¹² ἐναντι τοῦ θεοῦ, ¹³ κατὰ τὸ ¹⁴ ἔθος τῆς ¹⁵ ἱερατείας ¹⁶ ἔλαχεν τοῦ ¹⁷ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. ¹⁸ καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ ¹⁹ θυμιάματος. ²⁰ ὥφθη

b Phil. ii. 15. iii. 6. 1 Thess. ii. 13. Heb. viii. 7 only. Gen. xviii. 1. (-τὸς, 1 Thess. ii. 10.) constr., ch. xxi. 34. Acts xii. 10. c ch. xix. 9. Acts ii. 24, 43 al. L. Lev. xxv. 16 bis only. d ver. 26. ch. xxi. 29. Gal. iv. 27 (from Isa. lvi. 1) only. Gen. xi. 30. e = ver. 18. ch. ii. 30 (Matt. iv. 21 | Mk.) only. Gen. xviii. 11. Josh. xxiii. 1. f here only. Exod. xxviii. 1, 3, 4 al. fr. (-τα, ver. 9. -τα, ver. 10. 1 Pet. ii. 6, 9.) g Heb. v. 6, 10; vi. 20 and vii. (11 bis) 17 (21 v. r.) from Pa. cix. 4. h ver. 5 (ref.) only. i Acts vii. 21 only. Gen. xix. 13 vat. Num. xxiii. 18. k ch. ii. 42. xxii. 30 only. 2 Macc. xi. 25. l as above (k). Acts vi. 14 al. L. only, exc. John xix. 40. Heb. x. 25 f. Wlad. xiv. 16. 1 Macc. x. 89. 2 Macc. xiii. 4 only. m Heb. vii. 5 only. Exod. xxix. 9 al. n John xix. 34. Acts i. 17. 2 Pet. i. 1 only. 1 Kings xiv. 47 (w. τοῦ & inf.). Wlad. vii. 19 only. o here only. Exod. xxx. 7, 8 al. fr. (-αμα, vv. 10, 11. -ατήριον, Heb. ix. 4.) p here bis. Rev. v. 8. viii. 3, 4. xviii. 18 only. Exod. xxx. 1.

6. rec (for ἐναντίον) ἐνωπίον, with AC³DPR² rel: txt BC¹X Cyr.
7. rec η εἰς. bef ην, with ACPR rel syrr copt arm: txt BDLXΔΞ 33. 69 latt goth.
—om η bef ελ. B 69 ev-y. (F lat-a defective.) ησαν bef προβ. D lat-e.
8. ἐναντίον (corrū) ACFMXΔ 69 Chr: ἐνωπίον K: txt BDPR rel.
9. το θυμ. (sic) C. for κυρίου, θεου C¹ D-gr.
10. rec του λαου bef ην (corrū of arrangement, which is in the manner of Luke, both in Gosp and Acts), with AC¹DK 1. 69 vulg-ed (with em gat) lat-e f g, syrr copt with arm: ηνπερ λαου 33: txt BC³PRN rel am (with forj fuld ing) lat-q goth.

and order, though not their descent, after the captivity. The courses, though called ἐφημερίαι, were of a week's duration each: ἀπὸ σαββάτου ἐπὶ σαββάτου, Jos. Antt. vii. 14. 7. Meyer observes that if any use is to be made of this note of time to fix the date, our reckoning must be made backward from the destruction of the temple, not forward from the restoration of the courses by Judas Maccabæus, because it is not certain what course then began the new order of things; whereas we have a fixed note for the destruction of the temple, that it was on the 9th of Ab, and the course in waiting was that of Jehoiarib. Comm. ii. p. 194. With the

reading κ. γυνὴ αὐτῇ, we must render, and he had a wife from among . . . Ἐλισ. The LXX rendering, Exod. vi. 23, of ἡ γυναῖς, the wife of Aaron: signifying, *Deus juramentum*. John was thus of priestly descent by both parents. Cf. Jos. Vit. i. init., ἡμοὶ δὲ γένος ἱσθιν οὐκ ἄσμεον, ἀλλ' ἐξ ἱερῶν ἄνωθεν καταβηθός. ὥστερ δὴ παρ' ἐκάστους ἄλλη τις ἱσθιν εὐγενείας ὑπόθεσις, οὕτως παρ' ἡμῖν ἡ τῆς ἱερωσύνης μετουσία τεκμήριον

ἱσθιν γένους λαμπρότης. 6.] πορ. ἐν, a Hebraism, as also προβ. ἐν τ. ἡμέραις, ver. 7, and ἐγένετο ἐν τῇ ἱερ. . . . ἔλαχεν, ver. 8. This last is a construction frequent in Luke. In the phrase ἐντολαῖς κ. δικαίωμασιν (see ref.), we must not press any difference between the terms. δικαίωμα, as Bleek remarks, is used of an ordinance of God, laying down what is δίκαιον for men. προβαίνειν is only found in the classics in this sense with τῇν or κατὰ τῇν ἡλικίαν, or τῇ ἡλικίᾳ. 9, 10.] τοῦ θυμιάσαι (not θυμιάσαι).

This was the most honourable office which was allotted among the priests each day, and the same person could not serve it more than once. On the manner of casting the lots, see Lightfoot in loc. τοῦ θ. εἰσελθόν = to go in and to burn incense. The gen. τοῦ is in government after the verb ἔλαχε: see Winer, § 44. 4. a. This verb commonly governs an accusative, but now and then a genitive: see Kühner, § 521: and cf. II. ω. 76. τὸν ναόν] the holy place: see Heb. ix. 1—6, and Exod. xxx. 7. An account of John Hyrcanus the high-priest having

q Matt. xx. 21, 26 ref.
 r Matt. xxiii. 16, &c. ref.
 s = Matt. ii. 3. xiv. 26. Gen. xiv. 5.
 t Acts i. 10 v. r.) xix. 17. Rev. xi. 11 Exod. xv. 10. Josh. ii. 9.
 u Acts viii. 16. Rom. xv. 8. Gen. xv. 12. v ch. ii. 7. xxi. 28 only in goesp.
 w = Matt. vi. 7. Acts x. 31. 1 Cor. xiv. 21. Heb. v. 7 only. Pa. iv. 1, 3. x Ps. lx. 1 al. fr. LXX. y ch. ii. 27 ref. s = ver. 27 ref. 1. 33.
 a ver. 41. Acts ii. 46. Heb. i. 9, from Pa. xiv. 7. Jude 24 only. LXX. Pa. only, xxix. 6 al. b Matt. i. 1 ref. 1. 33.
 c w. 47. Matt. xviii. 18 ref. see ver. 47. d Gorpp., Luke only, exc. John xx. 30. Acts iv. 19. Rom. iii. 20. 1 John iii. 22 al. 1 Kings iii. 18. e Levit. x. 9. Num. vi. 8. Judg. xiii. 4 P. al. f here only. Num. xxviii. 7. g vv. 41, 67. Acts ii. 4. iv. 8, 31. ix. 17. xiii. 9. see Eph. v. 18. h Luke only, exc. Matt. xxii. 40. xxvii. 48. John xix. 29. Ps. cxv. 2. i = here only. k Matt. xix. 12. Acts iii. 2. xiv. 8. Gal. i. 15. Ps. xxi. 10. lxx. 6.

13. και ειπεν D mt lat-b c e ff₂ Syr. (lat-a def.) Ζαχαρίας R¹ lat-ff₂ G₂
 for διοτι, οτι C¹Δ. om σοι D-gr 1 sah Orig-lat Ambr Aug: ins bef υιον Δ latt
 syrr copt aeth arm Thl.

14. σοι bef χαρα D goth arm. rec γεννησει, with GXΓ 1. 33 (69, e sil): txt
 ABCD rel Cyr.

15. om του ACLTN 1. 33 Tit-bostr Ps-Chr Cyr: ins BD rel copt.

a vision at the time of offering incense occurs Jos. Antt. xiii. 10. 3: *φασὶ γὰρ ὅτι κατ' ἐκείνην τὴν ἡμέραν καθ' ἣν οἱ παῖδες αὐτοῦ τῷ Κυζικηνῷ συνιβαλον, αὐτὸς ἐν τῷ ναῷ θυμῶν μόνος, ὡν ὁ ἀρχιερεὺς, ἀκούσεις φωνῆς ὡς οἱ παῖδες αὐτοῦ νικητικῶν ἀργίων τὸν Ἀντίοχον. καὶ τοῦτο προελθὼν ἐκ τοῦ ναοῦ παντὶ τῷ πλήθει φανερόν ἐποίησε· καὶ συνίβη οὕτως γενέσθαι.* Here also we have the people outside (in the courts of the men and women):—their prayers were offered *while the incense was burnt*, as the *smoke was symbolic* of the ascent of prayer, Rev. viii. 3, 4.

It appears, from the allotment having been just mentioned, to have been the *morning* incense burning. So Meyer. Theophylact and others understand the whole of the entry into the Holy of holies on the great day of Atonement, Levit. xvi. But this is manifestly an error: for it would necessitate Zacharias having been High-priest, which he never was; and in this case there would have been no casting of lots. 11.] The *altar of incense*, Exod. xxx. 1, must not be confounded with the *large altar of burnt-offering*: that stood *outside the holy place*, in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then

left the other priest there alone,—who, on a signal from the priest presiding at the sacrifice, kindled the incense: see Exod. xl. 5, 26. This is no *vision*, but an actual *angelic appearance*. The right is the *favourable side*: see Matt. xxv. 33. “We must understand the right as regarded the officiating priest, who stood with his face to the altar. It would thus be on the N. side of the holy place, where the table of shew-bread stood, whereas on the S. side was the golden candlestick.” Bleek.

13.] He had then *prayed for a son*—but as appears below, long since—for he now had ceased to look for an answer to his prayer. Many Commentators (Aug., Thl., Euth., Grot., &c.) have thought his prayer was for the salvation of Israel by the appearance of the Messiah: but the former view appears more probable.

Ἰωάννην = Ἰησοῦν, Ἰωανάν LXX, 1 Chron. iii. 24;—Ἰωνά, 4 Kings xxv. 23;—Ἰωάννης, 2 Chron. xxviii. 12;—= ‘God is favourable.’ 15. ἑνώπιον. τ. κ.] signifying the spiritual nature of his office and influence.

The priests were similarly prohibited to drink strong drink; and the Nazarites even more rigidly: see ref. σίκ. = ῥῆ (from ῥῆψ, ‘inebriatus est’),—‘any strong liquor not made from grapes.’

πν. ἀγ. πλ. is a *contrast* to, and a reason for, the not drinking wine nor strong drink: compare Eph. v. 18. Olshausen and Meyer think that

16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ¹ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. 17 καὶ ^m αὐτὸς ⁿ προελεύσεται ^o ἐνώπιον αὐτοῦ ἐν ^{p1} πνεύματι καὶ ^{p2} δυνάμει Ἠλίου, ^{1b} ἐπιστρέψαι ^a καρδίας ^b πατέρων ἐπὶ ^c τέκνα, καὶ ^d ἀπειθεῖς ^e ἐν ^f φρονήσει δικαίων, ^g ἐτοιμάσαι κυρίῳ λαὸν ^h κατεσκευασμένον. 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον ^{1c} Κατὰ ² τί ³ γνώσομαι τούτο; ἐγὼ γάρ εἰμι ⁴ πρεσβύτερος, καὶ ἡ γυνή μου ⁵ προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ απο-

q = better only. 4 Kings ii. 9, 15.

xl. iii. 10. 8 Kings xviii. 37.

Deut. xxi. 18.

w ch. iii. 4 (from Isa. xl. 5). xii. 47 al.

5. Philom. 14. κατ' αὐτὸ τοῦτο μόνον, Aristoph. Vesp. 1062.

2. Philom. 9 only. 1 Kings iv. 18.

r = Eph. iii. 16. Col. i. 11.

t Acts xxvi. 19. Rom. i. 30. 2 Tim. ii. 2.

u constr., see John iii. 28 reff.

2 Chron. xxvii. 6.

6. Philom. 14. κατ' αὐτὸ τοῦτο μόνον, Aristoph. Vesp. 1062.

5 ver. 7.

s MAL. iv. 6. see Sir.

Tit. i. 16. iii. 8 only.

v Eph. i. 8 only. 8 Kings iii. 28.

x Mark i. 2 reff.

y Eph. vi.

z Tit. ii.

17. προελεύσεται (cf προελθων, Mk xiv. 35) CLV: πορευσεταί F(Wtst).
ηλεία B¹⁸, ήλία L: ηλείου B². ins τω bef κυριω AK Tit-bostr.

18. for τ. αγγ., αυτον C¹(appy).

(comparing ver. 44) the meaning is, the Holy Spirit should in some wonderful manner act on the child even *before* his birth. But (see reff.) this is not necessary, —nay, would it not rather be in this case ἐν κοιλίᾳ . . . ? The ἐκ seems to fix the prior limit of the indwelling of the Spirit, *at his birth*. Meyer grounds his view on the meaning of ἐτι as distinguished from ἤδη, and takes the construction as embracing both particulars—he shall be so *in*, and shall become so *from* . . . So likewise Bleek, and Hoffmann, Weiss. und Erfüll. ii. 250 f. 18.] The work of John was one of preparation and turning men's hearts towards God. For full notes on his office, see on Matt. xi. It may suffice here to repeat, that it was a *concentration of the spirit of the law*, whose office it was to *convince of sin*: and that he eminently represented the law and the prophets in their work of preparing the way for Christ. 17.] ἐν αὐτοῦ—i. e. κυρίου τοῦ θ. αὐτῶν, manifest in the flesh. De Wette denies this interpretation, as contrary to all analogy: and yet himself explains the expression by saying that what the Messiah does, is in Scripture *ascribed to God as its doer* (similarly Meyer). But *why*? because Messiah is GOD WITH US. This expression is besides used (see Zech. xiv. 5) in places where the undoubted and sole reference is to the Messiah. See Bleek's note, in which he decides for this view, as against that which refers αὐτοῦ *directly* to the Messiah as the Son of God. ἐν πν. κ.

δυν.] As a type, a partial fulfilment, of the personal coming of Elias in the latter days (see note on Mt. xi. 13, 14). Bleek remarks that it was not in the wonder-

working agency of Elias that John was like him, for "John did no miracle,"—but in the power of his uttered persuasion.

ἐπιστρ. . . .] The first member only of the sentence corresponds with Malachi, and that not verbatim. The angel gives the *exposition* of the second member,—καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλῆσιον αὐτοῦ,—for of course that must be understood in the better sense, of the good prevailing, and the bad becoming like them.

ἀπειθεῖς, as in reff., not *unbelieving*, but *disobedient*. On the verb ἀπειθεῖν, see note, Heb. iii. 18, and on ἀπειθεια, note, Eph. ii. 2.

ἐν is elliptic for εἰς τὸ εἶναι ἐν . . . see reff. Augustine, De Civ. Dei, xx. 29,—'est sensus, ut etiam filii sic intelligent legem, id est, Judaei, quemadmodum patres eam intellexerunt, id est Prophetæ, in quibus erat et ipse Moyses:' so also Kuinoel, but erroneously, for both articles would be expressed,—τῶν πατέρων ἐπὶ τὰ τέκνα. 18.]

The birth of John, involving *human generation*, but *prophetically announced*, and *supernatural*, answers to the birth of Isaac in the O. T.

But Abraham's faith was a strong contrast to the unbelief of Zacharias: see Rom. iv. 19. De Wette, without noticing the above remark (which is Olshausen's), says, "the same doubt, which Abraham also entertained in a similar case;" so that we have here, as often elsewhere, in the interpretation of Scripture (Gen. xv. 6, 8; xvii. 17; xviii. 12), De Wette versus Paul (Rom. as above):—the fact being, that the case Gen. xv. 8 was not similar. πρεσβύτερος.] The *Levites* (see Num. iv. 3; viii. 24, 25) became superannuated at the age of *fifty*: but it appears, by extracts from the Rab-

c Mark xiv. 47. κριθεις ὁ ἄγγελος εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριήλ ὁ
 ref. = Exod. παρευστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι
 xiv. 18. ὁ Kings x. 8. πρὸς σε καὶ εὐαγγελίσασθαι σοι ταῦτα. 20 καὶ ἰδοὺ ἔσθ
 d ver. 20. Heb. i. 14. Rev. v. 6. εἰσωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας
 xlii. 6. Isa. vi. 6. Dan. x. 11 Theod. γένηται ταῦτα, ἂνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις
 e w. port. ver. 05. ch. ii. 18. 20. Acts iii. 22. iv. 1 al. μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.
 f only, exo. 1. only, exo. 2. Theod. ii. 2. Heb. v. 5. xl. 18. Deut. xviii. 17 var. 21 καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἑθαύ-
 Dan. as above. μαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελ-
 f ch. ii. 10. Rom. x. 15. from Isa. lili. 7. 1 Kings xxii. 9. 23 καὶ ἐπύκνωσαν ὅτι ὅπασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν δια-
 g constr., Matt. νεύων αὐτοῖς, καὶ διέμενε ν' κωφός. 23 καὶ ἐγένετο ὡς
 xxiv. 9. vil. 29 ref. h Matt. xxiv. 38. ch. xvii. 27. Acts i. 2. i ch. xlii. 3. xli. 44. Acts xlii. 23. 2 Theod. ii. 10 only. Gen. xxii. 18. Deut. viii. 20. k John ii. 22. v. 47 bts. xli. 38, from Isa. lili. 1. l = Matt. vii. 15 ref. m Matt. i. 22 ref. n constr., Acts xlii. 42. John xx. 7. o = & constr. ch. vii. 19, 20. Acts x. 24. (Lake only, exo. Matt. xi. 3. xxiv. 50. 2 Pet. iii. 15, 18, 14.) Pa. cxxvii. 106. p w. ἐν, here only. Sir. xi. 21. q John v. 35. Rom. ii. 28 al. r Matt. xxiv. 48 ref. Exod. xxxii. 1. s ch. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1 only. L.P. 1 (Mal. iii. 2. Sir. xlii. 2, 18) only. — Dan. ix. 28 al. Theod. t here only. Pa. cxxiv. 19. Sir. xxvii. 22. u ch. xlii. 23. Gal. ii. 6. Heb. i. 11, from Ps. ci. 26. 2 Pet. iii. 4 only. v Mark vii. 33 ref.

19. παρευστω D.

20. αχρὶς ημ. ἡς usque in diem quo D latt.

πλησθησονται D^Ξ Orig.

21. for προσδοκων, προσδεχομενος D.

for 1st εν, επι D.

εν τῷ ναῷ bef

αυτον BL^Ξ.

22. rec ἡδυνάτο, with B¹CD^Ξ 33 (Treg expr) rel: txt AB¹K.

διεμεινεν D-gr

al latt Syr copt æth Tit.

binical writings given by Lightfoot, that this was not the case with the priests.

19.] Γαβριήλ = ܓܒܪܝܐ, Man of God: see Dan. viii. 16; ix. 21, also Tobit xii. 15.

The names of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done; the fact being, that the persons and order of the angels were known long before, and their names formed matter of subsequent revelation to Daniel: see Professor Mill's Vindication of Luke i., § 4, and note A; also Josh. v. 13—16. ὁ παρευστ. ἐν. τ. θ.]

one of the chief angels near the throne of God. They are called seven in Tobit (ibid.): see Dr. Mill's Tract, as above.

20.] We must not consider this dumbness solely as a punishment; it was also a sign, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). κ. μ. θυ. λαλ.]

This is not a repetition, but an explanation of the ground and reason, of εἰσωπῶν.

ἄχρι ἥς ἡμέρας γέν. ταῦτα] ποῖα;

ἡ γέννησις δηλαδὴ, καὶ ἡ κλήσις τοῦ ὀνόματος. Euthym. ἂνθ' ὧν is not a Hebraism, but good Greek: see Passow, and Matthiae, § 480. οἵτινες

merely identifies, but classifies: "being, as they are, of that kind which . . ."
 21.] It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality;—as he was considered the representative of the people. The words ἑθαύμαζον ἐν are best taken together, wondered at, as in ref. Sir. They may also be taken separately, taking ἐν as 'during;' and so Meyer: but this is not so probable.

22.] They knew, by some excitement, visible in his manner. It was not his office to pronounce the benediction, but that of the other incensing priest; so that his 'not being able to speak,' must mean, in answer to the enquiries which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was deaf, as well as dumb, which indeed is the strict meaning of κωφός—οὐτε λαλῶν, οὐτ' ἀκούων, Hesych. 23. ὡς ἐπ' αὐτῷ.] The week during which his course was on duty. Mr.

ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν
 εἰς τὸν οἶκον αὐτοῦ. 24 μετὰ δὲ ταύτας τὰς ἡμέρας
 συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν
 αὐτήν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι ἡ πεποιθήκεν
 ὁ κύριος ἐν ἡμέραις αἷς ἐπείδεν ἀφελὲν τὸ ὄνειδος
 μου ἐν ἀνθρώποις. 26 Ἐν δὲ τῷ μηνὶ τῷ ἑκτῷ ἀπεστάλη
 ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλι-
 λαίας ᾧ ὄνομα Ναζαρέτ, 27 πρὸς παρθένον ἡμενησμε-
 νήν ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ καὶ τὸ
 ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ εἰσελθὼν πρὸς

H 25 var. 2 Marc. viii. 3.

o Gen. xxx. 25.

f here only. Isa. xxv. 8 al.

g Matt. xl. 11.

h var. 10.

i ch. ii. 5.

l 18 only. Deut. xxii. 26, 27.

23. ins *tois* bef *απηλθεν* D.

24. for *μετα δε, και μετα* D.

τας ημ. ταυ. DE 69 copt.

25. om o CDLN 33: ins AB rel.

επειδεν DA Frag sang: εφιδεν X 69: επιδεν

C al: txt BN rel. om to B¹DL¹ 1: ins AB¹C rel.

26. εν δε τω εκτω μηνι D-gr.

rec (for απο) υπο, with ACD rel syr(appy)

arm Eus: txt BLN Frag sang l. 69 Syr goth Cyr-jer.

for της γαλ., γαλιλαιαν

D. om η ον. var. D 255. 259.

27. εμνηστ. ALN¹: μεμνησμενην D: txt B¹C rel.

aft οικον ins και πατρας

(see ch ii. 4) CFL 1 Thaum Eus Chr Chron.

28. ελθων A¹(but corrd by origl scribe).

rec aft εἰσελθων ins o αγγελος, with

ACD rel latt syr goth; aft αυτην F(Wtst) Δ 69 lat-e fff, h l q Syr arm-usc: om BL¹

Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18—25, = September 30—October 6, of the sixth year before the Christian era (Prolegg. p. 85 sq.).

A deaf and dumb person, we thus see, was not precluded from some of the sacerdotal ministrations.

24, 25.] *περιέκρυβεν*—either, to avoid defilement: see Judges xiii. 13, 14,—to hide her pregnancy from her neighbours till it was certain and apparent,—or, from the precaution which the first months of pregnancy require. Kuinoel suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following.

If so, *ὅτι* must mean ‘because,’ as indeed is the usage of these first chapters,—see below on ver. 45; but it seems here to be only the usual particle by which a speech is introduced: see Gen. xxix. 33. And indeed λέγουσα really carries the reason of her hiding herself—“seeing that she said (within herself). . . .”

ἐπείδεν] There is no ellipsis of *ἐμὶ* or *ἐπ’ ἐμὶ*, nor is the meaning, ‘hath looked upon me;’ but *ἐπ’* is to be taken with the infinitive following—hath condescended to remove: so *ἐφορῶ*, Herod. i. 124: cf. *ἐπεσείψατο* λαβὼν, Acts xv. 14.

τὸ ὄνειδος] of barrenness: see ref.

26—28.] AN-

OUNCEMENT BY THE SAME ANGEL OF THE BIRTH OF CHRIST. 26.] τῷ ἑκτῷ—referring to the *πέντε* in ver. 24.

Ναζαρέτ] In this particular the information of our Evangelist appears to be fuller than that of Matthew, who seems not to be aware of any residence at Nazareth previous to the birth of our Lord: but see note on Matt. ii. 22.

27.] *ἐξ οἴκου Δ.* refers to Joseph in this place, who (see Matt. i.) was of the direct lineage of David. That Mary was so, is no where expressed in the Gospels, but seems to be implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of his body (Ps. cxviii. 11); which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii. [Still we must remember the absolute oneness in the marriage relation, which might occasion that Mary herself should be reckoned as being in very deed that which her husband was. Perhaps this has been hardly enough taken into account. Edn. 5, 1862.]

28.] *κεχαριτωμ.,* not ‘*gratia plena*,’ as the Vulg.;—for, though *χαριτώ* is not found in classical writers, the analogy of all verbs in *-ω* must rule it to mean, the passing of the action implied in the radical substantive on the object of the verb—the ‘*conferring of grace* or *favour*, upon.’ And this is its mean-

k Matt. xxi. 49 ref. ¹ Eph. i. 6 only. ² Sir. (ix. 8 Grabe) xviii. 17 only. ³ Ps. xvi. 26 Symm. ⁴ m Jdg. vi. 12. ⁵ n ver 47. ⁶ o here only. ⁷ Hos. xi. 9. ⁸ compl. only. ⁹ p Matt. xvi. 7. ¹⁰ q Matt. vii. 27. ¹¹ r Mark xiii. 1. ¹² ch. vii. 49. ¹³ 1 John iii. 1. ¹⁴ 2 Pet. iii. 11 only. ¹⁵ r opt., ch. iii. 15. ¹⁶ vii. 9. ¹⁷ s ch. xx. 46. ¹⁸ t Acts vi. 46. ¹⁹ Heb. iv. 16. ²⁰ Exod. xxxiii. 16. ²¹ u = as above. ²² (1). 2 Tim. i. 16. ²³ v ch. xviii. 27. ²⁴ Eph. vi. 9. ²⁵ James i. 17. ²⁶ w ver. 24. ²⁷ x Matt. i. 18 ref. ²⁸ y Matt. i. 21. ²⁹ z Matt. v. 7 (ref.). ³⁰ ch. (vi. 26.) vii. 23 only. ³¹ a = Matt. v. 9, 19. ³² b pl., Rom. i. 20. ³³ ix. 4. ³⁴ xi. 26 al. ³⁵ c Mark xv. 48. ³⁶ John xii. 28. ³⁷ d = here (Matt. i. 25) only. ³⁸ Gen. (iv. 1, 26.) xix. 8. ³⁹ Num. xxxi. 17. ⁴⁰ F. Jdg. xi. 89. ⁴¹ e Acts i. 26. ⁴² f Luke (ch. i. 35. xi. 22. xxi. 26 [35 v. r.]). ⁴³ Acts i. 8 aB.) only, exc. Eph. ii. 7. ⁴⁴ James v. 1. ⁴⁵ 1 Kings xi. 7. ⁴⁶ g = Mark xii. 34. ⁴⁷ h Mark v. 7 ref. ⁴⁸ i w. dat., Mark ix. 7. ⁴⁹ Acts v. 18. ⁵⁰ Ps. xc. 4. ⁵¹ acc., ch. ix. 34. ⁵² i Mt. only. ⁵³ k Acts x. 29. ⁵⁴ Rom. i. 24. ⁵⁵ Phil. ii. 9. ⁵⁶ l Matt. i. 20. ⁵⁷ Pa. ii. 7.

1 copt arm-zoh. rec aft σου adds ευλογημενη συ εν γυναιξιν (from ver 42), with ACD rel latt syr goth Eus Tert: om BL 1 syr-jer copt arm Damasc Promiss.

29. rec aft η δε ins ιδουσα and διεταραχθη bef επι τω λογω αυτου, with A rel: η δε id. διετ. (omg rest) C¹: for ιδουσα, cum audisset vulg(not fuld) Chron: txt B D(ετηραχ.) LXX 1 copt arm Damasc. (Meyer supposes the original mistake was, passing from δε to διε [cf D], and thus arose the glosses and transpositions, and reinsertions of επι τω λογ.) aft διελογιζετο ins εν εαυτη D al arm: εν εαυτη λεγουσα F(Wtst) X 33 syr-marg.

30. αυτη bef ο αγγελος D 69 lat-δ f syrr æth. (lat-a def.) for αυτη, πρ. αυτην C al lat-e goth Chron Cyr Ambr. maria D latt Iren-lat.

34. και ειπεν D lat-a. maria C¹(appy) D¹ lat-c. aft εσται ins μοι B⁷-marg C³ F(Wtst) MX 1. 33. 69 syr copt æth arm Thaum Cyr-jer Nyssen Chr.

35. διоти A¹(appy). aft γεννωμενον ins εκ σου (prob a particularizing addi-

ing in the only other place (see ref.) where it occurs in the N. T. Thl. explains it as corresponding to εὔρες χάριν παρὰ τῷ θεῷ, ver. 30:—τοῦτο γὰρ ἐστὶν τὸ κεχαριτωσθαι, τὸ εὔρεϊν χάριν παρὰ τῷ θεῷ.

δ κ. μετὰ σοῦ.] i. e. ἐστίν: see ref. 32. Δαυεὶδ τοῦ π. αὐτ.] This announcement makes it certain (but see note above) that Mary also was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that she did not explain it by supposing Joseph to be the destined father of her child. See 2 Sam. vii. 13: Ps. lxxxix. 3, 4: Isa. ix. 7: Jer. xxxiii. 15.

34, 35.] This question differs from that raised by Zacharias above. It is merely an enquiry after the manner in which so wonderful a thing should take place; not, how shall I know this?—it

takes for granted that it shall be, and only asks, How? πνεῦμα ἅγ.] the Holy Spirit—the creative Spirit of God, of whom it is said, Gen. i. 2, that He ἐπιέφερεν ἐπάνω τοῦ ὕδατος. But as the world was not created by the Holy Ghost, but by the Son, so also the Lord was not begotten by the Holy Ghost, but by the Father: and that, before the worlds.

“No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother. . . . As Christ was made of the substance of the Virgin, so He was not made of the substance of the Holy Ghost, Whose essence cannot at all be made. And because the Holy Ghost did not beget Him by any communication of His essence, therefore He is not the Father of Him, though He were conceived by Him.” (Pearson on the Creed, p. 165, 166.) ἐπισκιάσει]

νον ἅγιον κληθήσεται ^m υἱὸς ^m θεοῦ. ³⁶ καὶ ἰδὼν Ἐλισάβετ ^m Matt. xxvii. 43, 44.
 ἡ ^a συγγενὴς σου καὶ αὐτὴ ^o συνειληφύια υἱὸν ἐν ^p γήρει ^a Mark vi. 4
 αὐτῆς, καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ ^o ver. 34 reff.
³⁷ στέρρα, ³⁷ ὅτι οὐκ ἄδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα. ^q here only.
³⁸ εἶπεν δὲ Μαριάμ Ἰδὼν ἡ ^a δούλη κυρίου ^a γένοιτό μοι ^q ver. 7 reff.
 κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. ^r Matt. xvii. 20
³⁹ Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη ^o ver. 14. ^q ver. 14. ^r Matt. xvii. 20
 i ver. 48. Acts ii. 18 (from Joel ii. 28) only. ^a Mark ix. 21. John v. 14. Acts vii. 40 (from Exod. ^o ver. 34 reff.
 xxxii. 1). Gal. vi. 14. Gen. xiv. 17. ^v Mark vii. 24 reff.

tion, see Matt i. 16; Gal iv. 4: so Meyer) C¹ i. 33 vulg-ed (with gat per) lat-a c e
 Syr æth arm Protev-5-mss Iren-lat Orig-lat Dial^{expt} Thaum Ath^{expt} Epiph Ephr Chr
 Thdr̄t Damasc Euthym Cypr Hil Gaud Jer: om ABC²DN rel am lat-6 f ff² g² l syr
 syr-jer copt goth arm-mss Protev-6-mss Orig-lat Dion-alex Petr-alex Eus Tert.

36. συγγενίς AC²DEGHLΔΞ 69 syr-marg-gr. συνειλήφεν BLΞ latt copt :
 συνειληφῖα ACD rel syrr. rec γηρα, with S(e sil): txt ABCDΞ rel. ins o
 bef μὴν A.

37. rec τω θεω, with AC rel, θεω 1: txt BDLEΝ. π. τ. θ. bef παν ρ. D æth.

38. καὶ εἶπεν D lat-a. μαρία C¹D. for ἀπῆλθεν, ἀπεισῇ recessit D.

39. for ἀναστ. δε, καὶ ἀναστᾶσα AK.

The figure is perhaps from a bird (as Grotius see ref. Ps.), or from a cloud: see the other reff. ³⁸ [αἱ] Some take

this for the predicate of τὸ γενν., 'shall be called holy, the Son of God.' But it is more simple to take it as E. V., that holy thing, &c., making τὸ γενν. ἕγ. the subject, and vl. θ. the predicate. On the latter expression, see note on Matt. iv. 3.

36. συγγενίς] On the συγγενίς in the var. readd., we may remark, that these fem. terminations of common adjectives belong to later Greek. συγγενίς, ἰσχυρώς βάρβαρον, Pollux iii. 50. It is found in Plutarch, Quæst. Rom. (vi. 314), &c. See Lobeck on Phrynichus, p. 452f. Cf. μοιχαλῖς, Matt. xii. 39 reff. What

relation, no where appears in Scripture: and traditions are not worth recounting. But we must take the word in the narrower sense, not in the wider reference of Rom. ix. 3. Elizabeth was of the tribe of Levi: but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judges xvii. 7 a young man of the family of Judah who was a Levite. Philo de Monarch. ii. 11 (vol. ii. p. 229), says, προσίταξε τῷ μὲν ἀρχιερεῖ μνασθαι μὴ μόνον γυναῖκα παρθένον, ἀλλὰ καὶ ἱέρειαν ἐξ ἱερίων. . . ἐπιεράκη δὲ τοῖς ἄλλοις καὶ μὴ ἱερίων γαμῖν θυγατέρας. 37.] The future, in Hebrew, expresses that which does not belong to any fixed time, but shall ever be so. ῥῆμα] See reff., and above on ver. 4. This place, and its original, Gen. xviii. 14, which are sometimes quoted to shew that ῥῆμα may mean simply "a

thing," are in fact most decisive against any such supposition. For the declaration amounts to this, "Hath the Lord spoken and can He not do it?" 38.] Her own faithful and humble assent is here given to the divine announcement which had been made to her. I believe that her

conception of the Lord is to be dated from the utterance of these words. So Euthym.: ἀπ' αὐτῆς—ἥδη συλλαβοῦσας ἅμα τῷ λόγῳ αὐτοῦ. Similarly Iren., Tert., Ath., Maldonat., Grot. Lightfoot, holding a different opinion, says, *Agnoisco quidem, communiter oblinuisse, quod Virgo in urbe Nazareta conceperit, idque eodem instante quo Angelus eam alloquebatur.* She was no unconscious vessel of the divine will, but (see ver. 45) in humility and faith, a fellow-worker with the purpose of the Father; and therefore her own unity with that purpose was required, and is here recorded. 39—56.] VISITATION OF ELIZABETH BY MARY. 39.] The

situation of Elizabeth was not before this known to Mary; and on the intelligence of it from the angel, she arose and went to congratulate her kinswoman. But

before this the events related in Matt. i. 18—25 had happened. Mary being betrothed to Joseph, had no communications with him, except through the *pronuba*; who, on the first indications of her pregnancy, represented it to him. This would not take longer time than the expression ἐν ταῖς ἡμ. ταῖς might include—possibly three or four weeks. Then happened Matt. i. 19, 20; and immediately Joseph took her home. As a betrothed virgin she could not travel; but now im-

w ver. 65 only. εἰς τὴν ὄρεινὴν ^x μετὰ ^x σπουδῆς εἰς πόλιν Ἰούδα, ⁴⁰ καὶ
 Gen. xiv. 10. εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν
 Josh. xi. 21. x Mark vi. 26
 ref. Ἐλισάβετ. ⁴¹ καὶ ἐγένετο ὡς ἥκουσεν τὸν ἄσπασμόν
 y ver. 29. ch. vi. 28
 h here bla. only. Gen. xiv. 22.
 a = here bla only. Luke [ch. ii. 12, 16, xviii. 16, Acts viii. 19] ⁴² καὶ ἠνεφώνησεν ^d κραυγῇ μεγάλη καὶ εἶπεν Ὁ ^e ἔλογη-
 mēn sū ὅτι ἐν γυναιξίν, καὶ ἔλογημένος ὁ ^e καρπὸς τῆς
 1 Pet. ii. 2 f. Sir. xix. 11. 1 Macc. i. 61. 2 Macc. vi. 10
 only. ^b κοιλίας σου. ⁴³ καὶ ἠόθην μοι τοῦτο ἵνα ἔλθῃ ἡ
 mētrh tou kyriou mou pros me; ⁴⁴ ἰδοὺ γὰρ ὡς ἔγένετο
 ἡ ⁱ φωνὴ τοῦ ἄσπασμοῦ σου εἰς τὰ ὠτά μου, ἔσκιρτησεν
 ἐν ἁγαλλιάσει τὸ ^b ἔρέφος ἐν τῇ κοιλίᾳ μου. ⁴⁵ καὶ
 b ver. 15 ref. c here only. 1 Chron. xv. 28.
 d Matt. xxv. 6. Acts xxiii. 9. Eph. iv. 81. Heb. v. 7. Rev. xiv. 18. xxi. 4 only. 1 Kings iv. 6. e Judg. v. 24. f Dan. xxi. 4.
 g = Acts ii. 80. Gen. xxx. 2. h = Matt. xiii. 57. 1 Cor. 13. Num. xi. 13. 1 John xv. 8 ref. 1 John xv. 8 ref.
 i = ch. iii. 2. Jer. l. 4. 1 = Heb. xii. 19. Sir. xlii. 17. m vv. 29, 41. n ver. 14 ref.

41. rec η ελσ. bef τ. ασπ. της μαρ., with AC³ rel syrr copt goth eth: txt BC²DLX
 1. 69 latt arm Orig Cypr Ambr. isk. εν τ. κοιλ. της ελ. το βρ. αυτης D.
 42. for ανεφ., ανιβεσησιν CFN 33. 69 Thl. rec (for κραυγη) φωνη (more usual),
 with ACD rel syrr Orig: txt BL²EN Orig.
 43. for με, εμε B.
 44. το βρεφος bef εν αγαλλιασει (το βρ. next the verb as in ver 41) AC³ rel lat-e
 syr copt goth Orig, Chron Thl: om εν αγ. 33: txt BC²DLX 1. 69 (F, e sil) vulg
 lat-b of ff₂ g₁ arm Orig, lat₂.

mediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elizabeth, —remaining with her about three months, ver. 56. So that we have, five months, during which Elizabeth hid herself, + the sixth month, during which takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, + three months visit of Mary = nine months, nearly her full time: see ver. 57.

πόλιν Ἰούδα. may possibly mean "the city of Judah," which (Josh. xxi. 16) was given, together with Hebron (in the hill country of Judaea: ib. ver. 11), and other neighbouring cities, to the children of Aaron the priest. But it may also mean 'a city of Judah;' and this is perhaps more likely, as no place of residence is mentioned for Zacharias in ver. 23,—and one would hardly be introduced so abruptly here. See for Ἰούδα thus used, Matt. ii. 6: Josh. xxi. 11. It is not Jerusalem; for that would hardly have been described as in the hill country; and from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem as the residence of the parents of John.

41.] The salutation uttered by Elizabeth is clearly implied to have been an inspiration of the Holy Spirit. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time: *vel nunc primum, vel saltem vehem-*

mentius, quam pro more, Lightf.) was part of the effect of the same spiritual influence. The *known* mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind beyond our common experience.

τ. ἄσπασμ.] Not 'the salutation of Mary (the Annunciation),' but *Mary's salutation*: the former construction is not according to Luke's usage. 42.] ελλογ.

has a double meaning: that of *blessed*,—from above—blessed among women, i.e. beyond other women; and *praised*,—from below—i.e. called blessed by women. The former is the best rendering here: and then εν γ. will be the Hebrew superlative, as in Jer. xix. (xlix.) 15, and Cant. i. 8.

43.] The word κυρίου, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy, and expressing the *divine nature* of our Lord: see especially Ps. cx. 1, from which Bleek thinks the expression is adopted. 45.] Either (as E. V., Vulg., Erasm., Beza, Meyer) *blessed is she that believed, for, &c. or blessed is she that believed that there shall be, &c.* The last is maintained by Bengel and De Wette, and supported by Acts xxvii. 26. But I own it seems to me very improbable here; the sense and the period would both suffer;—and the usage of these first chapters is to render a reason by οτι: see vv. 37, 48, 49, 68. De Wette and Bleek urge

μακαρία ἡ πιστεύσασα, ὅτι ἔσται ὁ τελείωσις τοῖς λελαλη-
 μένοις αὐτῇ ᾠ παρὰ κυρίου. ⁴⁶ καὶ εἶπεν Μαριάμ ᾠ Μεγα-
 λύνει ἡ ψυχὴ μου τὸν κύριον, ⁴⁷ καὶ ἠγαλλίασεν τὸ
 πνεῦμά μου ἐπὶ τῷ ᾠ θεῷ τῷ ᾠ σωτηρί μου, ⁴⁸ ὅτι ᾠ ἐ-
 ἔβλεψεν ἐπὶ τὴν ᾠ ταπεινώσει τῆς ᾠ δούλης αὐτοῦ. ἰδοὺ
 γὰρ ἀπὸ τοῦ νῦν ᾠ μακαριοῦσίν με ᾠ πᾶσαι αἱ γενεαί,
⁴⁹ ὅτι ᾠ ἐποίησέν μου ᾠ μεγαλεῖα ὁ ᾠ δυνάτο· καὶ ᾠ ἅγιον
 τὸ ᾠ ὄνομα αὐτοῦ, ⁵⁰ καὶ τὸ ᾠ ἔλεος αὐτοῦ ᾠ εἰς γενεάς καὶ
 γενεάς τοῖς ᾠ φαβουμένοις αὐτόν. ⁵¹ ᾠ ἐποίησεν ᾠ κράτος
 ἐν ᾠ βραχίονι αὐτοῦ, ᾠ διεσκόρπισεν ᾠ ὑπερηφάνους ᾠ δια-
 νοίᾳ ᾠ καρδίας αὐτῶν. ⁵² ᾠ καθεῖλεν ᾠ δυνάστας ἀπὸ θρό-
 νων καὶ ᾠ ὕψωσεν ᾠ ταπεινοῦς, ⁵³ ᾠ πενῶντας ᾠ ἐνέπλησεν

1 Tim. iv. 10. a 1 Kings i. 11. see Ps. xxx. 7. v ch. ix. 28. James ii. 8 only.
 Ps. xxiv. 16. w Acts viii. 38 (from Isa. lxi. 3). Phil. iii. 21. James i. 10 only. Ps. cxxxv. 28.
 x James v. 11 only. Oxx. xxx. 18. y Eph. iii. 21. s Matt. vii. 12. Mark v. 19 al.
 Gen. xx. 9. a Acts ii. 11 only. 1 Chron. xvii. 19. Ps. lxx. 19 only. Sir. xvi. 8 al.
 b absol. of God, here only. see Rom. ix. 22. c Ps. cx. 6. d Ps. cii. 17. e par. here only f.
 sing. Ps. xiviii. 11 al. f here only. see Ps. cxvii. 16. g John xii. 28 (from Isa. lxi. 1). Acts
 xiii. 17 only. Deut. v. 15. h Matt. xxvi. 31. John xi. 52. Ps. lxxxviii. 10. i Rom. i. 26.
 2 Tim. iii. 2. James iv. 6 & 1 Pet. v. 6 (from Prov. iii. 34) only. Ps. cxviii. 21. k — Col. i. 21.
 (Matt. xxi. 27 red.) l 1 Chron. xxi. 18. m Mark xv. 26, 28. Acts xii. 27. 2 Cor. x. 5
 n Sir. x. 14. o Acts viii. 27. 1 Tim. vi. 15 only. Prov. xxxi. 4. o Matt. xi.
 22. Sir. xv. 6. p Ps. xxi. 26. q Matt. xi. 29 red. r Ps. cvi. 9. (Jaa.
 xxi. 26. [xxxi.] 25.) s ch. vi. 25. John vi. 25. Acts xiv. 17. Rom. xv. 24 only.

45. om και C¹(appy).

47. for επι, εν D. (in deo latt Iren: super deo lat-e.)

48. aft εβλεψεν ins κυριος D.

49. μεγάλη BD¹L latt: μεγαλια CD¹E¹KU¹IΓΞ Guelph Ver Turin: μεγαλεια
 A rel. ins ο θεος bef ο δυνατος D.

50. rec εις γενεας γενειων (corrⁿ arising from the formula "in saecula saeculorum;"
 so Meyer), with AC²D rel lat a b c syr goth(aeth) Chron: εις γενεαν κ. γενεαν FM
 Guelph Bodl Ver Turin Sang 1. 69 lat-f ff, g, l q Isid Thl Euthym: απο γενεας εις
 γενεαν A (in the Magnif insd at the end of the Psalms) 2-pe sah: a progenie in pro-
 genes vulg arm: txt BC¹LΞN am (with em forj fuld ing mt tol vat) Syr copt Aug.

51. διανοιας EFH Guelph Ver.

52. om και Ver.

against it, that we should thus look for
 σοι and not αὐτῇ. But surely the preced-
 ing ἡ πιστεύσασα, rendering the sentence
 axiomatic, would prepare the way for the
 demonstrative pronoun of the third person,
 on either view of ὅτι. I much prefer the
 former rendering, as agreeable likewise to
 the analogy of Scripture, where *faith*, in
 the recipient of the divine purposes, is so
 often represented as a co-ordinate cause
 of the fulfilment of those purposes. Lightf.
 well suggests, that there may have been
 present to the mind of Elizabeth the un-
 belief of her husband, as contrasted with
 Mary's faith. 48—55.] Compare

throughout the song of Hannah, 1 Sam. ii.
 1—10. As connected with the defence
 of the hymns contained in these two chap-
 ters, we may observe, taking the very lowest
 ground, that there is nothing improbable,
 as matter of fact, in holy persons, full of the
 thoughts which permeate the O. T. proph-
 ecies, breaking out into such songs of praise
 as these, which are grounded on and almost

expressed in the words of Scripture (see
 Dr. Mill, Historical character of Luke i.
 vindicated, p. 40 ff.). The Christian be-
 liever however will take a *higher view than*
this, and attribute to the mother of our
 Lord, that same inspiration of the Holy
 Spirit which filled Elizabeth (ver. 41) and
 Zacharias (ver. 67). ψυχῇ—πνεύμα]
 the whole inner being: see on 1 Thess.
 v. 23. σωτηρί] not merely 'De-
 liverer from degradation, as a daughter
 of David'—but, in a higher sense,
 author of that salvation which God's
 people expected. 48.] Bleek remarks,
 that the ἐκβλῖναι ἐκ τὸν νόον μου of
 Luke ix. 38, is ἐκλῖνόν μου τὸν νόον in
 Matt. xvii. 15. ταπειν.] low condi-
 tion, not *humility*; the noun is an *objec-*
tive one. 51—55.] These aorists

express, not the habit of the past, but the
 consequences involved for the future in
 that which the Lord had done to her.
 51.] The dative διανοίᾳ apparently ex-
 presses the realm in which the ὑπερηφάνια

t ch. xii. 21. ἁγαθῶν καὶ ἁπολουμένων ἕξαιρέσειεν κενούς. ^{AK}
 1 Cor. iv. 8 al. Prov. xxviii. 54 ἁντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, ἁ μνησθῆναι ^{PK}
 22. ἁ ἔλεους, καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, TH
 u ch. xx. 10, 11. xxi. 49. ἁ τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. ^{LS}
 Acta vii. 12 6 only. L.P. 1 Kings vi. 8 al. 56 ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὥς ἡ μῆνας τρεῖς, καὶ
 v ch. x. 10, 11. Job xxii. 9. ἁ ὑπῆστρεψεν εἰς τὸν οἶκον αὐτῆς. 57 Τῇ δὲ Ἐλισάβετ
 w Acta x. 85. 1 Tim. vi. 2 ἁ ἐπλήσθη ὁ χρόνος τοῦ ἁ τεκεῖν αὐτήν, καὶ ἁ ἐγέννησεν
 1 Kings vi. 8 al. 58 καὶ ἁκούσαν οἱ ἁ περιόικοι καὶ οἱ ἁ συγγενεῖς
 (-Ληψίτ., 1 Cor. xii. 28.) αὐτῆς ὅτι ἁ ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς,
 x 2 Chron. vi. 42. Psal. xxi. 3 καὶ ἁ συνέχαιρον αὐτῇ. 59 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ
 y ch. ii. 20 ref. ἁ ὁ γδοῦ ἁ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ
 z ver. 23. ch. ii. 6, 21, 22. see Gen. xxv. 24. 60 καὶ
 a Matt. i. 21 ref. ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 61 καὶ
 b ver. 18. ch. i. xxiii. 29. ἁ ἀποκριθεὶς ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται
 John xvi. 21. Gal. iv. 24. ἁ Ἰωάννης. 61 καὶ εἶπον πρὸς αὐτήν ὅτι οὐδείς ἐστιν ἐκ
 c here only. Gen. xix. 29. Deut. i. 7. ἁ τῆς ἁ συγγενείας σου ὅς καλεῖται τῷ ὀνόματι τούτῳ.
 (-αἰν., ver. 65.) 62 ἁ ἐνένεον δὲ τῷ πατρὶ αὐτοῦ ἁ τὸ τί ἁν θέλοι καλεῖσθαι
 d Mark vi. 4 ref. αὐτό. 63 καὶ ἁ αἰτήσας ὁ πινακίδιον ἔγραψεν ἁ λέγων
 e Matt. xxiii. 6. Gen. xix. 19. f ch. xv. 6, 9. 1 Cor. xii. 26. xiii. 6. Phil. ii. 17, 18 only. Gen. xxi. 6 only. g Matt. i. 21. h Rom. v. 14. Ezra ii. 61. Neh. vii. 63. i Matt. xi. 25 ref. k Acts x. 4. l Acts x. 4. m ver. 23. n = Acts xii. 29. 1 Cor. i. 22. Judg. v. 25. o here only t. Back. ix. 2. Symm.

55. *εως αιωνος* A (at end of Psalter) CFMS Guelph Bodl Ver Turin Sang 1. 69 goth Thaum : *in saecula* lat-b c. at end ins *αμην* Ver.

56. *ως* BL² 1 : om D 69 lat-a b e ff₂ g₁ l q copt-wilk sah Orig-lat Ambr.

58. om 2nd oi D. om *αυτης* L.

59. om εν DL 33 lat-e.

33. 69 vulg lat-b c arm Chron. ηλθαν D¹.

60. aft κληθησεται ins το ονομα αυτου C¹D copt-wilk.

61. εἰπαν DL²EN 1 Chron. rec εν τη συγγενεια, with C²D rel latt goth arm : txt ABC¹LDAA² 33 copt ath Chron. το ονομα τουτο hoc nomen D.

62. ο τι ο αν θελοι qui vult D, quem vellet latt.—for το, ο *ε*. rec αυτον, with AC rel latt Chron : txt BDFG 33. 69.

is shown. Bleek quotes from Symmachus, Ps. lxxv. 6, *ὑπερήφανοι τῇ καρδίᾳ* : but it is *την καρδιαν* : the LXX however in the same place has *ἀσύνετοι τῇ καρδίᾳ*.

Ver. 55 is not rendered in the E. V. according to the construction ; from Ps. xcvii. 3 it will be seen that *μνησθῆναι ἐλεους τῷ Ἀβ.* are to be joined together, and therefore *καθὼς . . . ἡμῶν* will be parenthetical. See Micah vii. 20. 57—79.]

BIRTH AND NAMING OF JOHN THE BAPTIST. 59.] *ἐκάλουν*—they were calling—wished to call : see Matt. iii. 14 for this use of the imperfect. The names of children were given at circumcision, because, at the institution of that rite, the names of Abram and Sarai were changed to Abraham and Sarah,—Gen. xvii. 5, 15. 60.] There is no reason

for supposing, with Theophyl., Euthym., Meyer, that *Elizabeth* had had the name supernaturally intimated to her. She must necessarily have learnt it, in the course of communication by writing, from her husband. 62.] The natural inference (see on ver. 22) from this verse is, that Zacharias was *deaf as well as dumb* ; nor do I think Kuinoel, De Wette, Meyer, Olshausen, Bengel, Bleek, and Dr. Wordsworth have succeeded in invalidating this inference. There could have been no reason for *beckoning*, had Zacharias been able to hear articulate words. Bengel's reason, adopted by Dr. W., "commodius est muto innumentes videre quam loquentes audire," is surely too far-fetched.

63.] *πινακῖς*. (= *πινακίον*, Aristoph. Vesp. 167.) A tablet smeared with wax,

ε — ch. ii. 8. λαφ̄ αὐτοῦ, 69 καὶ ἡγειρεν ἡ κέρας σωτηρίας ἡμῶν ἐν 1=
 Acts xiii. 22. οἶκφ̄ Δαυεὶδ καὶ παῖδός αὐτοῦ, 70 καθὼς ἐλάλησεν ἰδιὰ
 Judg. ii. 18.
 h sec Ps. cxxxii. 17. Ezech.
 xxxix. 21.
 i — here (Rev.
 v. 6 al.)
 only.
 2 Ktes xxii.
 8. Psa.
 xvi. 9.
 k Acts iv. 25.
 1 Chron. xvii.
 4 P. 24.
 l Acts i. 16. H.
 18. 21. iv. 25.
 2 Chron.
 xxxvi. 21.
 m — Acts iii.
 21. xv. 14.
 Gen. vi. 4.
 4x v. al.
 John ix. 32.
 n Acts xii. 11.
 xxi. 7.
 Exod. xviii.
 10. Psa. cv. 10.
 Psa. cv. 45.
 i. 14. Jude 12 only.
 i. 10. Ps. xxx. 15.
 v Wlad. ix. 3.
 n — vv. 33, 35. ch. vi. 35.
 o ch. x. 37. Acts xv. 27. xv. 4. Gen. xxi. 12. Tobit xii. 6.
 q Gen. xxvi. 2. r Matt. iii. 13 rff. Jer. xi. 5.
 s u ch. ii. 37. iv. 8 Mt., from Deut. vi. 8. Acts vii. 7, 43 al. Exod. 31. 19 al.
 x ver. 17 ref.
 y Matt. x. 18 ref.
 p Exod. 1. 24.
 a 1 Cor. xvi. 10. Phil.
 t Rom. vii. 24. 2 Cor.
 7. 43 al. Exod. 31. 19 al.
 y Matt. x. 18 ref.

69. rec ins τω bef οικω, with AR rel Chron: om BCDLM Guelph Sang 1. 33. 69 Eus Cyr. rec ins του bef παιδος, with ACR rel Eus: om BDLN.

70. om των D. rec ins των bef απ αιωνος, with ACDR rel: om BLΔN Frag-sang 1. 69 Orig Eus.—προφ. αυτ. των απ αιωνος D, simply lat-a δ c &c Iren. αυτου bef προφητων N Eus.

71. for εξ, εκ χειρος and om εκ χ. following D.

72. om και D.

74. rec ins των bef εχθρων, with ACR rel Chron; παντων των K: om BDL 1. 33. 69 Orig. rec aft εχθρων ins ημων, with ACDR rel latt Orig Chron: om BL Frag-sang 1. (33 ?) 69 lat-e Iren. (The words have been conformed to ver 71.)

75. πασαις ταις ημεραις BL vulg lat-b c &c. rec bef ημων ins της ζωης, with E (G ?) HMSFA Bodl Sang arm Orig Chron: om A (here and at end of Psalter) BCDR rel latt syrr copt goth aeth Iren-lat Orig-lat Jer.

76. rec om δε, with A rel latt syrr goth aeth arm Iren-lat Orig Chr Chron: ins A (at end of Psalter) BCDLR 33 copt. for προ προσωπου, ενωπιον B Orig.

tained in the following dative. 69.]

κέρας—a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns: see reff.: and cf. Hor. Od. iii. 21. 18, 'addis cornua pauperi.' There does not seem to be any allusion (Selden, &c.) to the horns of the altar—the mere notion of a refuge is never connected with the Messiah's Kingdom.

70.] Meyer cites τοὺς ἀπ' αἰῶνος ῥήτορας, Longin. 34.

72.] ποιῆσαι . . . for a similar use of the infinitive, see ver. 54. We may take it here either as of the purpose, "to perform . . .," which is recommended by the ὅκον δν κ.τ.λ., below,—or with Euthym., Bleek, al., as expecegetic, and equivalent to ἐν τῷ ποιῆσαι, or in English to a participial clause, 'performing,' &c.

73.] ὅκον δν . . . for ὅκου, δν . . . see Gen. xxii. 16—18. Calvin, al., suppose the construction to be κατὰ τὸν ὅκον δν . . .; Grotius makes the words dependent on ἐλάλησεν above, as also the infin. ποιῆσαι: Bleek thinks that

the accusative is directly governed by μνησθῆναι, as well as the preceding genitive. "The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the names of the Baptist and his parents. The Baptist, by his name John, spake of the εἰλεος or grace of God: Zacharias (from ζῶ, recordatus fui, and τζ Jah, Jehovah) signifies θεὸς ἐμνήσθη, and Elisabeth (from ἔλ, El, Deus, and εἰλε, sheba, juravit) is connected with the ὅκος θεοῦ." Wordsw. This seems probable in the case before us: but the student must be reminded that it is ground to be very cautiously trodden, and where a morbid or pedantic fancy will be constantly going astray.

74, 75.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people.

This ἐν ὅτι. κ. δίκαιοσ. sufficiently refutes the idea of some, that the whole subject of this song is the temporal theocratic greatness of the Messiah. 76.] It is not

γὰρ πρὸ προσώπου κυρίου ἑτοίμασαι ὁδοὺς αὐτοῦ, ^{b ch. iii. 4 1}
 77 τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ^{(from Isa. xl. 3). Rev. xvi. 12.}
 ἀφέσει ἁμαρτιῶν αὐτῶν 78 διὰ σπλάγχχνα ἐλέους θεοῦ ^{c = 1 Cor. iv. 4. Eph. i. 3. d Mark i. 4. Acts ii. 38. Col. i. 14 al. Dent. xv. 8. Col. iii. 12 al. Prov. xli. 10. f ver. 68. g Jer. xxi. 5. Zech. iii. 9. vi. 12. = here only. h = ch. xxiv. 40. Eph. (iii. 12) iv. 2. (James i. 9. Rev. xxi. 16)}
 79 ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθ-
 ἡμένους, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
 εἰρήνης. 80 Τὸ δὲ παιδίον ἤϋξεν καὶ ἐκραταιοῦτο
 πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξας
 αὐτοῦ πρὸς τὸν Ἰσραὴλ.

only. Ps. xvii. 16.

k Matt. iv. 16, from Isa. ix. 2.

only. Ps. xxxix. 2.

o Matt. xlii. 32.

only γ. Str. xliii. 6 only. (-δεσπόνηναι, ch. x. 1. 2 Mac. ix. 28. x. 11.)

i = Acts xxvii. 30 (Tit. ii. 11. H. 4) only L.P.

1 Mark iv. 33 ref.

n Rom. iii. 17, from Isa. lix. 8 only. see Matt. xxi. 32.

p ch. H. 40. 1 Cor. xii. 15. Eph. iii. 16 only. Ps. xxx. 24.

only γ. Str. xliii. 6 only. (-δεσπόνηναι, ch. x. 1. 2 Mac. ix. 28. x. 11.)

Dent. xxxiii. 2.

m 1 Thess. iii. 11. 2 Thess. iii. 5

Acts xvi. 17.

q here

77. for αὐτῶν, ἡμῶν A (here and at end of Psalter) CMUR (Treg expr) Guelph Bodl Turin l sah: txt BD rel vulg syrr copt-ms goth Iren-lat.

78. επισκεψεται B goth arm-zoh, επισκεψαται L: *visitabit* copt: *inviset* Syr.

79. aft επιφαναι ins φως D.

80. ηϋξανετο D¹.

necessary to interpret κυρίου of the Messiah: it may be said of God, whose people (ver. 77) Israel was. But the believing Christian will find it far more natural thus to apply it, especially in connexion with Matt. i. 21.

77.] ἐν ἀφέσει, in remission, the element in which the former blessing was to be conferred. The remission of sin is the first opening for the γνώσις σωτηρίας: see ch. iii. 7.

78. ἀνατολή] is (see ref.) the LXX rendering for ἥλιος, a branch or sprout—and thus, 'that which springs up or rises,' as Light:—which, from the clauses following, seems to be the meaning here.

ἐξ ὕψ. may be taken with ἀνατ., as in E. V.:—or perhaps with the verb ἐπιφάναι. But however taken, the expression is not quite easy to understand. The word had come apparently to be a name for the Messiah: thus in ref. Zech., ἰδοὺ ἄνθρωπος, ἀνατολή ὄνομα αὐτῷ: and then figures arising from the meaning of the word itself, became mixed with that which was said of Him. The day-spring does not come ἐξ ὕψους, but from beneath the horizon; but the Messiah does. Again the ἐπιφάναι κ.τ.λ. of the next verse belongs to the day-spring, and only figuratively to the Messiah. See Bleek's long note.

79.] See ref. Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writ-

ings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song should be inconsistent with dogmatic truth, is impossible: that it should unfold it minutely, is in the highest degree improbable.

80.] A very similar conclusion to those in ch. ii. 40, 52, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated. That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.

ταῖς ἐρ.] The δριμύτης of Judaea was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the *Essenes*, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his.

ἀναθ.] opening of his official life: see note on ch. x. 1.

r Exod. ii. 11.

s = Matt. xv.

18, 19. Mark

i. 28. ch. vi.

19. 1 Cor.

xiv. 26.

Dan. ii. 13

Theod.

t Acts xvi. 4. xvii. 7.

24. x. 2

w Matt. xxiv. 14. reff.

II. ¹ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ² ἐξῆλθεν ³ δόγμα ⁴ παρὰ Καίσαρος Αὐγούστου ⁵ ἀπογραφῆσθαι ⁶ πᾶσαν τὴν ⁷ οἰκουμένην. ⁸ αὕτη ⁹ ἀπογραφὴ πρώτη

u ch. vi. 19. Lev. ix. 24. x. 2 v here Soc and Heb xii. 23 only. Judg. vii. 14 F. Prov. xxii. 20 only. 2 Macc. iv. 14 x Acts v. 37 only. 2 Macc. ii. 1 only.

CHAP. II. 1. om δε ΑΞ.

ins του bef απογραφῆσθαι L² 33.

CHAP. II. 1—20.] BIRTH OF CHRIST. ITS ANNOUNCEMENT, AND CELEBRATION BY THE HOSTS OF HEAVEN. 1, 2.]

We go back again now to the birth of John, or shortly after it. In annotating on these verses, I will first state the difficulty in which they appear to be involved,—then the remarkable way in which a solution has recently been found.

The assertion in these verses is this—that a decree went forth, &c., and that this enrolment first took place when Cyrenius (Quirinus, see below) was governor of Syria. It would then appear, either that this very enrolment took place under Quirinus,—or that the first did so, and this was subsequent to it. Now both of these senses till recently seemed to be inadmissible. For Quirinus was not known to have been governor of Syria till the year 758 U.C., after the banishment of Archelaus, and the addition of his territory to the province of Syria.

τῆς δὲ Ἀρχ. χώρας ὑποτελοῦς προσηνευθείσης τῇ Σύρων, πέμπεται Κυρήνιος ὑπὸ Καίσαρος, ἀνὴρ ὑπατικός, ἀπομισησόμενος τὰ ἐν Συρίᾳ, καὶ τὸν Ἀρχελαίου ἀποδωσόμενος ἔκον. Joseph. Antt. xvii. 13. 5. And the birth of our Lord occurred at least eight years before this, previous to Herod's death, and when Sentius Saturninus was governor of Syria. But in a Commentatio of A. W. Zumpt of Berlin (the nephew of the distinguished grammarian of that name), *De Syria Romanorum provincia ab Cesare Augusto ad T. Vespasianum*, he makes it highly probable that Quirinus was TWICE governor of Syria. The substance of his researches is as follows:—

In 9 B.C. Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Joseph. Ant. xvii. 5. 2), who, as it appears, remained governor up to the end of 4 B.C. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he lost his life in A.D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Quirinus, in A.D. 6. Now from the maxim acted on by Augustus (Dio Cass. lii. 23),

that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who then were the missing governors? One of them has been found, L. Volusius Saturninus, whose name occurs as “legatus Syriae” on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending 4 B.C., and Volusius, 4 or 5 A.D. Just in that interval falls the census, of which it is said in the text, that it *πρῶτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρήνιος*. Could Quirinus have been governor at any such time? From Jan. to Aug. B.C. 12 he was consul. Soon after that he triumphed over the Homonadenses (“*mox expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus*,” Tac. Ann. iii. 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the enquiry Asia,—Pontus and Bithynia,—and Galatia. Cilicia only remains. But at this time, as he shews, that province had been reduced by successive diminutions, had been separated (Dio Cass. liv. 4) from Cyprus, and, as is shewn by the history of the misconduct of Piso soon afterwards, who was charged with having, as ex-governor of Syria, attempted “*repetere provinciam armis*” (Tac. Ann. iii. 12), because he had attacked Celenderis, a fort in Cilicia (ib. ii. 78—80), attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (Ann. vi. 41; xii. 55) of the Clitae, a seditious tribe of Cilicia Aspera, who on two occasions were repressed by troops sent by the governors of Syria. Quirinus then appears to have been governor of Syria at some time during this interval. But at *what time*? We find him in the East (Tac. Ann. iii. 48), as “*datus rector C. Casari Armeniam obtinenti*,” and this cannot have been during his well-known governorship of Syria, which began in A.D. 6; for Caius Caesar died in A.D. 4. Zumpt, by arguments too long to be reproduced here, but very

ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. ³ καὶ γὰρ ¹ οὐκ ἔστιν ἡ ² ἀπογραφὴ ³ καὶ ⁴ ἡ ἀπογραφὴ πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρετ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος Δαυεὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ οὕσῃ ἐγκύω. ⁶ Ἐγένετο δὲ ¹ οὐκ ἔστιν ἡ ἀπογραφὴ ² ἀπογραφὴ ³ καὶ ⁴ ἡ ἀπογραφὴ πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρετ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος Δαυεὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ οὕσῃ ἐγκύω. ⁶ Ἐγένετο δὲ

xxii. 23, 25.

e here only †. Str. xlii. 10 only.

Jer. xxxviii. (xxxi.) 8 allus in Hexapla.

2. rec aft αυτη ins η, with ACR² rel coptt Eus.; om BDN Eus.; εγενετο bef απογραφη πρωτη D Orig-lat.—γενετο bef πρωτη N¹. κυρεινου B latt Syr sah, κυρεινου A.

3. for ιδιαν, εαυτου (explanatory, cf D below) BDL² Eus: txt ACR rel syr-marg-gr. for πολιν, πατριδα D: χωραν C¹ gat.

4. for την ιουδ., την ιουδα D lat-(a) e. transp δια το δαυειδ to end of ver 5 D.

5. απογραφεισθαι (see ver 3) AD 33 Chr Thl: -ψεσθαι Δ: txt BC² rel Justin Eus. μαρια D Eus.; rec μεμνηστευμενη, with B¹C¹D¹ rel Eus: txt AB¹C¹D¹L² om αυτω B(Rl). rec aft αυτω ins γυναικι, with A C²(appy) rel latt syr goth æth Eus₁ (Cyr-jer?) Chr₂: om B C (appy) DL² 1 per lat-e f² Syr coptt arm Eus₁ Naz.

striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius. It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words *πρώτη ἰγίνετο* might well cover it. I may mention it as remarkable, that Justin Martyr three times distinctly asserts that *our Lord was born under Quirinus, and appeals to the register then made*, as if from it the fact might, if necessary, be confirmed: Apol. i. 34, p. 65; 46, p. 71: Dial. 78, p. 175.

We conclude then, that an ἀπογραφὴ or enrolment of names with a view to ascertain the population of the empire, was commanded and put in force at this time, unaccompanied (probably) by any payment of money. Mr. Greswell (vol. i. p. 511) cites a passage of Suidas—δὲ Αὐγουστος Καίσαρ, δόξαν αὐτῷ, πάντας τοὺς οἰκητορας Ῥωμαίων (?) κατὰ πρόσωπον ἀριθμεῖ, βουλόμενος γνῶναι πόσον ἐστὶ πλῆθος: and has made it probable that, notwithstanding a difficulty in the numbers, this was a census of the empire, and not of the city. We know (see Tacitus, Ann. i. 11; Sueton. Aug. 28, 101; Dio liii. 30; lvi. 33) that Augustus drew up a *rationarium* or *breviarium totius imperii*, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one.

That Judæa was not a Roman

province at this time, is no objection to our text; for the *breviarium* of Augustus contained the 'regna' of the Roman empire, as well as the 'provincias.' For a statement of the case and its difficulties, as they stood before Zumpt's discovery, see Wieseler, Chronol. Synops. i. 73—122; and a good summary and criticism of the various hypotheses in Winer's Realwörterbuch, edn. 3, art. Quirinus: and a new and curious hypothesis in Dr. Wordsworth, h. l., who inclines to reject the above solution. In Dio Cassius, where we might expect to find information, this portion of the reign of Augustus is apparently defective. [Κυρην.] P. Sulpicius Quirinus (not Quirinius, for Κυρήνιος is the Greek form of Quirinus, Meyer ii. 222; see Sueton. Tib. 49; Tacit. Ann. iii. 48 where however Beck reads Quirinius).

3—5.] There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15, ἀπαντας ἐκίλευσε (ὁ Τύλλιος) τοὺς ὁμοπάγουσ κατὰ κεφαλὴν ὡρισμένον νόμισμά τι συναρτίζειν, ἕτερον μὲν τι τοὺς ἀνδρας, ἕτερον δὲ τι τὰς γυναῖκας, ἄλλο δὲ τι τοὺς ἀνέθους. But then this census was made at their dwelling-place, not at that of their extraction. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly for the accuracy of the chronology. If this enrolment was by order of Augustus, and

¹ ch. i. 8, 21. ² ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ³ ἐπλήσθησαν αἱ ⁴ ἡμέραι ⁵ τοῦ ⁶ τεκεῖν αὐτήν. ⁷ καὶ ⁸ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν ⁹ πρωτότοκον, καὶ ¹⁰ ἐσπαργάνωσεν αὐτὸν καὶ ¹¹ ἀνέκλινεν αὐτὸν ἐν ¹² φάτνῃ. ¹³ διότι οὐκ ἦν αὐτοῖς ¹⁴ τόπος ἐν τῷ ¹⁵ καταλύματι. ¹⁶ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ¹⁷ ἀγραυλοῦντες καὶ ¹⁸ φυλάσσοντες ¹⁹ φυλακὰς ²⁰ τῆς ²¹ νυκτὸς ²² ἐπὶ τὴν ²³ ποιμνὴν αὐτῶν. ²⁴ καὶ ἰδοὺ ἄγγελος κυρίου

6. for *γενετο* to *ἐπλήσθησαν*, *ὡς* *δε* *παρεγενοντο* *εἰσελίσθησαν* D.
 7. rec ins *τη* bef *φάτνη*, with Δ rel Eus Cyr-jer Chr₂: om ABDL² goth arm Proter Justin Eus-2-mss Cyr(appy).
 8. for *και ποιμ.*, *ποιμ. δε* D lat-a b e f ff₂ g₁ (Syr). *ταυτη* D¹ Scr's c.
 ins *τας* bef *φυλακας* D 131. 242. om *της νυκτος* ²⁴.
 9. om *ιδου* BL² lat-e g₁ syr-jer sah goth æth arm Eus: ins AD rel latt syrr copt.

for the whole empire, it of course would be made so as to include *all*, after the Roman manner: but inasmuch as it was made *under the Jewish king Herod*, it was done *after the Jewish manner*, in taking this account of each at *his own place of extraction*.

Mary being apparently *herself sprung from the lineage of David* (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritress; but this does not seem to be the Evangelist's meaning, but that, after the Roman manner, she *accompanied her husband*.

No stress must be laid on *ἐμνηστ.*, as if she were *only the betrothed wife* of Joseph at this time;—she had been taken to his house before this: the history in our text happening during the time indicated by Matt. i. 25.

7.] Now that *πρωτότοκον* has disappeared from the text of St. Matthew, it must be here remarked, that although the term may undoubtedly be used of an only child, such use is necessarily always connected with the expectation of others to follow, and can no longer have place when the whole course of events is before the writer and no others *have followed*. The combination of this consideration with the fact that brethren of our Lord are brought forward in this Gospel in close connexion with His mother, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself.

Ancient tradition states the birthplace of our Lord to have been a *cave*: thus Justin Martyr, Dial. 78, p. 175, *ἐπειδὴ Ἰωσήφ οὐκ εἶχεν ἐν τῇ κώμῃ κεῖνῃ τοῦ καταλῦσαι, ἐν σπηλαίῳ τὴν συνεγγυς τῆς κώμης κατέλυσε· καὶ τότε, ὄντων αὐτῶν ἐκεῖ, ἐτετόκεν ἡ Μαρία τὸν χριστόν, καὶ*

ἐν φάτνῃ αὐτὸν ἐτεθείκει. And Origen, against Celsus, i. 51, p. 367: *ἀκολουθῶν τῇ ἐν τῷ εὐαγγελίῳ περὶ τῆς γενέσεως αὐτοῦ ἱστορίᾳ δεικνύται τὸ ἐν Βηθλεὲμ σπηλαίῳ ἐνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη ἐνθα ἐσπαργανώθη*. Similarly Eusebius, Athanasius, and others. This tradition is nowise inconsistent with our text—for caves are used in most rocky countries as stables. Bleek has noticed that Justin Martyr refers to a prophecy in Isa. xxxiii. 16 (*οὗτος οἰκῆσει ἐν ὑψηλῷ σπηλαίῳ πύργος ἰσχυρῆς, LXX*), and is disposed to think with Calov, *al.*, that the tradition may have arisen from this. But is not the converse much more likely?

καταλύματι] A public inn, or place of reception for travellers; not 'a room in a private house,' for then the expression would be, 'They found no *κατάλυμα*.' Of what sort this inn was, does not appear. It probably differs from *πανδοχεῖον*, ch. x. 34, in not being kept by an host, *πανδοχεύς*: see note there.

8.] Mr. Greswell has made it highly probable (Diss. x. vol. i.) that our Lord was born on the evening of (i. e. which *δραμον*) the 5th of April, the 10th of the Jewish Nisan: on which same day of April, and the 14th of Nisan, He suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over: but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare: see note on John vi. 10.

ἀγρ.] spending the night in the open field. *φυλ. φυλακὰς τ. ν.*

either, keeping watch by night, or, keeping the watches of the night. The former seems most probable: and so Meyer and

rec- 'ἐπέστη αὐτοῖς καὶ ὡς δόξα κυρίου περιέλαμψεν αὐτούς, ^{v ch. xiv. 4.}
 DEF καὶ ἐφοβήθησαν φόβον μέγαν. ¹⁰ καὶ εἶπεν αὐτοῖς ^{Acta iv. 1.}
 EKL ὁ ἄγγελος Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν ^{xii. 7. L.}
 SUV ὁ ἄγγελος Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν ^{only, exc.}
 ΔΣ 1. 69. χαρὰν μεγάλην, ἥτις ἐστὶ παντὶ τῷ λαῷ, ¹¹ ὅτι ἐτέχθη ^{1 Thess. v. 2.}
 ὑμῖν σήμερον σωτήρ, ὃς ἐστὶν χριστὸς κύριος, ἐν πόλει ^{2 Tim. iv. 2.}
 Δαυείδ. ¹² καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε ^{v ch. ix. 31.}
 βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. ^{Lev. ix. 6.}
¹³ καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πληθος ^{32. Num.}
 στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν καὶ λεγόν- ^{xiv. 10. xvi.}
 τω ¹⁴ Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ^{42.}
^{x Acts xxv. 13}
^{only f.}
^{Mark iv. 41.}
^{Joah i. 19 al.}
^{constr., Matt.}
^{ii. 10 ref.}
^{s ch. i. 19 ref.}
^{a John xi. 50.}
^{xviii. 4.}
^{b Matt. i. 21}
^{ref.}
^{c ver. 4.}
^{d = 2 Cor. xii.}
^{f ver. 7 (ref.).}
^{1 Acta vii.}
^{1 Arm., Acta xvi.}
^{a John xi. 50.}
^{Acta}
^{a ch. xix. 38 (see Pa. lxx. 19).}

om 2nd κυριου D 209 lat-δ ff, l (Orig): θεου X vulg lat-c e syr-marg Eus.

ἐπελάμψεν αὐτοὺς N¹. for φοβον μεγαν, σφοδρα B.

10. om γαρ P. εστιν N. aft εσται ins και D.

12. om το BΣ: ins ADP rel Eus. aft σημειον ins εστω D. ευρησεται

ALΔ. rec om και bef κειμενον, with A rel lat-a copt-ms: ins BLPSE N-corr

1. 33 vulg lat-δ c f g, l syrr copt-2-mss goth æth arm Eus Cyr Arnob Promise.

om κειμενον DN¹ 68. rec ins τη bef φατην, with F² (K, e si): om ABDEP

rel goth Eus Cyr. (33 def.)

13. ουρανον B'D¹.

Bleek: see ref. Xen., and add Alexis in Athen. xv. 58, p. 700—δ πρῶτος εὐρὼν μετὰ λυχνούχον περιπατεῖν τῆς νυκτός, ὅν τις κηδεύων τῶν δακτύλων. 9.]

Δόξα—the brightness of God's presence—the *Shechinah* (see ref.) which also accompanied His angels when they appeared to men. It is agreeable at least to the analogy of the divine dealings, to suppose with Olshausen, that these shepherds, like Symeon, were waiting for the consolation of Israel. 10, 11.] παντὶ τῷ λ., not (E. V.) to all people, here: but to all the people,—the Jewish people. To them was the first message of joy, before the bursting in of the Gentiles—just as here the one angel gives the prefatory announcement, before the multitude of the heavenly host burst in with their proclamation of 'peace on earth.' σωτήρ]

A Saviour, as E. V.,—the name being particularized afterwards. χρ. κύρ.] This is the only place where these words come together. In ch. xxiii. 2 we have χρ. βασιλεία, and in Acts ii. 36 κύριον καὶ χρ. (In Col. iii. 24 we have, in a somewhat different meaning [said to servants], τῷ κυρίῳ χριστῷ δουλεύετε.) And I see no way of understanding this κύριος, but as corresponding to the Hebrew יְהוָה.

12.] Olshausen hazards a conjecture that the stable or cave may possibly have belonged to these shepherds. But I think the words εἶπεν B., ver. 15, do not look as if Bethlehem were their home. It seems clear that the spot was somehow known to them by the angel's description. βρέφος—not 'the child,'—the angel in giving the sign, generalizes the term—they were to know the truth of his words, by finding a child wrapped in swaddling clothes, lying in a manger. 14.] The disputes about this short song of praise are (with one exception, see below) so much solemn trifling. As to whether εἶπεν or εἶπω should be supplied, the same question might be raised of every proclamation which was ever uttered. The sense of both these is included. It is both There is, and Let there be, glory, &c. The song in the rec. is in three clauses, forming a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and so is without a copula to it. εὐδοκία (see ref.) is that good pleasure of God in Christ by which He reconciles the world to Himself in Him (2 Cor. v. 19). And this it is, whether εὐδοκία or εὐδοκίας be read. The interpretation of the latter reading by the vulg. and R.-Cath. interpreters generally, as "bonæ voluntatis," "peace on earth for

p Eph. i. 5, 9. ^{Phil. i. 15.} ^{H. 13. 2 Thes.} ^{I. 11. Pa. v.} ^{12. i. 18 (30).} ^{lxviii. 18.} ^{q recd. ver. 21} ^{r recd., Matt.} ^{xiii. 46.} ^{xviii. 23. xx.} ^{1. Gen. ix.} ^{20.} ^{a ch. viii. 23} ^{ref.} ^{t = Acts xiii. 2.} ^{xv. 36. 1 Cor.} ^{vi. 20. Gen.} ^{xviii. 4.} ^{a = ch. i. 65.} ^{vv. 19, 51.} ^{Gen. xv. 1.} ^{v = ch. iii. 2} ^{ref.} ^{w Acts ii. 28.} ^{from Ps. xv.} ^{11. Rom.} ^{xvi. 26. Esek. xlv. 23.} ^{x Luke only (ch. xix. 5, 6.} ^{Acts xx. 16. xxii. 15).} ^{exa. 2 Pet. iii. 12.} ^{1 Kings} ^{a w. w. p. here only. see Mark xii. 17.} ^{c ch. xiv. 31. Acts iv. 16. xvii. 18. xviii.} ^{20. xx. 14 only. L. 2 Chron. xxv. 19.}

ἀνθρώποις ἑυδοκίας. ¹⁵ καὶ ἐγένετο ὡς ἀπῆλθον ἀπὸ
 αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι [⁹ καὶ οἱ ἄνθρωποι]
 οἱ ποιμένες εἶπον πρὸς ἀλλήλους Ἐθέλωμεν ἰδεῖν
 Βηθλεὲμ καὶ ἰδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ
 κύριος ἐγνώρισεν ἡμῖν. ¹⁶ καὶ ἦλθαν σπεύσαντες καὶ
 ἀνεύρον τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος
 κείμενον ἐν τῇ φάτνῃ. ¹⁷ ἰδόντες δὲ ἐγνώρισαν περὶ
 τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
 τούτου. ¹⁸ καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ
 τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. ¹⁹ ἡ δὲ
 Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλ-

14. rec *ευδοκία*, with A (in the "Gloria in excelsis" insd at the end of the Psalms)
 B¹P² rel Turin-Psalter syrr copt æth arm Orig, Thaum Constt Eus, Ath Epiph Bas
 Naz Chr Cyr Thdrt Thl: txt AB¹DN¹ goth Iren-lat Orig-lat Cyr-jer lat-ff, *bona*
voluntatis latt, *consolationis* D-lat.

15. οἱ ἀγγ. bef α^π αυ. D (æth); bef ε. r. ov. 33. 69 vulg lat-f g, syrr arm Orig-lat,
discessit ab illis angelus in celum lat-b c e ff, l q. om kai oi ανθρωποι BL² 1
 latt(not g) Syr copt arm Orig-lat Eus Aug: ins ADP rel syr goth æth. εἶπαν LZ:
 ἐκαλον Β 2-pe, *loquebantur ad invicem* vulg lat-a b &c (not c e q). aft εως ins
 εις P ev-y forj. εἶδομεν P, ἰδομεν M. γεγονως D¹ Eus.

16. rec ἦλθον, with AB¹DP rel Eus: txt B¹L². σπεύδοντες D 61:
 πιστευσαντες Z. ανευραν B¹: ευραν LZ N-corr; ευρον D 1. 69 Eus: txt AB¹N¹
 rel. om re D latt syrr copt Eus.

17. om δε Z. rec διεγνωρισαν, with APR rel: txt BDL² Eus. om
 τουτου DA 1 lat-a e f Syr copt æth arm.

18. ακουοντες D Scr's c. εθαυμαζον D-gr 241 2-pe.

19. μαρια BDR copt-2-mss Eus. συνετηρει παντα DX latt syrr æth:
 txt ABPR rel Eus. om ταυτα B al. εαυτης R 33.

those that like it," is untenable in Greek as well as in theology. The only passage which seems in any degree to justify it is Phil. i. 15, *τινὲς . . . δι' εὐδοκίαν τὸν χριστὸν κηρύσσουσιν*, where however we have nothing like the harsh usage which must be assumed here, of the subjective gen. with the absolute sense of the noun. The only admissible rendering is, 'Among men of God's good pleasure,' i. e. among the elect people of God: cf. for the gen. Acts ix. 15: Col. i. 13. And so Bleek renders: "und auf Erden Friede unter den Menschen des Wohlgefallens, nämlich, des göttlichen Wohlgefallens." A curious connexion of *εὐδοκίας* with *εἰρήνη* is found in the passage of Origen-lat. by which the gen. is supported:—"Pax enim quam non dat Dominus super terram non est pax bonæ voluntatis." This might perhaps be admissible as matter of mere construction, especially as St. Luke loves

to separate genitives from their nouns in construction by an intervening word or words: but it would be difficult to justify it exegetically. As regards the reading, the evidence is materially affected by the fact that B reads *εὐδοκίας a prima manu*, as I have myself ascertained at Rome: and that *κ* reads the same. I have therefore now edited the genitive without any marks of doubt. 1862. 15.] If the bracketed words be retained, it will be better to understand them as applying to the shepherds merely, than (with De Wette and Meyer) to suppose οἱ ἀνθ. to be used as distinctive of the shepherds from the angels. Such distinctions are not usual, whereas the redundant ἀνθ. is: see ref. οἱ ποιμένες specifies what οἱ ἀνθ. stated generally: the men, viz. the shepherds. 19.] συνετ. in her memory. ῥήμ. may have its literal sense, words: viz. those spoken by the

15 λουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ἵπνεστρεψαν οἱ ποι-
 μένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς
 ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

21 Καὶ ὅτε ἐπλησθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν
 αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν
 ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ
 κοιλίᾳ.

22 Καὶ ὅτε ἐπλησθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ
 αὐτῶν κατὰ τὸν νόμον Μωυσείως, ἀνήγαγον αὐτὸν εἰς
 Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται
 ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν
 ἅγιον τῷ κυρίῳ κληθήσεται, 24 καὶ τοῦ δοῦναι θυσίαν

Acts vii. 41 al., exc. Matt. i. 1. Rom. x. 7. Heb. xiii. 20. Gen. i. 24.
 v. 3. Matt. xiv. 4 reff. u ch. xiv. 31, 33 reff. Exod. xiii. 2.
 19 only. Num. iii. 12. w ch. i. 74 al. s — Rom. vi. 13. Ps.
 v Rom. iv.

20. rec επιστρεψαν, with (some cursive?) : txt ABDPR rel Scr's mss Thl.

21. for ἐπλησθησαν, συνετελεσθησαν D : ἐπληρωθησαν 33. ins ai bef ημ.
 D 33. 69 syr-marg Eus. ins ai bef οκτω D syr-marg. rec (for αυτον) το
 παιδιον (see ver 59), with DEGHMV em(with gat) lat-e g, Syr Eus : αυτο το παιδ. Γ :
 txt ABRZ rel am(with fuld for ing mt per) (æth) syr copt goth arm Orig-lat Andr Thl.
 om kai bef ελ. D 69 latt(not e q) copt-2-mss. for ελθθη, ωνομασθη
 nominatum est D. for τη κοιλια, κοιλια μητρος D.

22. om ai B(Bch) 242 : ins B(Mai expr and Rl) rel. om ου B¹. elz αυτης,
 with 76 : om 435 ev-v-x-y copt-2-mss Amphil Iren-lat : αυτου D al latt arm-use
 Ps-Ath : txt ABR rel lat-g syrr copt-ms sah goth arm-zoh Ath Cyr^{expr} Nyssen Orig-
 lat^{expr} Jer. om τω D.

23. ins τω bef νομω D F(Wtst). om τω bef κυριω D.

shepherds :—or its Hebraistic, as above ver.
 15, which is more probable—all these
 things now spoken of. συμβ. re-
 volving them—comparing one with an-
 other.

21.] HIS CIRCUMCISION. The second
 καὶ must not be rendered 'also.' It is
 simply redundant, as in reff. The
 Lord was made like unto His brethren
 (Heb. ii. 17 ; iv. 15) in all weakness and
 bodily infirmity, from which legal un-
 cleannesses arose. The body which He
 took on Him, though not a body of sin,
 was mortal, subject to the consequence of
 sin,—in the likeness of sinful flesh : but
 incorruptible by the indwelling of the
 Godhead (1 Pet. iii. 18). In the fulfil-
 ment therefore of His great work of re-
 demption He became subject to legal rites
 and purifications—not that they were ab-
 solutely necessary for Him, but were in-
 cluded in those things which were πρό-
 ποντα for Him in His humiliation and
 'making perfect : ' and in His lifting up
 of that human nature, for which all these
 things were absolutely necessary (Gen.
 xvii. 14), into the Godhead.

22—23.] THE PURIFICATION IN THE

TEMPLE. SYMEON AND ANNA RECO-
 NIZE AND PROPHECY OF HIM. 22.]

See Levit. xii. 1—8, where however the
 child is not, as here, expressly included in
 the purification. (It is hardly possible that
 Joseph had be implied in the αὐτῶν, as
 Euthym., Meyer, interpret it.) The read-
 ing αὐτοῦ is remarkable, and hardly likely
 to have been a correction. αὐτῆς, adopted
 by the E. V., is almost without authority
 (see var. readd.), and is a manifest correc-
 tion. Bengel denies that either the
 Lord or His mother wanted purification ;
 and mentions that some render αὐτῶν
 'of the Jews,' but does not approve of it
 (John ii. 6 is certainly no case in point).
 See the last note, on the necessity of
 purification for both. 23.] God had
 taken the tribe of Levi instead of the first-
 born that openeth the womb, Num. iii.
 12, and required only the excess in num-
 ber of the first-born over the Levites to be
 redeemed (ib. vv. 44—51). This arrange-
 ment appears afterwards to have been
 superseded by a general command to
 redeem all the first-born at five shekels of
 the sanctuary (Num. xviii. 15, 16).

24.] The offering (ref. Lev.) was, a lamb

π = ch. iv. 12. Acts xiii. 40 al.
 y ch. xiv. 19 only. Lev. v. 11.
 a here only. Gen. xv. 9. Lev. xii. 6, 8.
 a here only. Prov. xxx. 17. (-sua, ch. xiii. 84.)
 b Matt. iii. 16 ref.
 c Acts ii. 5. viii. 2. xxii. 12 only. L. Lev. xv. 31. Micah vii. 2. P. only. (-βσε, 2 Macc. vi. 11. -βεσα, Heb. v. 7. -βείσθαι, Heb. xl. 7.)
 d Mark xv. 43 ref.
 e = 2 Cor. i. 8. etc. (Heb. vi. 18 al. L. P. H.)
 f Nehum iii. 7. = ver. 40. John i. 32. 83. 2 Chron. xv. 1.
 g = Matt. ii. 12 ref.
 h Heb. xl. 6. see John viii. 51. Ps. lxxxviii. 48.
 i = Acts ii. 27, from Ps. xv. 10. j Ps. ii. 2. k Matt. xxi. 43. ch. iv. 1. Col. i. 8. l Matt. xlii. 4, 26. ch. i. 8 al. fr. m ch. i. 74 al. n here only t. Sir. xliii. 9 only. (-σμεν, 2 Kings xviii. 28.)
 o ch. xix. 37. John x. 33. Acts xv. 2. p red., ver. 21 ref. q ch. xvi. 6. xlii. 17. r here only. s Kings iii. 20. Prov. v. 20 only. t of God, Acts iv. 24. 2 Pet. ii. 1. Jude 4. Rev. vi. 10 only. 2 Macc. xv. 22. u Acts xvi. 36. 1 Cor. vii. 15. xvi. 11 al. 2 Kings iii. 21, 28. v ch. iii. 6. Acts xxviii. 28. Eph. vi. 17 (Tit. ii. 11) only. Ps. xlviii. 2. cxviii. 106. Isa. ix. 6. w = Matt. xx. 28 ref. x Acts iii. 5. xxv. 16. 2 Cor. x. 1. 2 Chron. xlii. 7, 8. y = Acts xiii. 47, from Isa. xlix. 6. 1 Kings xv. 11. z = subj., here only t. (Rom. ii. 5 al.)

24. ins τω bef νομω BDL: om AR rel Coisl-oct-marg. rec νοσσοις, with ADR rel Ath: txt BEGHSVA Coisl-oct-marg.

25. om ιδου D Syr goth æth. ανθρωπος bef ην B vulg lat-δ f l: om ην F(Wtst) 1. [B has συμων as Mai not συμ. as Btly. See table at end of prolegomena.] rec αγιον bef ην, with D al(latt syrr) goth arm Cyr-jer Nyssen: om ην 1 æth: txt ABR rel.

26. κεχηματισμενος δε ην D lat-δ c ff₂ g₁. for πριν η, πριν 69 al: πριν αν B F(Wtst) Cyr-jer-ms Nyssen: πριν η αν RX 33: πριν ηνα L.

27. εισηγεν Α al. for ειθισμενον, εθος D, consuetudinem vulg.

28. om αυτου BL lat-a b l Iren-gr Cyr-jer₁ Did. ηυλογησεν DF Cyr-jer.

31. παντος του λαου Turin-Psalter.

for a burnt-offering, and a pigeon for a sin-offering: but if the parties were too poor to bring a lamb, then two pigeons. But as Bleek remarks, we are not hereby justified in assuming extreme poverty to have been the condition of our Lord's family. This no where appears from the Gospel history. 25.] It appears that this Symeon might have been Symeon the son of Hillel,—and father of Gamaliel, mentioned in Acts v. 34 f. But we have no means of ascertaining this. It is no objection to it that he is here merely ανθρωπος.—Gamaliel himself is only φαρισαϊος τις in Acts v. 34. παρακλ.] See Acts xxviii. 20. It was a common form of adjuration among the Jews, 'Ita videam consolationem, si' &c., referring to Isa. xl. 1. On the general expectation of deliverance at this time, see on Matt. ii. 1 ff. 26.] Of the nature of this

intimation, nothing is said. Symeon was the subject of an especial indwelling and leading of the Holy Ghost, analogous to that higher form of the spiritual life expressed in the earliest days by walking with God—and according to which God's saints have often been directed and informed in an extraordinary manner by His Holy Spirit. In the power of this intimation, and in the spirit of prophecy consequent on it, he came into the Temple on this occasion. 28.] καί here again is not also, but simply the introduction to the apodosis. 29.] απολύεις, not του ζην, or εκ της γης,—but as being τον δουλον σου, he thinks of his death as the termination of, and so dismissal from, his servitude. Meyer. Bleek thinks that there is no such allusion, but that the word is used absolutely, as in Gen. xv. 2: Num. xx. 29. 32.] See Isa. xlix. 6. The

κάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ. ³³ καὶ ἦν ^a constr., ch. iv. 51, 44. ^b Mark xiv. 54 al. Ezra iv. 4, 24. ^c Mark xii. 17 reff. Levit. xxv. 33. ^d Phil. i. 16 (17). ^e 1 Thess. iii. 3. ^f Matt. vii. 27 only. ^g Isa. xlvii. 1. ^h 11. 17. ⁱ — here only. ^j (Matt. xxii. 23, etc. reff.) ^k Lam. iii. 53. ^l Zeph. iii. 8. ^m — ch. xii. 30. ⁿ — ch. xii. 30. ^o — ch. xii. 30. ^p — ch. xii. 30. ^q — ch. xii. 30. ^r — ch. xii. 30. ^s — ch. xii. 30. ^t — ch. xii. 30. ^u — ch. xii. 30. ^v — ch. xii. 30. ^w — ch. xii. 30. ^x — ch. xii. 30. ^y — ch. xii. 30. ^z — ch. xii. 30. ^{aa} — ch. xii. 30. ^{ab} — ch. xii. 30. ^{ac} — ch. xii. 30. ^{ad} — ch. xii. 30. ^{ae} — ch. xii. 30. ^{af} — ch. xii. 30. ^{ag} — ch. xii. 30. ^{ah} — ch. xii. 30. ^{ai} — ch. xii. 30. ^{aj} — ch. xii. 30. ^{ak} — ch. xii. 30. ^{al} — ch. xii. 30. ^{am} — ch. xii. 30. ^{an} — ch. xii. 30. ^{ao} — ch. xii. 30. ^{ap} — ch. xii. 30. ^{aq} — ch. xii. 30. ^{ar} — ch. xii. 30. ^{as} — ch. xii. 30. ^{at} — ch. xii. 30. ^{au} — ch. xii. 30. ^{av} — ch. xii. 30. ^{aw} — ch. xii. 30. ^{ax} — ch. xii. 30. ^{ay} — ch. xii. 30. ^{az} — ch. xii. 30. ^{ba} — ch. xii. 30. ^{bb} — ch. xii. 30. ^{bc} — ch. xii. 30. ^{bd} — ch. xii. 30. ^{be} — ch. xii. 30. ^{bf} — ch. xii. 30. ^{bg} — ch. xii. 30. ^{bh} — ch. xii. 30. ^{bi} — ch. xii. 30. ^{bj} — ch. xii. 30. ^{bk} — ch. xii. 30. ^{bl} — ch. xii. 30. ^{bm} — ch. xii. 30. ^{bn} — ch. xii. 30. ^{bo} — ch. xii. 30. ^{bp} — ch. xii. 30. ^{bq} — ch. xii. 30. ^{br} — ch. xii. 30. ^{bs} — ch. xii. 30. ^{bt} — ch. xii. 30. ^{bu} — ch. xii. 30. ^{bv} — ch. xii. 30. ^{bw} — ch. xii. 30. ^{bx} — ch. xii. 30. ^{by} — ch. xii. 30. ^{bz} — ch. xii. 30. ^{ca} — ch. xii. 30. ^{cb} — ch. xii. 30. ^{cc} — ch. xii. 30. ^{cd} — ch. xii. 30. ^{ce} — ch. xii. 30. ^{cf} — ch. xii. 30. ^{cg} — ch. xii. 30. ^{ch} — ch. xii. 30. ^{ci} — ch. xii. 30. ^{cj} — ch. xii. 30. ^{ck} — ch. xii. 30. ^{cl} — ch. xii. 30. ^{cm} — ch. xii. 30. ^{cn} — ch. xii. 30. ^{co} — ch. xii. 30. ^{cp} — ch. xii. 30. ^{cq} — ch. xii. 30. ^{cr} — ch. xii. 30. ^{cs} — ch. xii. 30. ^{ct} — ch. xii. 30. ^{cu} — ch. xii. 30. ^{cv} — ch. xii. 30. ^{cw} — ch. xii. 30. ^{cx} — ch. xii. 30. ^{cy} — ch. xii. 30. ^{cz} — ch. xii. 30. ^{da} — ch. xii. 30. ^{db} — ch. xii. 30. ^{dc} — ch. xii. 30. ^{dd} — ch. xii. 30. ^{de} — ch. xii. 30. ^{df} — ch. xii. 30. ^{dg} — ch. xii. 30. ^{dh} — ch. xii. 30. ^{di} — ch. xii. 30. ^{dj} — ch. xii. 30. ^{dk} — ch. xii. 30. ^{dl} — ch. xii. 30. ^{dm} — ch. xii. 30. ^{dn} — ch. xii. 30. ^{do} — ch. xii. 30. ^{dp} — ch. xii. 30. ^{dq} — ch. xii. 30. ^{dr} — ch. xii. 30. ^{ds} — ch. xii. 30. ^{dt} — ch. xii. 30. ^{du} — ch. xii. 30. ^{dv} — ch. xii. 30. ^{dw} — ch. xii. 30. ^{dx} — ch. xii. 30. ^{dy} — ch. xii. 30. ^{dz} — ch. xii. 30. ^{ea} — ch. xii. 30. ^{eb} — ch. xii. 30. ^{ec} — ch. xii. 30. ^{ed} — ch. xii. 30. ^{ee} — ch. xii. 30. ^{ef} — ch. xii. 30. ^{eg} — ch. xii. 30. ^{eh} — ch. xii. 30. ^{ei} — ch. xii. 30. ^{ej} — ch. xii. 30. ^{ek} — ch. xii. 30. ^{el} — ch. xii. 30. ^{em} — ch. xii. 30. ^{en} — ch. xii. 30. ^{eo} — ch. xii. 30. ^{ep} — ch. xii. 30. ^{eq} — ch. xii. 30. ^{er} — ch. xii. 30. ^{es} — ch. xii. 30. ^{et} — ch. xii. 30. ^{eu} — ch. xii. 30. ^{ev} — ch. xii. 30. ^{ew} — ch. xii. 30. ^{ex} — ch. xii. 30. ^{ey} — ch. xii. 30. ^{ez} — ch. xii. 30. ^{fa} — ch. xii. 30. ^{fb} — ch. xii. 30. ^{fc} — ch. xii. 30. ^{fd} — ch. xii. 30. ^{fe} — ch. xii. 30. ^{fg} — ch. xii. 30. ^{fh} — ch. xii. 30. ^{fi} — ch. xii. 30. ^{fj} — ch. xii. 30. ^{fk} — ch. xii. 30. ^{fl} — ch. xii. 30. ^{fm} — ch. xii. 30. ^{fn} — ch. xii. 30. ^{fo} — ch. xii. 30. ^{fp} — ch. xii. 30. ^{fq} — ch. xii. 30. ^{fr} — ch. xii. 30. ^{fs} — ch. xii. 30. ^{ft} — ch. xii. 30. ^{fu} — ch. xii. 30. ^{fv} — ch. xii. 30. ^{fw} — ch. xii. 30. ^{fx} — ch. xii. 30. ^{fy} — ch. xii. 30. ^{fz} — ch. xii. 30. ^{ga} — ch. xii. 30. ^{gb} — ch. xii. 30. ^{gc} — ch. xii. 30. ^{gd} — ch. xii. 30. ^{ge} — ch. xii. 30. ^{gf} — ch. xii. 30. ^{gh} — ch. xii. 30. ^{gi} — ch. xii. 30. ^{gj} — ch. xii. 30. ^{gk} — ch. xii. 30. ^{gl} — ch. xii. 30. ^{gm} — ch. xii. 30. ^{gn} — ch. xii. 30. ^{go} — ch. xii. 30. ^{gp} — ch. xii. 30. ^{gq} — ch. xii. 30. ^{gr} — ch. xii. 30. ^{gs} — ch. xii. 30. ^{gt} — ch. xii. 30. ^{gu} — ch. xii. 30. ^{gv} — ch. xii. 30. ^{gw} — ch. xii. 30. ^{gx} — ch. xii. 30. ^{gy} — ch. xii. 30. ^{gz} — ch. xii. 30. ^{ha} — ch. xii. 30. ^{hb} — ch. xii. 30. ^{hc} — ch. xii. 30. ^{hd} — ch. xii. 30. ^{he} — ch. xii. 30. ^{hf} — ch. xii. 30. ^{hg} — ch. xii. 30. ^{hh} — ch. xii. 30. ^{hi} — ch. xii. 30. ^{hj} — ch. xii. 30. ^{hk} — ch. xii. 30. ^{hl} — ch. xii. 30. ^{hm} — ch. xii. 30. ^{hn} — ch. xii. 30. ^{ho} — ch. xii. 30. ^{hp} — ch. xii. 30. ^{hq} — ch. xii. 30. ^{hr} — ch. xii. 30. ^{hs} — ch. xii. 30. ^{ht} — ch. xii. 30. ^{hu} — ch. xii. 30. ^{hv} — ch. xii. 30. ^{hw} — ch. xii. 30. ^{hx} — ch. xii. 30. ^{hy} — ch. xii. 30. ^{hz} — ch. xii. 30. ^{ia} — ch. xii. 30. ^{ib} — ch. xii. 30. ^{ic} — ch. xii. 30. ^{id} — ch. xii. 30. ^{ie} — ch. xii. 30. ^{if} — ch. xii. 30. ^{ig} — ch. xii. 30. ^{ih} — ch. xii. 30. ⁱⁱ — ch. xii. 30. ^{ij} — ch. xii. 30. ^{ik} — ch. xii. 30. ^{il} — ch. xii. 30. ^{im} — ch. xii. 30. ⁱⁿ — ch. xii. 30. ^{io} — ch. xii. 30. ^{ip} — ch. xii. 30. ^{iq} — ch. xii. 30. ^{ir} — ch. xii. 30. ^{is} — ch. xii. 30. ^{it} — ch. xii. 30. ^{iu} — ch. xii. 30. ^{iv} — ch. xii. 30. ^{iw} — ch. xii. 30. ^{ix} — ch. xii. 30. ^{iy} — ch. xii. 30. ^{iz} — ch. xii. 30. ^{ja} — ch. xii. 30. ^{jb} — ch. xii. 30. ^{jc} — ch. xii. 30. ^{jd} — ch. xii. 30. ^{je} — ch. xii. 30. ^{jf} — ch. xii. 30. ^{jh} — ch. xii. 30. ^{ji} — ch. xii. 30. ^{jj} — ch. xii. 30. ^{jk} — ch. xii. 30. ^{jl} — ch. xii. 30. ^{jm} — ch. xii. 30. ^{jn} — ch. xii. 30. ^{jo} — ch. xii. 30. ^{jp} — ch. xii. 30. ^{jq} — ch. xii. 30. ^{jr} — ch. xii. 30. ^{js} — ch. xii. 30. ^{jt} — ch. xii. 30. ^{ju} — ch. xii. 30. ^{jv} — ch. xii. 30. ^{jw} — ch. xii. 30. ^{jx} — ch. xii. 30. ^{iy} — ch. xii. 30. ^{iz} — ch. xii. 30. ^{ka} — ch. xii. 30. ^{kb} — ch. xii. 30. ^{kc} — ch. xii. 30. ^{kd} — ch. xii. 30. ^{ke} — ch. xii. 30. ^{kf} — ch. xii. 30. ^{kh} — ch. xii. 30. ^{ki} — ch. xii. 30. ^{kj} — ch. xii. 30. ^{kk} — ch. xii. 30. ^{kl} — ch. xii. 30. ^{km} — ch. xii. 30. ^{kn} — ch. xii. 30. ^{ko} — ch. xii. 30. ^{kp} — ch. xii. 30. ^{kq} — ch. xii. 30. ^{kr} — ch. xii. 30. ^{ks} — ch. xii. 30. ^{kt} — ch. xii. 30. ^{ku} — ch. xii. 30. ^{kv} — ch. xii. 30. ^{kx} — ch. xii. 30. ^{ky} — ch. xii. 30. ^{kz} — ch. xii. 30. ^{la} — ch. xii. 30. ^{lb} — ch. xii. 30. ^{lc} — ch. xii. 30. ^{ld} — ch. xii. 30. ^{le} — ch. xii. 30. ^{lf} — ch. xii. 30. ^{lh} — ch. xii. 30. ^{li} — ch. xii. 30. ^{lj} — ch. xii. 30. ^{lk} — ch. xii. 30. ^{ll} — ch. xii. 30. ^{lm} — ch. xii. 30. ^{ln} — ch. xii. 30. ^{lo} — ch. xii. 30. ^{lp} — ch. xii. 30. ^{lq} — ch. xii. 30. ^{lr} — ch. xii. 30. ^{ls} — ch. xii. 30. ^{lt} — ch. xii. 30. ^{lu} — ch. xii. 30. ^{lv} — ch. xii. 30. ^{lw} — ch. xii. 30. ^{lx} — ch. xii. 30. ^{ly} — ch. xii. 30. ^{lz} — ch. xii. 30. ^{ma} — ch. xii. 30. ^{mb} — ch. xii. 30. ^{mc} — ch. xii. 30. ^{md} — ch. xii. 30. ^{me} — ch. xii. 30. ^{mf} — ch. xii. 30. ^{mh} — ch. xii. 30. ^{mi} — ch. xii. 30. ^{mj} — ch. xii. 30. ^{mk} — ch. xii. 30. ^{ml} — ch. xii. 30. ^{mn} — ch. xii. 30. ^{mo} — ch. xii. 30. ^{mp} — ch. xii. 30. ^{mq} — ch. xii. 30. ^{mr} — ch. xii. 30. ^{ms} — ch. xii. 30. ^{mt} — ch. xii. 30. ^{mu} — ch. xii. 30. ^{mv} — ch. xii. 30. ^{mw} — ch. xii. 30. ^{mx} — ch. xii. 30. ^{my} — ch. xii. 30. ^{mz} — ch. xii. 30. ^{na} — ch. xii. 30. ^{nb} — ch. xii. 30. ^{nc} — ch. xii. 30. nd — ch. xii. 30. ^{ne} — ch. xii. 30. ^{nf} — ch. xii. 30. ^{nh} — ch. xii. 30. ⁿⁱ — ch. xii. 30. ^{nj} — ch. xii. 30. ^{nk} — ch. xii. 30. ^{nl} — ch. xii. 30. ^{nm} — ch. xii. 30. ^{no} — ch. xii. 30. ^{np} — ch. xii. 30. ^{nq} — ch. xii. 30. ^{nr} — ch. xii. 30. ^{ns} — ch. xii. 30. ^{nt} — ch. xii. 30. ^{nu} — ch. xii. 30. ^{nv} — ch. xii. 30. ^{nw} — ch. xii. 30. ^{nx} — ch. xii. 30. ^{ny} — ch. xii. 30. ^{nz} — ch. xii. 30. ^{oa} — ch. xii. 30. ^{ob} — ch. xii. 30. ^{oc} — ch. xii. 30. ^{od} — ch. xii. 30. ^{oe} — ch. xii. 30. ^{of} — ch. xii. 30. ^{oh} — ch. xii. 30. ^{oi} — ch. xii. 30. ^{oj} — ch. xii. 30. ^{ok} — ch. xii. 30. ^{ol} — ch. xii. 30. ^{om} — ch. xii. 30. ^{on} — ch. xii. 30. ^{oo} — ch. xii. 30. ^{op} — ch. xii. 30. ^{oq} — ch. xii. 30. ^{or} — ch. xii. 30. ^{os} — ch. xii. 30. ^{ot} — ch. xii. 30. ^{ou} — ch. xii. 30. ^{ov} — ch. xii. 30. ^{ow} — ch. xii. 30. ^{ox} — ch. xii. 30. ^{oy} — ch. xii. 30. ^{oz} — ch. xii. 30. ^{pa} — ch. xii. 30. ^{pb} — ch. xii. 30. ^{pc} — ch. xii. 30. ^{pd} — ch. xii. 30. ^{pe} — ch. xii. 30. ^{pf} — ch. xii. 30. ^{ph} — ch. xii. 30. ^{pi} — ch. xii. 30. ^{pj} — ch. xii. 30. ^{pk} — ch. xii. 30. ^{pl} — ch. xii. 30. ^{pm} — ch. xii. 30. ^{pn} — ch. xii. 30. ^{po} — ch. xii. 30. ^{pp} — ch. xii. 30. ^{pq} — ch. xii. 30. ^{pr} — ch. xii. 30. ^{ps} — ch. xii. 30. ^{pt} — ch. xii. 30. ^{pu} — ch. xii. 30. ^{pv} — ch. xii. 30. ^{pw} — ch. xii. 30. ^{px} — ch. xii. 30. ^{py} — ch. xii. 30. ^{pz} — ch. xii. 30. ^{qa} — ch. xii. 30. ^{qb} — ch. xii. 30. ^{qc} — ch. xii. 30. ^{qd} — ch. xii. 30. ^{qe} — ch. xii. 30. ^{qf} — ch. xii. 30. ^{qh} — ch. xii. 30. ^{qi} — ch. xii. 30. ^{qj} — ch. xii. 30. ^{qk} — ch. xii. 30. ^{ql} — ch. xii. 30. ^{qm} — ch. xii. 30. ^{qn} — ch. xii. 30. ^{qo} — ch. xii. 30. ^{qp} — ch. xii. 30. ^{qq} — ch. xii. 30. ^{qr} — ch. xii. 30. ^{qs} — ch. xii. 30. ^{qt} — ch. xii. 30. ^{qu} — ch. xii. 30. ^{qv} — ch. xii. 30. ^{qw} — ch. xii. 30. ^{qx} — ch. xii. 30. ^{qy} — ch. xii. 30. ^{qz} — ch. xii. 30. ^{ra} — ch. xii. 30. ^{rb} — ch. xii. 30. ^{rc} — ch. xii. 30. rd — ch. xii. 30. ^{re} — ch. xii. 30. ^{rf} — ch. xii. 30. ^{rh} — ch. xii. 30. ^{ri} — ch. xii. 30. ^{rj} — ch. xii. 30. ^{rk} — ch. xii. 30. ^{rl} — ch. xii. 30. ^{rm} — ch. xii. 30. ^{rn} — ch. xii. 30. ^{ro} — ch. xii. 30. ^{rp} — ch. xii. 30. ^{rq} — ch. xii. 30. ^{rr} — ch. xii. 30. ^{rs} — ch. xii. 30. ^{rt} — ch. xii. 30. ^{ru} — ch. xii. 30. ^{rv} — ch. xii. 30. ^{rw} — ch. xii. 30. ^{rx} — ch. xii. 30. ^{ry} — ch. xii. 30. ^{rz} — ch. xii. 30. ^{sa} — ch. xii. 30. ^{sb} — ch. xii. 30. ^{sc} — ch. xii. 30. ^{sd} — ch. xii. 30. ^{se} — ch. xii. 30. ^{sf} — ch. xii. 30. ^{sh} — ch. xii. 30. ^{si} — ch. xii. 30. ^{sj} — ch. xii. 30. ^{sk} — ch. xii. 30. ^{sl} — ch. xii. 30. sm — ch. xii. 30. ^{sn} — ch. xii. 30. ^{so} — ch. xii. 30. ^{sp} — ch. xii. 30. ^{sq} — ch. xii. 30. ^{sr} — ch. xii. 30. ^{ss} — ch. xii. 30. st — ch. xii. 30. ^{su} — ch. xii. 30. ^{sv} — ch. xii. 30. ^{sw} — ch. xii. 30. ^{sx} — ch. xii. 30. ^{sy} — ch. xii. 30. ^{sz} — ch. xii. 30. ^{ta} — ch. xii. 30. ^{tb} — ch. xii. 30. ^{tc} — ch. xii. 30. ^{td} — ch. xii. 30. ^{te} — ch. xii. 30. ^{tf} — ch. xii. 30. th — ch. xii. 30. ^{ti} — ch. xii. 30. ^{tj} — ch. xii. 30. ^{tk} — ch. xii. 30. ^{tl} — ch. xii. 30. tm — ch. xii. 30. ^{tn} — ch. xii. 30. ^{to} — ch. xii. 30. ^{tp} — ch. xii. 30. ^{tq} — ch. xii. 30. ^{tr} — ch. xii. 30. ^{ts} — ch. xii. 30. ^{tt} — ch. xii. 30. ^{tu} — ch. xii. 30. ^{tv} — ch. xii. 30. ^{tw} — ch. xii. 30. ^{tx} — ch. xii. 30. ^{ty} — ch. xii. 30. ^{tz} — ch. xii. 30. ^{ua} — ch. xii. 30. ^{ub} — ch. xii. 30. ^{uc} — ch. xii. 30. ^{ud} — ch. xii. 30. ^{ue} — ch. xii. 30. ^{uf} — ch. xii. 30. ^{uh} — ch. xii. 30. ^{ui} — ch. xii. 30. ^{uj} — ch. xii. 30. ^{uk} — ch. xii. 30. ^{ul} — ch. xii. 30. ^{um} — ch. xii. 30. ^{un} — ch. xii. 30. ^{uo} — ch. xii. 30. ^{up} — ch. xii. 30. ^{uq} — ch. xii. 30. ^{ur} — ch. xii. 30. ^{us} — ch. xii. 30. ^{ut} — ch. xii. 30. ^{uu} — ch. xii. 30. ^{uv} — ch. xii. 30. ^{uw} — ch. xii. 30. ^{ux} — ch. xii. 30. ^{uy} — ch. xii. 30. ^{uz} — ch. xii. 30. ^{va} — ch. xii. 30. ^{vb} — ch. xii. 30. ^{vc} — ch. xii. 30. ^{vd} — ch. xii. 30. ^{ve} — ch. xii. 30. ^{vf} — ch. xii. 30. ^{vh} — ch. xii. 30. ^{vi} — ch. xii. 30. ^{vj} — ch. xii. 30. ^{vk} — ch. xii. 30. ^{vl} — ch. xii. 30. ^{vm} — ch. xii. 30. ^{vn} — ch. xii. 30. ^{vo} — ch. xii. 30. ^{vp} — ch. xii. 30. ^{vq} — ch. xii. 30. ^{vr} — ch. xii. 30. ^{vs} — ch. xii. 30. ^{vt} — ch. xii. 30. ^{vu} — ch. xii. 30. ^{vv} — ch. xii. 30. ^{vw} — ch. xii. 30. ^{vx} — ch. xii. 30. ^{vy} — ch. xii. 30. ^{vz} — ch. xii. 30. ^{wa} — ch. xii. 30. ^{wb} — ch. xii. 30. ^{wc} — ch. xii. 30. ^{wd} — ch. xii. 30. ^{we} — ch. xii. 30. ^{wf} — ch. xii. 30. ^{wh} — ch. xii. 30. ^{wi} — ch. xii. 30. ^{wj} — ch. xii. 30. ^{wk} — ch. xii. 30. ^{wl} — ch. xii. 30. ^{wm} — ch. xii. 30. ^{wn} — ch. xii. 30. ^{wo} — ch. xii. 30. ^{wp} — ch. xii. 30. ^{wq} — ch. xii. 30. ^{wr} — ch. xii. 30. ^{ws} — ch. xii. 30. ^{wt} — ch. xii. 30. ^{wu} — ch. xii. 30. ^{wv} — ch. xii. 30. ^{wx} — ch. xii. 30. ^{wy} — ch. xii. 30. ^{wz} — ch. xii. 30. ^{xa} — ch. xii. 30. ^{xb} — ch. xii. 30. ^{xc} — ch. xii. 30. ^{xd} — ch. xii. 30. ^{xe} — ch. xii. 30. ^{xf} — ch. xii. 30. ^{xh} — ch. xii. 30. ^{xi} — ch. xii. 30. ^{xj} — ch. xii. 30. ^{xk} — ch. xii. 30. ^{xl} — ch. xii. 30. ^{xm} — ch. xii. 30. ^{xn} — ch. xii. 30. ^{xo} — ch. xii. 30. ^{xp} — ch. xii. 30. ^{xq} — ch. xii. 30. ^{xr} — ch. xii. 30. ^{xs} — ch. xii. 30. ^{xt} — ch. xii. 30. ^{xu} — ch. xii. 30. ^{xv} — ch. xii. 30. ^{xw} — ch. xii. 30. ^{xy} — ch. xii. 30. ^{xz} — ch. xii. 30. ^{ya} — ch. xii. 30. ^{yb} — ch. xii. 30. ^{yc} — ch. xii. 30. ^{yd} — ch. xii. 30. ^{ye} — ch. xii. 30. ^{yf} — ch. xii. 30. ^{yh} — ch. xii. 30. ^{yi} — ch. xii. 30. ^{yj} — ch. xii. 30. ^{yk} — ch. xii. 30. ^{yl} — ch. xii. 30. ^{ym} — ch. xii. 30. ^{yn} — ch. xii. 30. ^{yo} — ch. xii. 30. ^{yp} — ch. xii. 30. ^{yq} — ch. xii. 30. ^{yr} — ch. xii. 30. ^{ys} — ch. xii. 30. ^{yt} — ch. xii. 30. ^{yu} — ch. xii. 30. ^{yv} — ch. xii. 30. ^{yw} — ch. xii. 30. ^{yx} — ch. xii. 30. ^{yy} — ch. xii. 30. ^{yz} — ch. xii. 30. ^{za} — ch. xii. 30. ^{zb} — ch. xii. 30. ^{zc} — ch. xii. 30. ^{zd} — ch. xii. 30. ^{ze} — ch. xii. 30. ^{zf} — ch. xii. 30. ^{zh} — ch. xii. 30. ^{zi} — ch. xii. 30. ^{zj} — ch. xii. 30. ^{zk} — ch. xii. 30. ^{zl} — ch. xii. 30. ^{zm} — ch. xii. 30. ^{zn} — ch. xii. 30. ^{zo} — ch. xii. 30. ^{zp} — ch. xii. 30. ^{zq} — ch. xii. 30. ^{zr} — ch. xii. 30. ^{zs} — ch. xii. 30. ^{zt} — ch. xii. 30. ^{zu} — ch. xii. 30. ^{zv} — ch. xii. 30. ^{zw} — ch. xii. 30. ^{zx} — ch. xii. 30. ^{zy} — ch. xii. 30. ^{zz} — ch. xii. 30.

33. om εθνων D.

33. rec (for ο πατηρ αυτου) ιωσηφ, with A(ο ιωσ.) Δ rel lat-a δ c e f f₂ g₁ l q Syr goth Phot Thl Hil: txt BDLN 1 vulg lat-g₂ syr-ms-marg coptt arm Orig-lat (qua igitur causa existit ut eum qui pater non fuit patrem esse memoraret f) Cyr-jer Jer-agst-Helvid Aug. (Meyer contends, that if ιωσηφ had been substituted for ο πατ. αυτου here, it would have been also in ver 48. But this has no force: for the words in ver 48 are spoken by Mary, who could not with any propriety be made to say ιωσηφ. No probable reason can be assigned for ο πατηρ αυτου being substituted for ιωσηφ, whereas the converse correction was certain to be made.) rec aft μητηρ ins αυτου (in conformity with the above substitution), with AN rel lat-a δ c e f f₂ g₁ l syrr coptt goth arm Cyr-jer Hil: om B(sic: see table) D 1. 33 vulg lat-g₂ Orig-lat₂.

34. ins εις bef αναστασιν D vulg-ed(not am fuld &c) Orig-lat₂.

35. om δε BLX vulg lat-b f f₂ g₁ l copt aeth arm Orig: ins ADN rel lat-a (c) e syrr Orig. om αν DZ. ανακαλυφθωσιν D. om εκ D gat lat-a δ c f f₂ g₁ l Syr aeth arm-mas Hil Ambr Paulin Aug.

general term of the last verse (πάντ. τ. λαῶν) is here divided into two, the Gentiles, and Israel

p ch. i. 7 refl.
q hero only.
Jer. iii. 4.
r Mark v. 42
refl.
s — ch. iv. 13.
Acts xii. 10.
xix. 9 al.
Num. xvi. 27.
constit., 1 Tim.
iv. 1 only.
t Matt. xvii. 21
refl.
u ch. i. 18. v.
88 al. fr.
Pa. xvi. 1 al.
v abs., Acts
xxvi. 7. Heb.
ix. 9. x. 2.
w Matt. iv. 27
refl.
x — (Luke
only.) ch. x. 40 al., Acts xxii. 18 al. (clsw.), 1 Thess. v. 8. 2 Tim. iv. 2, 6 only.
18. Radr. viii. 91 (88). 8lr. xx. 2 only.

φυλῆς Ἀσὴρ, αὕτη ᾧ προβεβηκυῖα ἐν ἡμέραις πολλαῖς, 18
88
89
91
92
93
94
95
96
97
98
99
ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτά ἀπὸ τῆς ᾧ παρθενείας αὐτῆς,
37 καὶ αὕτη χήρα ἕως ᾧ ἐτῶν ὀγδοηκοντατεσσάρων, ᾧ
οὐκ ᾧ ἀφίστατο τοῦ ἱεροῦ, ᾧ νηστεῖαις καὶ ᾧ δεήσεσιν
λατρεύουσα ᾧ νύκτα καὶ ᾧ ἡμέραν. 38 καὶ αὕτῃ τῇ ὥρῃ
ᾧ ἐπιστάσα ᾧ ἀνθρωπολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ
αὐτοῦ πᾶσιν τοῖς ᾧ προσδεχομένοις ᾧ λύτρωσιν [ἐν] ᾧ Ἱερου-
σαλὴμ.

39 Καὶ ὥς ἐπέλεσαν ᾧ πάντα τὰ κατὰ τὸν νόμον κυρίου,

36. om ην D lat-b Syr. ins kai bef αυτη D al(Syr). ετη επτα μετα
ανδρος ADK lat-ff, Syr Iren-gr: μετα ανδρος ετη επτα B¹GLXΔΞ 33. 69 vulg
lat-a e f g₁, 2 syr copt goth Nyssen Ambr: (both re-arrangements for perspicuity: it
is characteristic of Luke to insert clauses between words in concord:) txt E rel lat-b c
arm.—μετα του ανδρος αυτης ετη επτα B¹(sic: see table at end of prolegomena).
rec παρθενιας, with R rel: txt ABDEMXΔΞ.

37. rec αυτη, with G al: txt EHKMUΓA. rec (for εως) ως, with X rel syr
arm Nyssen: om D lat-a b c e l q goth æth Ambr Jer: txt ABLΞ 33 vulg lat-f f₁ g₁, 2
Δ-lat coptt Aug. rec aft αφιστατο ins απο, with A rel latt goth Nyssen: om
B D-gr F(Wtst) LΞ coptt Constt. for ιερου, ναου D. ημερα ΑΓ.

38. rec και αυτη αυτη (arising probably from αυτη without accents being taken for
the nom, and then αυτη being insd to complete the sense), with E rel latt syr goth arm
Nyssen: txt A B(sic in cod.) DLXΔΞ 33 coptt æth Thl. rec (for θεω) κυριω,
with A rel vulg lat-b c e f f₁ 2 syr goth æth arm: txt BDLX¹Ξ lat-a syr-marg copt
Nyssen. om εν BΞ 1 am(with em forj fuld ing mt tol) lat-a b c e f f₁ g₁, 2 l q
Syr coptt goth æth arm Iren-lat Jer Aug Bede: ins (from ver 25?) AD rel gat syr
Nyssen.

39. παντα B(Mai) F(Wtst) LXΞ: txt AD rel. om τα DLA 1. 69 arm.

herself was to be included. The sharp pangs of sorrow for sin must pierce her heart also (cf. esp. Acts ii. 37); and the general end follows; that the reasonings out of many hearts may be revealed; that they who receive the Lord Jesus may be manifest, and they who reject Him: see John ix. 39. Similarly Bleek: finding moreover in the traces of her connexion with our Lord in the Evangelic history the piercing and dividing of her soul, and in the last notice of her in Acts i., the triumph of her faith after the Ascension.

37. νηστ. καὶ δεή.] Not merely in the ordinary hours of prayer, at nine, and three, or the ordinary fasts on Monday and Thursday, but in an ascetic-devotional method of life. νύκτα is put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night?

38.] The ἀνθρωμολ. has been understood (by Erasmm., Calv., Calov., al.) to refer to Symeon's also having praised God: but Winer, Meyer, and Bleek more accurately regard the prep. as pointing to the retributive nature of the offering of

praise. It was possibly at the hour of prayer; as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40.] RETURN TO NAZARETH.

39.] Certainly the obvious inference from this verse is, that Joseph and Mary returned from Jerusalem to Nazareth direct. But it is only an inference, and not the assertion of the text. This part of the Gospel History is one where the Harmonists, by their arbitrary reconciliations of the two Evangelistic accounts, have given great advantage to the enemies of the faith. As the two accounts now stand, it is wholly impossible to suggest any satisfactory method of uniting them; every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they could not be reconciled by a thorough knowledge of the facts themselves; and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How many things will a relator say, being unaware of certain important circum-

³⁹ ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζα-^{b ver. 38 ref.}
⁴⁰ ρέθ. τὸ δὲ παιδίον ἠΰξανε καὶ ἔκραταιοῦτο ὁ πλη-^{c Mark iv. 3}
⁴¹ ρούμενον σοφίᾳ, καὶ ἡ χάρις τοῦ ἡν ἐπ' αὐτό. ^{d 1 Cor. xvi. 12.}
⁴² Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς ^{e Eph. iii. 16}
⁴³ Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. καὶ ὅτε ἐγένετο ^{f Pa. xxx. 24.}
⁴⁴ ἑγὼν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ^{g Acts ii. 38}
⁴⁵ ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῇ ὑπο-
¹ ^{f = ver. 52. ch. i. 80. Acts vii. 46. Eph. i. 6. Prov. iii. 4.}
² ^{g here only.}
³ ^{h Mark v. 42 ref.}
⁴ ^{i = Acts xx. 23.}

επιστρεψαν B(Mai) Z: txt AD rel. rec ins την bef πολιν, with AD² rel:
om BD¹ 1. rec αυτων, with D²H S(e sil) A: txt ABDZ rel (including Γ,
Treg expr). at end, add καθως ερβη δια του προφητου οτι ναζωραιος κληθησεται
D lat-a.

40. aft παιδιον add ιησους D. transp ηξ. and κραταιουτο D lat-δ c e.—
⁴¹ ηξανετο D¹. rec aft κραταιουτο adds πνευματι (from ch i. 80), with A rel
lat-f q syrt goth æth: om BDL latt coptt arm Cyr Orig-lat, Ambr Gaud Aug.
rec σοφια (more usual, cf Acts ii. 28; v. 28 al), with AD rel Cyr: txt BL 33.
in αυτω D al vulg Aug.

41. ins εν bef τη εορτη D latt(not a).
42. for ετων, αυτω ετη DL lat-a δ l q arm Ambr: txt AB rel vulg lat-c e f ff, g,
Orig-lat. ανεβησαν οι γονεις αυτου εχοντες αυτον D. rec αναβαιντων
(corrn to sense, and to τελειωσ. below), with Δ rel: txt ABKLX 33 vulg lat-f q.
rec adds εις ιεροσολυμα (explanatory gloss, carelessly insd without observing that
-σαλημ and not -σολυμα is the form here used), with AC rel latt syr goth æth arm:
om BDL Syr coptt. aft της εορτης ins των αζυμων DX lat-a c e.

stances outside his narrative, which seem to preclude those circumstances? How often will points of time be apparently brought close together in such a narrative,—between which, events most weighty to the history have occurred? The only inference from these two accounts, which is inevitable, is, that they are wholly independent of one another. If Luke had seen the Gospel of Matthew, or vice versa, then the variations are utterly inexplicable; and the greatest absurdities of all are involved in the writings of those who assume this, and then proceed to harmonize. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke's is unaware. In all the main circumstances of the Conception and Nativity they agree, or are easily and naturally reconciled (see further in note on John vii. 42).

40.] ηΰξανε—in body.—ἐκρ., in spirit: πνεύματι is a correct gloss. "The body advances in stature, and the soul in wisdom . . . the divine nature revealed its own wisdom in proportion to the measure of the bodily growth." Cyril. Oxf.

transl. p. 30. πλη., becoming filled: see ver. 52 and note there.

41—52.] VISIT TO THE TEMPLE AT THE PASSOVER. The history of this incident serves for an example of the wisdom wherewith the Child was filled. Bleek. "The Evang. next shews that what he has said is true." Cyril. ib.

41.] See Exod. xxiii. 14—17. Women, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover.

τῇ ἑορτῇ] at, or in the feast; not 'to the feast'; nor, 'on account of the feast.'

42.] At the age of twelve, a boy was called by the Jews πῦρην π. 'son of the law,' and first incurred legal obligation. At that time, then, commences the second step (see note on ver. 52) of the life of the Lord, the time when the τὰ πρῶτα for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the first time the holy Child had accompanied them to the Passover.

43.] τὰς ἡμ., seven days, Exod. xii. 15, 17.

επλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, ^d τί ^d ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καγὼ ὁδυνώ- ^d μενοι ἐζητοῦμέν σε. ⁴⁹ καὶ εἶπεν πρὸς αὐτοὺς 'Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν ^e τοῖς τοῦ πατρός μου δεῖ εἶναί με; ⁵⁰ καὶ αὐτοὶ οὐ ^h συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν ^e αὐτοῖς. ⁵¹ καὶ ^h κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ^k ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ ⁱ δι-

^{10.} ^k ch. x. 17, 20. Rom. viii. 7, 20 al. 1 Chron. xxix. 24. 2 Macc. ix. 12.
(Acts xv. 22) only. Gen. xxxvii. 11.

48. [syrcu contains Lu ii. 48—iii. 16.] rec πρὸς αὐτον η μητηρ αυτου bef ειπεν, with A rel: txt BCDLX 1 lat-(a) e f Syr goth æth arm Cyr. καὶ εγω C¹ L 1. 33.
69. aft οδυνωμενοι add καὶ λυτουμενοι D gat lat-a e f₂ g₁ l q syrcu Ambrat Quæst. ζητουμιν BN 6-pe.
49. ζητετε ΔΝ. οιδετε D al lat-a b c e f f₂ l q syrcu Iren-gr Orig-lat₁ Thdr̄t Tert: txt ABC rel vulg lat-g₁ Orig-lat₂. με bef ειναι D 1. 69 latt Iren-lat Orig-lat₁ Epiph Did Cyr Tert.
50. for καὶ αὐτοι, αὐτοι δε D lat-e Syr syrcu copt Orig-lat.
51. om καὶ ηλθιν C¹ D F(Wtat) copt: ins ABC² rel latt syrr syrcu Orig-lat. for καὶ η, η δε C² DEGHM 69 lat-e Syr syrcu copt Orig-lat Eus: txt ABC¹ rel latt syr

answer us,—why should his *mother* here have spoken and not Joseph, unless there were some more than usual reason for her being put forward rather than his reputed father? Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character? ^{δ πατ. σου}

Then up to this time Joseph had been so called by the holy Child Himself: but from this time, *never*. Such words are not chance; had Mary said *ἡμεῖς*, the strong contrast with what follows could not have been brought out. ^{τί ὅτι ἔ.}]

τί, ὅτι . . . what (reason) is there, that . . . see reff. This is no *reproachful* question. It is asked in all the simplicity and boldness of holy childhood . . . 'did ye not know?' . . . it appeared as if that conviction, the expression of which now first breaks forth from HIM, must have been a matter known to them before.

δεῖ] This is that *δεῖ* so often used by our Lord of His *appointed and undertaken course*. Analogous to this first utterance of His conviction, is the dawn, amongst *ourselves*, of the *principle of duty* in the youthful and well-trained spirit about this same age,—this 'earring time' of human progress: see below on ver. 52.

ἐν τοῖς τοῦ π.] primarily, in the *house of my Father* (so in Sir. xlii. 10, ἐν τοῖς πατρικοῖς αὐτῆς: Theoc. ii. 76, τὰ Λύκωνος: Demosth. p. 1071, τὰ τοῦ ἀποθανόντος: see Lobeck on Phryn. p. 100); but we must not exclude the wider

sense, which embraces *all places and employments of my Father's* (cf. ἐν τοῖς τοῖς ἰσθί, 1 Tim. iv. 15). The best rendering would perhaps be,—among *my Father's matters*. The employment in which he was found, *learning the word of God*, would naturally be one of these.

αὐτ. οὐ συν.] Both Joseph and His mother knew in *some sense*, *Who* He was: but were not prepared to hear so *direct an appeal* to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awaked in the mind of His mother a remembrance of *ἐληθῆσθαι υἱὸς θεοῦ*, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentators to the richness and depth of Scripture narrative, that Meyer holds this *οὐ συνῆκαν* to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she *συνῆκεν* that announcement itself? De Wette has given the right interpretation, 'sie verstanden nicht den tiefen Sinn,' and refers to ch. xviii. 34: so also Olsh., Ebrard. 51.] The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of his parents. This voluntary subjection probably shewed itself in working at his reputed father's trade: see Mark vi. 2 and note. From this time we have

m = ch. i. 37 al.
 n Rom. xii. 12.
 Gal. i. 14.
 2 Tim. ii. 16.
 iii. 10 only.
 L. P. t. Pa.
 xlv. 5 allus
 in HcKap.
 (-πρ., Phil. i.
 12. Sir. ii.
 17.)
 ii. 20.
 o Matt. vi. 37 reff. ch. xix. 3 reff.
 r here only. Gen. xxxvi. 30. Sir. vii. 4.
 p = ver. 40. Prov. iii. 4.
 q ch. i. 30. 1 Pt.
 ii. 20.
 εἰρήνη πάντα τὰ ῥήματα [ταῦτα] ἐν τῇ καρδίᾳ αὐτῆς.
 52 καὶ Ἰησοῦς ᾠροέκοπτεν σοφίᾳ καὶ ὁηλικίᾳ καὶ ᾠχάρι
 ᾠπαρὰ θεῶ καὶ ἀνθρώποις.
 III. 1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβε-

goth arm. τα ρηματα bef παντα ADK : om τα ρηματα S.—παντα AK.
 om ταυτα BDMN lat-a e Syr-ed arm. (Meyer thinks that τα ρ. fell out through
 homoeotele, and was variously restored.)

52. προκοπται D. ins τη bef σοφια B ; εν τη IN Orig. transp ηλιος
 and σοφια DL lat-a b c e l q Syr (syr-cu syr-jer) copt Orig, Ath Epiph Amphil Nymen
 Cyr Thdr̄t. ins παρα bef ανθρωποις D.

no more mention of Joseph : the next we hear is of His mother and brethren (John ii. 12) : whence it is inferred that, between this time and the commencement of our Lord's public life, Joseph died. καὶ ἡ μήτηρ.] These words tend to confirm the common belief that these opening chapters, or at least this narrative, may have been derived from the testimony of the mother of the Lord herself. She kept them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi ; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards : see Acts i. 14 ; ii. 1. 52.]

ἡλικ., probably not only 'stature' (as in ch. xix. 3), but age (ref. Matt.), which comprehends the other : so that σοφ. κ. ἡλ. would be wisdom, as well as age.

During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and divine approval which was indicated at His Baptism, by ἐν σοὶ εὐδόκησα. We are apt to forget, that it was during this time that much of the great work of the second Adam was done. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, without one polluting touch of sin,—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "the obedience of one man," by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory : His infancy and childhood were no mere pretence, but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered

round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening ; 'the things heard of the Father' (John xv. 15) were continually imparted to Him ; the Spirit, which was not given by measure to Him, was abiding more and more upon Him ; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,—and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also : the world had not yet begun to hate Him ; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), "Me the world hateth, because I testify of it that its deeds are evil ;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen only from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1—17. Mark i. 4—11. 1.] These dates are

consistent with the ἀκριβὲς παρακολουθεῖν which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only ἐν ταῖς ἡμέραις.

The fifteenth year of the sole principate of Tiberius began Aug. 19, U.C. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in U.C. 751 or about then ; for ἐσελ τριάκ. will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed some months at least before the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that

ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς ^{sch. II. 2 only f.}
 Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, ^{t here (30c)}
 Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς ^{only f.}
 Ἰουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς ^(277, ver. 19.)
 Ἀβιληνῆς τετραρχούντος, ² ἐπὶ ἀρχιερέως Ἄννα <sup>a Mark II. 26.
ch. iv. 27.
Acts xi. 28.</sup>

CHAP. III. 1. *ἡγεμονίας*] βασιλείας B¹-marg. (See table at end of proleg.)
 for *ἡγεμονιωντος, επιτροπειωντος* D Eus., Chron., *procurante* latt. *τετραρχουν-*
τος (thrice) CM. om κ. τετρ. τ. γαλ. D-gr. *ηρωδου* bef *της γαλιλαιας* AK.
 aft *ιουραίας* ins *ορεινης* B¹-marg. (See table of readings.)
 2. rec *επ'* (with some cursive?): txt ABCD rel Scr's mss Eus., rec *αρχιερωσ,*
 with Scr's r vulg lat-a c &c copt goth Chron: txt ABCD rel lat-δ e Eus Epiph Thdr̄t

this fifteenth year is not to be dated from the *sole* but from the *associated* principate of Tiberius, which commenced most probably at the end of u.c. 764. According to this, the fifteenth of Tiberius will begin at the end of u.c. 779—and our Lord's birth would be u.c. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present *era* was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 u.c. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The *ἐπὶ τῷ τρ.* is a wide expression and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three. See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as u.c. 747. Mr. Greswell has devoted several Dissertations to this enquiry;—see his vol. i. p. 189 ff. *ἡγεμ. Π. Πιλ.*] Pilate was only *Procurator* of Judæa: the words cognate to *ἡγεμῶν* being used promiscuously of the leading officers of the Roman government. PONTIUS PILATE was the sixth procurator from the deposition of Archelaus, and came to Judæa about u.c. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, u.c. 789, the year of the death of Tiberius. See chronological table in Prolegg. Vol. II. *Ἡρώδου*] See note on Matt. xiv. 1. HEROD ANTIPAS became tetrarch of Galilee after the death of his father Herod, u.c. 750, and continued till he was deposed in 792. *Φιλίππου*] Son of Herod the Great by Cleopatra, a woman of Jerusalem, Joseph. Antt. xvii. 1. 3. He was brought up at Rome, and after his father's death in u.c. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis (Bata-

næa + Auranitis = Ituræa), and continued till his death in u.c. 786 or 787. He built Cæsarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with his *half-brother Philip*, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1. *Λυσαν. τ. Ἀβ. τετρ.*] ABILENE, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis. Josephus, Antt. xix. 5. 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Ἀβίλα ἡ Λυσανίου, and in B. J. ii. 11. 6, as *ἐτέρα βασιλεία ἡ Λυσανίου καλονύμην*. In Antt. xx. 7. 1, he has Ἀβίλα. Λυσανία ἐξ αὐτῇ ἡγεμονίᾳ τετραρχία: cf. also Ptolem. v. 15, Ἀβίλα ἐπικληθεῖσα Λυσανίου (making it, however, one of the cities of Decapolis). This Lysanias however was son of Ptolemy, the son of Minnæa (B. J. i. 13. 1), and was killed by Antony, at Cleopatra's instigation (a.c. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here *only ruling Abilene*, whereas the other is called by Dio (xlix. 32), king of Ituræa. Now at his death we learn that the *οἶκος τοῦ Λυσ.* was farmed by one Zenodorus (Antt. xv. 10. 1), whom (ib. § 3) Augustus deprived of his *ἐπαρχία*, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11. 4), &c., to Herod, a.c. 23. Among these *Abilene is not named*, and it therefore is possible that it may have been *granted to a descendant of the former possessor*. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of Ἀβίλα ἡ Λυσανίου again in the

v John x. 85. καὶ Καϊάφα, ἔγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν ἁγ.
 Acts vii. 31. x. 37 al. rec. ABL
FBL
HBL
IHL
JHL
KHL
LHL
MHL
NHL
OHL
PHL
RHL
SHL
THL
UHL
VHL
XHL
YHL
ZHL
 Gen. xv. 1, 4. Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, ³ καὶ ἦλθεν εἰς πᾶσαν
 Jer. i. 4. ἡ περιχώρον τοῦ Ἰορδάνου κηρύσσων ἡ βάπτισμα ἡ μετα-
 w Mt. Matt. xiv. 50 al. rec. ABL
FBL
HBL
IHL
JHL
KHL
LHL
MHL
NHL
OHL
PHL
RHL
SHL
THL
UHL
VHL
XHL
YHL
ZHL
 Gen. xlii. 10. νοίας εἰς ἄφεσιν ἁμαρτιῶν, ὡς γέγραπται ἐν βίβλῳ
 x Mt. Mk., al. pasim. λόγων Ἡσαΐου τοῦ προφήτου Ὁ ὧν ἡ βοῶντος ἐν τῇ
 Exod. xxxii. 5. ἐρήμῳ ἔτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε
 y Mt. Acts xiii. 24. xix. 4 only. τὰς τρίβους αὐτοῦ. ἡ πᾶσα ἡ φάραγξ ἡ πληρωθήσεται
 z Mt. v. 22. cb. v. 22. contr., John v. 29. καὶ πᾶν ὄρος καὶ ἡ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ
 a Mt. Matt. xvi. 28. Deut. xv. 8. rec. ABL
FBL
HBL
IHL
JHL
KHL
LHL
MHL
NHL
OHL
PHL
RHL
SHL
THL
UHL
VHL
XHL
YHL
ZHL
 m σκολιὰ εἰς εὐθείας καὶ αἱ ἡ τραχεῖαι εἰς ὁδοὺς
 b Matt. i. 1. Mark xii. 20. rec. ABL
FBL
HBL
IHL
JHL
KHL
LHL
MHL
NHL
OHL
PHL
RHL
SHL
THL
UHL
VHL
XHL
YHL
ZHL
 c Isa. xl. 3, 4. ὡς ἡ ὁδοὶ τοῦ κυρίου ἐν τῇ ἐρήμῳ, ὡς ἡ ὁδοὶ τοῦ κυρίου ἐν τῇ ἐρήμῳ.
 d 1. ch. i. 76. 7 ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὅχλοις βαπτισθῆναι ὑπὲρ
 e Rev. xvi. 12. αὐτοῦ ἡ γεννήματα ἡ ἐχιδνῶν, τίς ἡ ὑπέδειξεν ὑμῖν φυγεῖν
 f here (bis) & i (from l. c.). ἀπὸ τῆς ἡ μελλούσης ὁργῆς; ἡ ποιήσατε οὖν ἡ καρποὺς
 g Acts viii. 21. ix. 11. xiii. 10. 2 Pet. ii. 15 only. ἡ ἀζίου τῆς ἡ μετανοίας καὶ μὴ ἡ ἄρξασθε λέγειν ἐν ἡ
 h only. Gen. xlix. 17. rec. ABL
FBL
HBL
IHL
JHL
KHL
LHL
MHL
NHL
OHL
PHL
RHL
SHL
THL
UHL
VHL
XHL
YHL
ZHL
 i here only. 1. c. Job. xv. 7. h Matt. xiii. 42. Baruch v. 7. i ch. xviii. 20 only. Exod. xvi. 10. 10. Gen. ii. 7. Phil. ii. 2. Prov. xii. 7. i Matt. xix. 5 i Mk. 2 Cor. xi. 16 al. a Acts xxvii. 20
 Gen. ii. 7. m Acts ii. 40. Phil. ii. 15. i Pet. ii. 18. Deut. xxxii. 6. o here only. Gen. xxvii. 11. Prov. ii. 20. p ch. ii. 20 red.
 only. 1. c. Jer. ii. 26. r Matt. xxvi. 22. Mark v. 17. vi. 7 al. Gen. xviii. 27. s Mt. (rec.)
 q Mt. (rec.)

Sync. [καϊάφ CD latt (so elsewhere): txt AB rel am (with fuld) lat-q copt Eus.]
 rec ins του bef ζαχαριου, with G 1(e sil). 69 Eus: om ABCD rel Orig Clem Chron.

3. rec aft πᾶσαν ins την, with CD rel copt Eus: om ABL Orig.
4. for ως, καθως C Eus. βιβλιω B. rec aft προφητου ins λεγοντος (from Mt iii. 3), with AC rel lat-f q syrr goth æth: om BDLΔ 1 latt syr-cu copt arm Orig Eus. ins του bef κυριου A al. for αυτου, υμων D-gr.
5. φαραξ AHL'X ev-y. rec ευθειαν (corr to LXX), with AC rel lat-e f q Syr syr-cu goth (æth) Iren-lat-mss: txt BDΞ latt Iren-lat-mss Orig₂ (expr: ἀντι ἐκείνου Εἰς εὐθειαν, . . . πληθυντικὸν Εὐθείας) Leo.
6. for θεου, κυριου D æth.
7. for ουν, δε D 1. 69 lat-e f copt-dz goth. for υπ', ενωπιον D lat-δ e l q. υμιν bef υπεδειξεν DA.
8. αζιους bef καρπον B Orig: καρπον αζιον (|| Mt) D 106 lat-e syr copt goth æth [Did]. for εν αυτοις, αυτοις D¹-gr æth (Treg): εν αυτοις L: om latt (not f q) syr-cu arm Orig₁ (txt): add ori L 33 Syr syr-cu syr-with-ast arm Orig₂ (om).

time of Claudius, after this appellation has disappeared so long, looks as if there had been another *Ανναίας* between. See Wieseler, i. 175 ff. Meyer, Comm. in loc. Bleek, Synoptische Erkl. in loc. 2.] ANNAS (= Ananus, Joseph. Antt. xviii. 2) the high-priest, was deposed by Valerius Gratus (v.c. 779), and after several changes, Joseph or Caiaphas (Joseph. as above), his son-in-law (John xviii. 13), was made high-priest. It would appear from this verse (and the use of the singular, -ας, renders the inference more stringent. Cf. also St. Luke's own phrase, Acts iv. 6) that Annas, as *ex-high-priest*, and possibly retaining in the view of the Jews the *legitimate high-priesthood*, was counted still as *having the office*: he certainly (John xviii. 13) *exercised the*

power,—and had influence enough to procure the actual high-priesthood for *one of his sons*, after his own deposition, Jos. Antt. xx. 9. 1. A substitute, or deputy to the high-priest (called by the Talmudists *מִשְׁתָּבֵּן הַכֹּהֵן*), appears to have been usual,—see 2 Kings xxv. 18; and Annas would thus be able to evade the Roman appointment and keep the authority. ῥῆμ. θ.]
 See John i. 33. 3—6.] Matt. iii. 1. Mark i. 4, where see note on βᾶν. μετ.
 5, 6.] are peculiar to Luke. They are nearly verbatim from the LXX Alex., not F., who for ὁδοὺς λείας καὶ πῶδια. After this there is omitted καὶ ὁδοῖσιν ἡ ὁδοὶ κυρίου, and then καὶ ὁψ. . . . κ.τ.λ. as LXX.
 7—9.] Matt. vv. 7—10. John's speech is verbatim as Matt., except that καρπ. ἀξ. is singular, and δόξα

* ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἑγείραι τέκνα τῷ Ἀβραάμ. ⁹ ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ¹⁰ καὶ ἐπρωτῶν αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν; ¹¹ ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας· ¹² μεταδότην τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. ¹³ ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν Διδάσκαλε, τί ποιήσωμεν; ¹⁴ ὁ δὲ εἶπεν πρὸς αὐτοὺς Μηδὲν πλέον ἢ παρὰ τὸ διατεταγμένον ὑμῖν· ¹⁵ πράσσετε. ¹⁶ ἐπρωτῶν δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μηδένα διασείσητε μηδὲ συκοφαν-

xxx. 7. c hrv only. Job iv. 14 vat. 8 Maco. vii. 21 (only?).
xix. 11. Job xxxv. 9. Ps. cxviii. 122.

4 ch. xix. 6 only. Lev.

9. om 1st καὶ D lat-b Syr syr-cu copt goth arm Orig-lat Did, *jam enim* vulg, *jam quid enim* lat-a. *καρπὸς καλὸς* D Syr syr-cu.—om *καλον* am (with *forj* per) lat-a ff. Iren-lat-mas Orig (τὸ μὲν γὰρ μὴ ἔχον καρπὸν οὐδὲ καλὸν ἔχει καρπὸν).

10. *ἐπρωτησαν* D 244, *interrogaverunt* lat-b c eff. 2. (*interrogabant* vulg.)
om οὖν D al lat-b c q copt-dz. rec *ποιησωμεν*, with GKU 1 latt Orig-lat: txt ABCD rel goth sct. add *να σωθωμεν* (cf *Acts* xvi. 30) D, *ut vivamus* gat lat-b g, q syr-cu.

11. rec (for *λεγειν*) *λεγει*, with AC'D rel: txt BC'LX 1. 33. 69 vulg lat-c f l.

12. *αὐτ. τελῶναι* ins *ομοιως* D lat-a. *αὐτ. βαπτισθῆναι* ins *νπ' αὐτου* CKX
syr-with-ob copt-dz-marg. *ειπαν* C'D. rec *ποιησωμεν*, with GU 1 latt:
txt ABCD rel goth sct. add *να σωθωμεν* D.

13. for *προς αυτους*, *αυτοις* D al mt lat-a e f g. *μηθεν* ΔΔ Constt.
πλειον C. add *πρασσειτε* D mt lat-a b c. for *πρασσειτε*, *πρασσειν* D Syr:
om lat-a b c syr-cu sct.

14. *ἐπρωτησαν* CD lat-b c ff. 2, g, q (goth?). om *δε* C fuld. om *αυτον*
D lat-c. rec *και ημεις* bef *τι ποι.*, with AC³ rel lat-a syr copt goth sct arm:
om *και ημεις* D ev-7: txt BC'LX 1. 69 vulg lat-b c e f l Syr syr-cu.—rec *ποιησωμεν*,
with AGKU 1 latt: txt B[sic: see table] CDX rel goth sct. add *να σωθωμεν*

Matt. = ἀρξῆσθε Luke. This indicates a common origin of this portion, which however is still thus slightly deflected; and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists.

μη ἐρξῆσθε λ. 'Omnem excusationis etiam conatus præcidit.' Bengel. 10—14.]

Peculiar to Luke. 10.] Olshausen refers to the answer to a similar question under the N. T. dispensation, *Acts* ii. 37. See also *Acts* xvi. 30; xxii. 10. Deeds of justice and charity are the very first fruits of repentance; see *Micah* vi. 8. 12.]

τελῶναι, see on Matt. v. 46. 13.]

πράσσετε, exact: see examples in Wetst. 14.] στρατευόμενοι—properly, men on march: see Lexx.: but this need not be pressed, only that they were soldiers.

serving in an army. Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Aretas, his father-in-law:—see notes on Matt. xiv. 1 ff.

διασείων prim., to shake violently. So Plato, *τὰς ἰσας εἰς ἀταξίαν διέσειε*, Tim. p. 85: also met., to confound, *διασείων* τὰ Ἀθηναίων φρονήματα ὥστε μηδισαί, Herod. vi. 109. The meaning here, to oppress or vex, corresponding to the Lat. *concutere*, seems to be confined to ecclesiastical use. Macarius, Hom. xlii. p. 139, ed. Migne, has it in this sense: ὥςπερ εἰσὶν οἱ τελῶναι καθέζομενοι εἰς τὰς σινεὰς οὁδούς, καὶ κατέχοντες τοὺς παρόντας καὶ διασείωντες. συκοφ.]

The way in which soldiers would be likely to act the part of informers, would be by

ο-1 Tim. vi. 8. Heb. xiii. 5. 8 John 10, but w. *ἑαί* (Mt. xxv. 9 ref.). 2 Marc. v. 10. 1 Cor. ix. 7. Rom. vi. 28. 9 Cor. xi. 8 only. 1 Mac. iii. 28. ch. i. 21 ref. Matt. xvi. 7, 8 ref. 1 see 2 Tim. ii. 26 and note. k j. ch. xi. 22. Num. xxii. 6 f. 1 red. Matt. iii. 12 ref. m = & constr., n j. Mk. ref. o j. Mk. ref. p q i. Mt. (ref.) only. r i. Mt. ref. s = Acts ii. 40 al. t constr. Acts viii. 26. xiv. 21. xvi. 10 al. u ch. ix. 7 i. Mt. Acts xiii. 1 only. (-*χεῖν*, ver. 1.) v = Matt. xviii. 15. 1 Tim. v. 20. Gen. xxi. 26. w attr., ch. ii. 20. x Sir. iii. 27. see ch. xx. 11, 12 ref. y ch. xvi. 26 ref. z Acts xxvi. 10 only. Jer. xxxix. (xxxiii.) 2. Wink xvii. 2, 16 (Judg. v. 37) only.

τήσητε, καὶ ἄρκεισθε τοῖς ὀψωνίοις ὑμῶν. 15 ἔ-
 δοκῶντος δὲ τοῦ λαοῦ, καὶ ἡ διαλογιζομένων πάντων ἐν
 ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου ἡ μήποτε αὐτὸς εἴη
 ὁ χριστός, 16 ἀπεκρίνατο ὁ Ἰωάννης ἀπασιν λέγων Ἐγὼ
 μὲν ὑδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός
 μου, ὃ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμᾶντα τῶν ὑποδη-
 μάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ
 καὶ πυρί. 17 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ
 διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον
 εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει
 πυρὶ ἄσβεστον. 18 πολλὰ μὲν οὖν καὶ ἕτερα παρα-
 καλῶν εὐηγγελίζετο τὸν λαόν. 19 ὁ δὲ Ἡρώδης ὁ
 τετράρχης ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιᾶδος
 τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν
 ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέθηκεν καὶ τοῦτο
 ὑπὲρ πάντων, [καὶ] κατέκλεισεν τὸν Ἰωάννην ἐν [τῇ]

D. for *καὶ*, ο *δε* D lat-e. rec (for *αὐτοῖς*) *προς* *αὐτοὺς* (from ver 18), with AC² rel goth: txt BD²DL² 1. 33 latt.

15. om *τον* bef *ιωαννου* D² 1. 69 Eus.

16. for *απ. ο ιω. απα. λεγ., απ. λεγ. πασιν ο ιω.* BN lat-e Orig: *απ. ο ιω. λεγ. πασ.* K¹ (*απασιν* K²): *απ. πασ. λεγ. ο ιω.* L: *ἐπιγινους τα νοηματα αυτων ειπεν* D: om o F al: *πασιν* G²: om *απασιν* Γ. υμ. βαπτ. εν υδατι (|| *Mt*) D 1. 69 lat-e. add *εις μετανοιαν* (|| *Mt*) CD mt lat-a b c & c (not f, g, l) syt-marg. (Contra, *μόνος ματθαῖος . . . προσέθηκε το εἰς μετανοιαν Orig.*) ο δε ερχομενος ισχυροτερος μου εστιν (|| *Mt*) D lat-l. μου C. του υποδηματος D syt copt Clem. om *αυτου* D lat-a b ff; l arm Eus.

17. for *καὶ διακαθαριεῖ, διακαθαρι* BN copt arm, *ad purgandum* lat-a, *emundare* Iren-lat. for *συναξει, συναγαγειν* BN lat-e arm.—*τον σιτον* bef *συναξει* D. ins *μιν* bef *σιτον* DEGA 69. om *την* and 3rd *αυτου* D copt-wilk Orig-lat.

18. for *παρακαλων, παραινων* D.

19. rec aft *γυναικος* ins *φιλιππου* (from *Mk* vi. 17), with ACKX 33 syrr copt æth arm-mss: om BD² rel latt goth arm Thl Euthym Lucif. ο ηρωδης bef *πονηρων* B(Tisch but not Mai) 127 al.

20. om 2nd *καὶ* B(Mai expr) D²N lat-b e Eus: ins AC rel Lucif. ενεκλισε D; *includit* latt. om *τη* BD²KLMA² 1 goth arm Eus: ins AC rel.

laying vexatious charges of disaffection against persons. In assigning a derivation for this verb, notice Liddell and Scott's remark (after Passow): "The literal signif. is not found in any ancient writer, and is perhaps altogether an invention." 16—17.] Ver. 15 peculiar to Luke, but = John i. 19—25. *προσδοκῶντος*] not, *lingering about* (Bretschneider), but *being in expectation*,—i. e. that John would declare himself (Meyer). 16, 17.] Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement: ver. 17 is verbatim (except that *αὐτοῦ* is

after *σῖτον* and *ἀποθήκην* in Matt.) as Matthew. 18—20.] Luke only: containing the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear

21. *φυλακῇ. 21. Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα
 τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου
 ἀνεψυχθῆναι τὸν οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα
 τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ
 φωνὴν ἐξ οὐρανοῦ γενέσθαι Σὺ εἶ ὁ υἱὸς μου ὁ ἁγα-
 πητός, ἐν σοὶ εὐδόκησα.
 23 Καὶ αὐτὸς ἦν Ἰησοῦς ὡς εἰ ἐτῶν τριάκοντα ἄρχο-
 ντι.
 xviii. 22. 3 Kings xv. 26. 8 Kings x. 9. 3 Chron. ix. 8. Ps. cxlvi. 10. 1 Matt. xvii. 5. 1 Cor.
 x. 5. 2 Kings xxii. 20. Mal. ii. 17. 3 Mark v. 42 ref. k see Acts xi. 4. Gen. xlii. 12.

31. ἀνοιχθῆναι D.

22. rec *ωρεῖ*, with A rel Eus: txt BDLN 33 Orig. for *εἶ*, *εις* D latt.
 for *εἰ*, *εκ* του D: *απ'* A. rec *αὐτὸς γενισθῆναι* ins *λεγουσαν* (see || Mt), with A rel
 lat-f ff, 2, 3 syrr goth eth arm: om BDL latt copt Ambr. [rec *ηυδοκησα*, with
 A rel: txt B F (Wst) KMUA 1. 33. 69 Eus.] for *συ* to *ευδοκησα*, *υιὸς* μου *ει* *συ*
σημερον γεγεννηκα *σε* D lat-a b c ff¹ l Justin [Clem Method?] Lact Juvenc Hil,
 Faust Aug (who however says that the older gr-mss had it not).

23. for *και αυτος ην, ην δε* D Clem Hippol Ath Epiph, *Jesus autem erat* copt Iren-
 lat. rec ins o bef *ιησους*, with A rel: om BDLUXN 33. αρχ. *ωρεῖ* *εἰ*. *τριακ.*

more from the man of God. Vv. 19, 20 are in anticipation of what follows; which is in Luke's manner; see ch. i. 80.

21, 22.] Matt. iii. 13—17. Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars—1. that all the people had been baptized before the Lord's baptism: 2. that He was praying at the time of the descent of the Spirit: 3. that the Spirit appeared in a bodily form. On (1) we may remark that this is necessarily the meaning of *ἐν τῷ βαπ.*—for Luke when he means 'during,' &c. invariably uses the *present*; see for the past tense with *ἐν τῷ* ref. and ch. xiv. 1; xix. 15; xxiv. 30—for the present, ch. v. 1; viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42. On (3), see note at Matt. iii. 16, § 2.

23—38.] GENEALOGY OF OUR LORD. Peculiar to Luke. 23.] *Jesus was about thirty years old when He began (His ministry);* not, 'began to be about,' &c., which is ungrammatical. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξαι αὐτοῦ, ἦτοι τῆς διδασκαλίας, Euthym., so also Orig., Bengel, Kuin., De Wette, Meyer, Wieseler; see also Acts i. 1. This ὥσπερ *τῷ* admits of considerable latitude, but only in one direction; viz. over thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites; see Num. iv. 3, 23, 43, 47.

If no other proof were in existence of the total independence of the present Gospels of Matthew and Luke, their genealogies

would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy with that of the other before him? Would no remark have been made on their many and (on such a supposition) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them. (1) The two genealogies are both the line of Joseph, and not of Mary. Whether Mary were an heiress or not, Luke's words here preclude the idea of the genealogy being *her's*; for the descent of the Lord is transferred putatively to Joseph by the *ὡς ἐνομμῆτο*, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began with the real mother, would, after such transference, pass back through *her* to *her* father again, as it must do, if the genealogy be *her's*. The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading *υἱὸς* (ὡς ἐνομμ. τοῦ Ἰωσήφ) τοῦ Ἠλὶ, 'the son (as supposed of Joseph, but in reality) of Heli, &c.' are, as Meyer (Comm. in loc.) has shewn, quite unsuccessful; see Dr. Mill's vindication of the Genealogies, p. 180 ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the

1 Matt. x. 24
rec.

μενος, ὡν υἱὸς ὡς ¹ ἐνομίζετο Ἰωσήφ, τοῦ Ἡλεί, ²⁴ τοῦ
Ματθαί, τοῦ Λευί, τοῦ Μελχεί, τοῦ Ἰανναί, τοῦ Ἰωσήφ,
²⁵ τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἑσλεί, ²⁶
τοῦ Ναγγαί, ²⁶ τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμειν,
τοῦ Ἰωσήχ, τοῦ Ἰωδά, ²⁷ τοῦ Ἰωανάν, τοῦ Ῥησά, τοῦ
Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, ²⁸ τοῦ Μελχεί, τοῦ
Ἀδδεί, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἡρ, ²⁹ τοῦ Ἰησοῦ,

BLXN 1. 33. (69) vulg lat-*b* *c* *g*_{1,2} *l* *q* Orig Eus Ath, Ambr Vict Quæst. rec *α*
ἐνομίζετο bef υἱος, with A rel vulg (lat-*f*) syr copt æth arm: txt BLN 1 (lat-*α*) Orig
Eus Ath Epiph, Cyr Quæst. aft ἐνομίζετο ins εἶναι D lat-*(b)* *c* *e* *f*₂ *g*₁ *l*.

23 to 31. for του ηλει το δαυειδ] του ιακωβ του μαθθαν του ελιαζαρ του ελιουδ του
ιαχιν του σαδωκ του αζωρ του ελιακειμ του αβιουδ του ζοροβαβελ του σαλαθιηλ του
ιεχονιον του ιωακειμ του ελιακειμ του ιωσια του αμωσ του μανασση του εζεκια του
αχας του ιωαθαν του οζια του αμασιον του ιωας του οχοζιου του ιωραμ του ιωσαφαι
του ασαφ του αβιουδ του ροβοαμ του σολομων του δαυιδ (see || Mt) D.

24. rec ιαννα, with A rel copt arm: ανα X: ιανναν H: ιωαννα E'A: ιωανναν
Γ al: ιωανναι 1: txt BLΔ 33. 69 am lat-*b* *f*₂ *l* Syr copt goth Naz.

26. rec σιμει, with KUVΔ 69 vulg lat-*c* *f* *f*₂ *g*_{1,2} *l* syr æth arm: σιμει A rel:
txt BLN lat-*b* *e* goth, σιμειν copt. rec ιωσήφ, with A rel vulg lat-*a* *f* *q* syr
goth æth: txt BLN 1. 33. 69 am lat-*b* *(c)* *e* *(f*₂) *g*_{1,2} copt arm Naz. rec ιουδα,
with A rel latt syr copt æth arm: ιουδα 1: iuda aut ioda Δ lat: txt BL X(ιωδ)
ΓN 33. 69 am (with em forj harl ing mt) lat-*g*₁ copt-dz goth (Treg).

27. rec ιωαννα, with KM (S, e sil) vulg lat-*a* *c* *e* *f* *(f*₂) *g*_{1,2} goth: ιωναν U al æth
(arm): ιωανν H al: ιωανναν LVXΓ 1 syr copt: txt AB rel syr (copt?), ιωαννα M.
ζορομζαβελ AA.

28. rec ελμωδαμ, with A rel lat-*f* *q* syr æth, ermodam goth: ελμωδαν Γ lat-*g*₂:
txt BLN 33 (latt) copt.

expression υἱὸς θεοῦ as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitely present* in the mind of the Evangelist.

This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are,—in Matt. the father of Joseph is Jacob—in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, we are not. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew's, we know, is squared so as to form

three tesseradecads, by the omission of several generations; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage (of a brother with a brother's wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy? With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. His own real Davidical descent does not depend on either of them, but must be solely derived through his mother. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above: and in Lord A. Hervey's work on the Genealogies of our Lord. 27.] τ. Σαλαθ., τ. Νηρεί:

τοῦ Ἑλιέζερ, τοῦ Ἰωρέμ, τοῦ Μαθθάτ, τοῦ Λευεί, ³⁰ τοῦ Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἑλιακείμ, ³¹ τοῦ Μελεά, τοῦ Μεννά, τοῦ Ματταθά, τοῦ Ναθάν, τοῦ Δανεῖδ, ³² τοῦ Ἰεσσαί, τοῦ Ἰωβήδ, τοῦ Βοός, τοῦ Σαλμών, τοῦ Ναασσών, ³³ τοῦ Ἀμειναδάβ, τοῦ Ἀδμείν, τοῦ Ἀρνεί, τοῦ Ἑσρών, τοῦ Φαρέε, τοῦ Ἰούδα, ³⁴ τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, ³⁵ τοῦ Σερούχ, τοῦ Ραγαῦ, τοῦ Φάλεκ, τοῦ Ἐβερ, τοῦ Σαλά, ³⁶ τοῦ Καϊνάμ, τοῦ Ἀρφαζάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, ³⁸ τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.

IV. ¹ Ἰησοῦς δὲ ἡ πλήρης πνεύματος ἁγίου ὑπέστρε-

ch. v. 18.
John i. 14.
Acts vi. 3, 5.
S. Job 2. 16.
ch. ii. 20 red.

³⁰. rec (for ἰησου) ἰωση, with A rel lat-q syrr, *ioses* goth: ἰωσηχ X: ἰησω Γ 1: txt BLN 33. 69 latt copt arm. rec ματθατ, with B¹ rel: ματθαν Γ 1 lat-q syr: ματταθίου X al: ματταθ AK 33: ματτθ [sic] L: μαθατ E: txt B¹ 846.

³¹. rec ἰωναν, with A rel syr copt: ἰονα or ἰονα latt: ἰωναν EΔΔ: ἰωνναν K al: txt B1N 1 lat-c e g₁ Syr syr-marg copt-dz arm.

³². rec (for μεννα) μαιναν, with E rel lat-f syr goth æth: om A 49. 51: μεναν Γ 1 lat-q: μενναν vulg-mss copt-2-mss: *enam* lat-a e, *enon* lat-b, *cenam* lat-f₂: txt BLX 33 vulg lat-c g_{1,2} copt-ms arm. ναθαμ BN lat-c e.

³³. rec (for ἰωβηδ) ωβηδ, with E rel vulg lat-f (syr ?) goth, *oðeð* lat-a d e f₂ g₁: ωβηλ D-gr: ἰωβηλ B(Mai) N: txt A B(Vere Btly) F(Wtst) LMUXΔ 33. 69 lat-c copt æth. rec βοοζ, with E rel vulg lat-c f₂ g₁ goth: *boes* copt: txt ABDLM¹ X 33. 69 lat-a d e arm. for σαλμων, σαλα BN æth.

³⁴. om του αμειναδαβ B(Mai) C. rec (for αδμιν του αρνι) αραμ, with ADEGHU 1. 33 vulg lat-a c f₂ g_{1,2} Syr goth: αραμ του ιωραμ ιωραμ F(Wtst) KMSVΔA syr (but mss vary): αραμ τ. ωριν æth: αραμ του αλμι 1 al: txt BL (X1) N syr-marg copt (but αδμιν N, αθμη X, αλμειν Γ), αδμιν του αρη[sic] 69. rec ιερωμ, with A rel am (with em forj fuld ing) lat-a c e f₂ g_{1,2} copt: txt B en-y tol lat-b Syr, αερων D. om του φαρεε A.

³⁵. rec αερουχ, with Scr's a b vulg-ed: txt AB rel Scr's mss am (with em forj fuld ing tol) lat-a c f₂ g_{1,2} l copt goth arm, αερουκ D lat-b. φαλειγ AEGHKMSURΓA 1. 69 vulg-ed goth Chron: *phalech* lat-a f₂ g₁ copt-ms.

³⁶. rec καιναν, with A rel latt copt (goth ?): txt BLN 1. 33 æth, and A (twice) in Gen. x. 24.—om του κα. D.

³⁷. for ιαρεδ, ιαρετ B¹ [sic cod: see table]: ιαρεθ AK lat-b c g₁. μελελεηλ A A (Treg expr) N copt-ms. καϊναμ LN lat-f₂ copt-dz.

³⁸. for σθη, σημ A lat-l.

CHAP. IV. 1. rec πνευματος αγιου bef πληρης, with A rel lat-e goth arm (Treg):

in Matt. i. 13, Ἰεγονίας γεννᾷ τ. Σαλαθ.

31.] Ναθάν: see 2 Sam. v. 14; 1 Chron. iii. 5; Zech. xii. 12.

36. Καϊνάμ.] This name does not exist in our present Hebrew text, but in the LXX, Gen. x. 24; xi. 12, 13, and furnishes a curious instance of one of two things—either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwithstanding that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter

alternative: but I own I think the former more probable. See on the whole question of the appearance of this second Cainam(n) among the ancestors of our Lord, Lord A. Hervey's work above cited, ch. viii., in which, with much research and acuteness, he has endeavoured to shew that the name was probably interpolated here, and got from hence into the LXX. Certainly it appears not to have existed in the earliest copies of that version.

CHAP. IV. 1—13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Mark i. 12, 13.

p ch. i. 7 refl. φιλῆς Ἀσὴρ, αὕτη ᾧ προβεβηκυῖα ἐν ἡμέραις πολλαῖς, AND HKI
 q here only. ἤσασα ἔτη μετὰ ἀνδρὸς ἐπτά ἀπὸ τῆς ᾧ παρθενείας αὐτῆς, SUI
 r Mark v. 43. 37 καὶ αὕτη χήρα ἕως ᾗ ἐτῶν ὀγδοηκοντατεσσάρων, ᾗ ΓΑΔ
 s ch. iv. 18. οὐκ ᾧ ἀφίστατο τοῦ ἱεροῦ, ᾧ νηστείαις καὶ ᾧ δεήσεσιν 32.
 t Acts xii. 10. ᾧ νύκτα καὶ ᾧ ἡμέραν. 38 καὶ αὕτῃ τῇ ὥρᾳ
 u ch. i. 18. v. ᾧ ἐπιστάσα ᾧ ἀνθρωπολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ
 v Pa. xvi. 1 al. αὐτοῦ πᾶσιν τοῖς ᾧ προσδεχομένοις ᾧ λύτρωσιν [ἐν] ᾧ Ἱερου-
 w Matt. xvii. 21 σαλήμ.
 x ch. i. 18. v. 38 al. fr. 39 Καὶ ὡς ἐτέλεσαν ᾧ πάντα τὰ κατὰ τὸν νόμον κυρίου,
 y here only. Pa. lxviii. 18. Edr. viii. 91 (88). Sir. xx. 2 only. a ver. 25. a ch. i. 68 (refl.). Heb. ix. 12 only.

38. om ην D lat-b Syr. ins kai bef αυτη D al(Syr). ιτη επτα μετα ανδρος ADK lat-f₂ Syr Iren-gr: μετα ανδρος ιτη επτα B'GLXΔΞ 33. 69 vulg lat-a e f g_{1,2} syr copt goth Nyssen Ambr: (both re-arrangements for perspicuity: it is characteristic of Luke to insert clauses between words in concord:) txt E rel lat-b e arm.—μετα του ανδρος αυτης ιτη επτα B²(sic: see table at end of prolegomena).
 rec παρθενιας, with R rel: txt ABDEMΧΔΞ.

37. rec αυτη, with G al: txt EHKMΥFA. rec (for εως) ως, with X rel syrr arm Nyssen: om D lat-a b c e l q goth æth Ambr Jer: txt ABLΞ 33 vulg lat-f₂ g_{1,2} Δ-lat copt Aug. rec aft αφιστατο ins απο, with A rel latt goth Nyssen: om B D-gr F(Wst) LΞ copt Constt. for ιερου, ναου D. ημερα ΑΓ.

38. rec και αυτη αυτη (arising probably from αυτη without accents being taken for the nom, and then αυτη being insd to complete the sense), with E rel latt syrr goth arm Nyssen: txt A B(sic in cod.) DLXΔΞ 33 copt æth Thl. rec (for θεω) κυρω, with A rel vulg lat-b c e f g_{1,2} syrr goth æth arm: txt BDLX'Ξ lat-a syr-marg copt Nyssen. om εν BΞ 1 am(with em forj fuld ing mt tol) lat-a b c e f g_{1,2} l q Syr coptt goth æth arm Iren-lat Jer Aug Bede: ins (from ver 25?) AD rel gat syr Nyssen.

39. παντα B(Mai) F(Wst) LXΞ: txt AD rel. om τα DLΔ 1. 69 arm.

herself was to be included. The sharp pangs of sorrow for sin must pierce her heart also (cf. esp. Acts ii. 37); and the general end follows; that the reasonings out of many hearts may be revealed; that they who receive the Lord Jesus may be manifest, and they who reject Him: see John ix. 39. Similarly Bleek: finding moreover in the traces of her connexion with our Lord in the Evangelic history the piercing and dividing of her soul, and in the last notice of her in Acts i., the triumph of her faith after the Ascension. 37. νηστ. και δεή.] Not merely in the ordinary hours of prayer, at nine, and three, or the ordinary fasts on Monday and Thursday, but in an ascetic-devotional method of life. νύκτα is put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night? 38.] The ἀνθρωπολ. has been understood (by Erasmus, Calv., al.) to refer to Symeon's also having praised God: but Winer, Meyer, and Bleek more accurately regard the prep. as pointing to the retributive nature of the offering of

praise. It was possibly at the hour of prayer; as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40.] RETURN TO NAZARETH.

39.] Certainly the obvious inference from this verse is, that Joseph and Mary returned from Jerusalem to Nazareth direct. But it is only an inference, and not the assertion of the text. This part of the Gospel History is one where the Harmonists, by their arbitrary reconcilements of the two Evangelistic accounts, have given great advantage to the enemies of the faith. As the two accounts now stand, it is wholly impossible to suggest any satisfactory method of uniting them; every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they could not be reconciled by a thorough knowledge of the facts themselves; and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How many things will a relator say, being unaware of certain important circum-

³⁹ ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζα-
⁴⁰ ρέθ. τὸ δὲ παιδίον ἠΰξανε καὶ ἐκραταιοῦτο ὡς πλη-
 ρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς
 Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. ⁴² καὶ ὅτε ἐγένετο
⁴³ ἑτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς
 ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῇ ὑπο-
 στήθῳ αὐτοῦ ἦν ἡ ἀνάστασις τοῦ κυρίου.

b ver. 30 ref.
 c Mark iv. 8
 ref.
 d 1 Cor. xvi. 12.
 ch. i. 80.
 Eph. iii. 16
 only. Pa.
 xxx. 24.
 Acts ii. 26
 (from Pa. xv.
 11). xiii. 62.
 Rom. xv. 13.
 14. 2 Tim. i.
 4. omitt.
 Rom. i. 25.
 2 Cor. vii. 4
 only. 2 Maco.
 vii. 21.
 b Mark v. 42 ref.
 1 = Acts xxi. 24.

f = ver. 52. ch. i. 80. Acts vii. 46. Eph. i. 6. Prov. iii. 4.
 1 = Matt. xx. 17, 18 ref. 1 Kings ii. 19. Zech. xiv. 16.

g here only.
 k ch. i. 9 ref.

b Mark v. 42 ref.
 1 = Acts xxi. 24.

ἐπιστρέψαν B(Mai) Z: txt AD rel. rec ins την bef πολιν, with AD³ rel:
 om BD¹ 1. rec αυτων, with D²H S(e sil) A: txt ABD³ rel (including F,
 Treg expr). at end, add καθως ερεθη δια του προφητου οτι ναζωραιος κληθησεται
 D lat-a.

40. aft παιδιον add ιησους D. transp ηνξ. and κραταιοιτο D lat-b c e.—
 ηνξαντο D¹. rec aft κραταιοιτο adds πνευματι (from ch i. 80), with A rel
 lat-f q syrr goth æth: om BDL latt coptt arm Cyr Orig-lat, Ambr Gaud Aug.
 rec σοφια (more usual, cf Acts ii. 28; v. 28 al), with AD rel Cyr: txt BL 33.
 εν αυτω D al vulg Aug.

41. ins εν bef τη εορτη D latt(not a).
 42. for ετων, αυτω ετη DL lat-a b l q arm Ambr: txt AB rel vulg lat-c e f ff, g,
 Orig-lat. ανιβησαν οι γονεις αυτου ιχοντες αυτον D. rec αναβαιντων
 (corrupt to sense, and to τελειωσ. below), with Δ rel: txt ABKLX 33 vulg lat-f q.
 rec adds εις ιεροσολυμα (explanatory gloss, carelessly insd without observing that
 -σολυμ and not -σολυμα is the form here used), with AC rel latt syr goth æth arm:
 om BDL Syr coptt. aft της εορτης ins των αζυμων DX lat-a c e.

stances outside his narrative, which seem to preclude those circumstances? How often will points of time be apparently brought close together in such a narration,—between which, events most weighty to the history have occurred? The only inference from these two accounts, which is inevitable, is, that they are wholly independent of one another. If Luke had seen the Gospel of Matthew, or vice versa, then the variations are utterly inexplicable; and the greatest absurdities of all are involved in the writings of those who assume this, and then proceed to harmonize. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke's is unaware. In all the main circumstances of the Conception and Nativity they agree, or are easily and naturally reconciled (see further in note on John vii. 42).

40.] ἠΰξανε—in body.—ἐκρ., in spirit: πνεύματι is a correct gloss. "The body advances in stature, and the soul in wisdom . . . the divine nature revealed its own wisdom in proportion to the measure of the bodily growth." Cyril. Oxf.

transl. p. 30. πλη., becoming filled: see ver. 52 and note there.

41—52.] VISIT TO THE TEMPLE AT THE PASSOVER. The history of this incident serves for an example of the wisdom wherewith the Child was filled. Bleek. "The Evang. next shews that what he has said is true." Cyril. ib.

41.] See Exod. xxiii. 14—17. Women, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover.

τῇ ἑορτῇ] at, or in the feast; not 'to the feast'; nor, 'on account of the feast.'

42.] At the age of twelve, a boy was called by the Jews *בן חמשה עשר* 'son of the law,' and first incurred legal obligation. At that time, then, commences the second step (see note on ver. 52) of the life of the Lord, the time when the *τὰ πρόκοντα* for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the first time the holy Child had accompanied them to the Passover.

43.] τὰς ἡμ., seven days, Exod. xii. 15, 17.

m = Acts xvii. 16 only. (Matt. x. 22 al.) Num. xxii. 19. Jos. Antt. vi. 6. 2. n 1 Kings iii. 1. 1 Macc. v. 63. o Matt. x. 34 ref. p here only. Neh. vii. 6 bis, 64 only. q = Acts i. 12. Exod. iii. 18. r here (bis) and Acts xi. 26 only. Job iii. 4. x. 6. 9 Macc. xiii. 21 only. s Mark vi. 4 ref. t = ch. xxiii. 49 (Acts i. 19 al.) L. only, exc. John xviii. 15, 16. (Rom. i. 19.) Pr. lxxxvii. 8. v Matt. xxvi. 55 ref. w = John iii. 10. Rom. ii. 20 †. (2 Macc. i. 10 only.) x ch. iii. 10, 14. Matt. xii. 18. 1 Cor. xiv. 25. y = Matt. xii. 23 ref. ch. viii. 56. Exod. xix. 18. z Mark i. 28 ref. Jer. ii. 12. a Mark xii. 38 ref. Deut. iv. 6. b ch. xx. 26. John i. 22. xix. 9 only. Job xxxv. 2. c Matt. vii. 38 ref.

στρέφειν αὐτοὺς ^m ὑπέμεινεν Ἰησοῦς ^a ὁ παῖς ἐν Ἱερουσα- ^{ABC}
λήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. ⁴⁴ ^o νομίσαντες ^{GHI}
δὲ αὐτὸν εἶναι ἐν τῇ ^p συνοδίᾳ ἦλθον ἡμέρας ⁹ ὁδόν, καὶ ^{JKL}
ἀνεζήτουν αὐτὸν ἐν τοῖς ^r συγγενέσιν καὶ τοῖς ^s γνωστοῖς ¹
⁴⁵ καὶ μὴ εὐρόντες ^b ὑπέστρεψαν εἰς Ἱερουσαλήμ ^t ἀναζη-
τοῦντες αὐτόν. ⁴⁶ καὶ ^u ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
αὐτὸν ἐν τῷ ἱερῷ ^v καθεζόμενον ἐν μέσῳ τῶν ^w διδασκάλων,
καὶ ἀκούοντα αὐτῶν καὶ ^x ἐπερωτῶντα αὐτούς. ⁴⁷ ^y ἐξ-
ίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ^z ἐπὶ τῇ ^a συνέσει
καὶ ταῖς ^b ἀποκρίσεσιν αὐτοῦ. ⁴⁸ καὶ ἰδόντες αὐτὸν ^c ἐξ-

43. *τελεσαντων* D 6-pe. *απεμεινεν* D 1. 33 Cyr Thl. *ο παῖς* bef *ιησους*
D lat-c f copt aeth. rec (for *εγνωσαν οι γονεις*) *εγνω ιωσηφ κ. η μητηρ* (probably
to avoid repetition of *οι γ. αυρ.* aft ver 41: hardly for theological reasons, for *οι γ.*
αυρ. in ver 41 is altered in some old lat mss only), with AC(Δ) rel lat-b c f g₁ syrr
goth aeth: txt BDL 1. 33 vulg lat-a e syr-marg syr-jer coptt arm Jer.—(*εγνωσαν Δ* al
lat-f ff₁ g₁ goth.)

44. for *νομ. δε, και νομ.* D. rec *εν τη συνοδια* bef *ειναι*, with AC rel syr (goth):
txt BDL 1. 33 latt (copt aeth). *οδον* bef *ημερας* D latt syrr. rec *ins εν* bef
τοις *γνωστοις*, with C³D rel lat-f arm: om ABC¹KLMS 33. 69 (latt).

45. *ευρισκοντες* D. rec aft *εup. ins αυτον*, with AC³ rel lat-a δ f q syrr copt
goth: om BC¹DL 1. 33 vulg lat-c e ff₁ g_{1,2} l aeth arm. rec (for *αναζητ.*)
ζητουντες, with A rel: txt BCDL 1. 33. 69, *requerentes* vulg lat-c.

46. rec *μεθ*, with ACD rel: txt BL 1. 33. *εν τω ιερω* aft καθ. D 254.
καθημενον D 1: om G. om καὶ bef *ακουοντα* D al latt sah arm.

47. om *οι ακουοντες αυτου* B.

44.] *συνοδ.*, the company forming the *caravan*, or band of travellers;—all who came from the same district travelling together for security and company. *ἦλθ.* . . . *ἀνεζ.*] The interpretation that 'they went a day's journey, seeking him,' is simply absurd: for they would have turned back sooner: a few minutes might have sufficed for the search. It was not till they laid up for the night that they missed him, as at that time (*ῥῆτις μηρίαι παιδα*) they would naturally expect his return to their own tent. Olshausen remarks, that being accustomed to his thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company. 45. *ἀναζητούντες αὐτόν*] as they went back, all the way. 46.] Some (Grot., Kuin.) interpret the *three days*, of their *one day's* journey out, *one back*, and *one in Jerusalem*: but they were more likely *three days spent in search in Jerusalem* (De Wette); or, at all events, reckoned from their discovery of His not being with them (Meyer). *ἐν τῷ ἱερ.*] In one

of the rooms attached to the temple, where the Rabbis taught their schools. A tradition mentioned by Lightfoot, that till the death of Gamaliel the scholars stood in these schools, appears to be false, as Kuinoel has shewn. No stress must be laid on *ἐν μέσῳ*; it is only among. Nor must it be supposed from *ἐπερωτ.* that our Lord was acting the part of a master. It was the custom in the Jewish schools for the scholars to ask questions of their teachers; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions. 48.—50.] The salient point of this narrative appears to lie in *ὁ πατήρ σου* contrasted with *τοῦ πατρός μου*. This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when He began to be "a son of the law," He first calls HIM His Father, Who gave Him the work to do on earth, of perfectly keeping that Law. Every word of these verses is of the first importance to modern combatants for sound doctrine. Let the adversaries

επλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, ^{d Matt. xxi. 32.}
 τί ^d ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου ἀγὼ ὁδυνώ- ^{e 3 Kings xii. 31.}
 μενοι ἐζητοῦμέν σε. ⁴⁹ καὶ εἶπεν πρὸς αὐτοὺς 'Τί ὅτι ^{e ch. xvi. 24.}
 ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν ^b τοῖς τοῦ πατρός μου δεῖ ^{f Acts v. 4, 9.}
 εἶναι με; ⁵⁰ καὶ αὐτοὶ οὐ ^h συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν ^{e 3 Kings xix. 20.}
 αὐτοῖς. ⁵¹ καὶ ⁱ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρεθ, ^{h Matt. xiii. 51.}
 καὶ ἦν ^k ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ ⁱ δι- ^{l = ch. x. 50,}
 10. ^{k ch. x. 17, 20. Rom. viii. 7, 20 al. 1 Chron. xxix. 24. 2 Macc. ix. 12.}
 (Acts xv. 20) only. Gen. xxxvii. 11. ^{l = here}

49. [syrr-cu contains Lu ii. 48—iii. 16.] rec πρὸς αὐτον η μητηρ αυτου bef ειπεν,
 with A rel: txt BCDLX 1 lat-(a) e f Syr goth æth arm Cyr. καὶ εγω C'L 1. 33.
 69. aft οδυνωμενοι add καὶ λυπουμενοι D gat lat-a e ff₂ g₁ l q syrr-cu Ambrst
 Quaest. ζητουμεν BN 6-pe.

49. Ζητεῖτε ἄν. οἰδατε D al lat-a b c e f ff₂ l q syrr-cu Iren-gr Orig-lat₁ Thdr̄t
 Tert: txt ABC rel vulg lat-g₁ Orig-lat₂. με bef ειναι D 1. 69 latt Iren-lat Orig-
 lat, Epiph Did Cyr Tert.

50. for καὶ αὐτοι, αὐροι δε D lat-e Syr syrr-cu copt Orig-lat.

51. om καὶ ἦλθεν C'D F(Wst) copt: ins ABC² rel latt syrr syrr-cu Orig-lat.
 for καὶ η, η δε C²DEGHM 69 lat-e Syr syrr-cu copt Orig-lat Eus: txt ABC¹ rel latt syr

answer us,—why should his *mother* here have spoken and not Joseph, unless there were some more than usual reason for her being put forward rather than his reputed father? Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character? ὁ πατ. σου] Then up to this time Joseph had been so called by the holy Child Himself: but from this time, *never*. Such words are not chance; had Mary said ἡμεῖς, the strong contrast with what follows could not have been brought out. τί ὅτι ἐξ. ;] τί, ὅτι... what (reason) is there, that... see reff.

This is no *reproachful* question. It is asked in all the simplicity and boldness of holy childhood... 'did ye not know?'... it appeared as if that conviction, the expression of which now first breaks forth from HIM, must have been a matter known to them before.

δεῖ] This is that δεῖ so often used by our Lord of His *appointed and undertaken course*. Analogous to this first utterance of His conviction, is the dawn, amongst ourselves, of the *principle of duty* in the youthful and well-trained spirit about this same age,—this 'caring time' of human progress: see below on ver. 52.

ἐν τοῖς τοῦ π.] primarily, in the *house of my Father* (so in Sir. xlii. 10, ἐν τοῖς πατρικοῖς αὐτῆς: Theocr. ii. 76, τὰ Ἀβελωνος: Demosth. p. 1071, τὰ τοῦ ἀποθανόντος: see Lobeck on Phryn. p. 100); but we must not exclude the wider

sense, which embraces *all places and employments of my Father's* (cf. ἐν τοῖς ἱσθί, 1 Tim. iv. 15). The best rendering would perhaps be,—among my Father's matters. The employment in which he was found, *learning the word of God*, would naturally be one of these.

αὐτ. οὐ συν.] Both Joseph and His mother knew in some sense, *Who He was*: but were not prepared to hear so direct an appeal to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awaked in the mind of His mother a remembrance of κληθήσεται υἱὸς θεοῦ, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentators to the richness and depth of Scripture narrative, that Meyer holds this οὐ συνῆκαν to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she συνῆκεν that announcement itself? De Wette has given the right interpretation, 'sic verstanden nicht den tiefen Sinn,' and refers to ch. xviii. 34: so also Olsh., Ebrard. 51.] The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of his parents. This voluntary subjection probably shewed itself in working at his reputed father's trade: see Mark vi. 2 and note. From this time we have

^m = ch. i. 37 al.
^a Rom. xiii. 12.
^{Gal.} i. 14.
^{2 Tim.} ii. 16.
ⁱⁱⁱ 10 only.
^{L, P, & F.}
^{xiv.} 5 alius
^{in H-cxap.}
^{(=77, Phil. i.}
^{12, Sir. ii.}
^{17.)}
^{ii. 20.}

ἐτήρει πάντα τὰ ^m ῥήματα [ταῦτα] ἐν τῇ καρδίᾳ αὐτῆς. ABC
 52 καὶ Ἰησοῦς ^a προέκοπτεν σοφίᾳ καὶ ^o ἡλικίᾳ καὶ ^p χάριτι GHI
^q παρὰ θεῶν καὶ ἀνθρώποις. MSU
 III. ¹ Ἐν εἵκει δὲ πεντεκαίδεκάτῃ τῆς ἡγεμονίας Τιβε- ΓΑΔ
^o Matt. vi. 37 reff. ch. xix. 8 reff. ^p = ver. 40. Prov. iii. 4. q ch. i. 30. 1 Pet.
^r here only. Gen. xxxv. 30. Sir. vii. 4.

goth arm. τα ρηματα bef παντα ADK: om τα ρηματα S.—απαντα AK.
 om ταυτα BDMN lat-a e Syr-ed arm. (Meyer thinks that τα ρ. fell out through
 homoeotele, and was variously restored.)

52. προεκoptai D. ins τη bef σοφια B; εν τη LN Orig. transp ηλικια
 and σοφια DL lat-a b c e l q Syr (syr-cu syr-jer) copt Orig, Ath Epiph Amphil Nyasen
 Cyr Thdr̄t. ins παρα bef ανθρωποις D.

no more mention of Joseph: the next we hear is of His mother and brethren (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord's public life, Joseph died. καὶ ἡ μήτηρ.] These words tend to confirm the common belief that these opening chapters, or at least this narrative, may have been derived from the testimony of the mother of the Lord herself. She kept them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards: see Acts i. 14; ii. 1. 52.]

ἡλικ., probably not only 'stature' (as in ch. xix. 3), but age (ref. Matt.), which comprehends the other: so that σοφ. κ. ἡλ. would be wisdom, as well as age.

During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and divine approval which was indicated at His Baptism, by ἐν σοὶ εὐδόκησα. We are apt to forget, that it was during this time that much of the great work of the second Adam was done. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, without one polluting touch of sin,—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "the obedience of one man," by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no mere pretence, but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered

round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening; 'the things heard of the Father' (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,—and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also: the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), "Me the world hateth, because I testify of it that its deeds are evil;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen only from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1—17. Mark i. 4—11. 1.] These dates are consistent with the ἀκριβὲς παρακολουθεῖν which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only ἐν ταῖς ἡμετέροις. The fifteenth year of the sole principate of Tiberius began Aug. 19, U.C. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in U.C. 751 or about then; for ὡς ἐστὶν ἡλικία will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed some months at least before the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that

ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς ^{s ch. ii. 2 only t.}
 Ἰουδαίας, καὶ ἑτερραρχούντος τῆς Γαλιλαίας Ἡρώδου, ^{t here (3oc)}
 Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ ἑτερραρχούντος τῆς ^{only t.}
 Ἰουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς ^(277, ver. 16.)
 Ἀβιληνῆς ἑτερραρχούντος, ² ἐπὶ ἀρχιερέως Ἄννα ^{a Mark ii. 26. ch. iv. 27. Acts xii. 28.}

CHAP. III. 1. *ἡγεμονίας*] βασιλείας B¹-marg. (See table at end of proleg.)
 for *ἡγεμονιούντος*, *ἐπιτροπιούντος* D Eus., Chron, *procurante* latt. *ἑτερραρχουν-*
τος (thrice) CN. om κ. *τετρ. τ. γαλ.* D-gr. *ἠρώδου* bef *της γαλιλαίας* AK.
 aft *ιουραίας* ins *ορεινης* B¹-marg. (See table of readings.)
 2. rec *επ'* (with some cursive?): txt ABCD rel Scr's *mas* Eus., *rec αρχιερέων*,
 with Scr's r vulg lat-a c &c copt goth Chron: txt ABCD rel lat-δ e Eus Epiph Thdr̄t

this fifteenth year is not to be dated from the *sole* but from the *associated* principate of Tiberius, which commenced most probably at the end of u.c. 764. According to this, the fifteenth of Tiberius will begin at the end of u.c. 779—and our Lord's birth would be u.c. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present *sera* was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 u.c. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The *ὥσθι ἐτὼν* τρ. is a wide expression and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three. See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as u.c. 747. Mr. Greswell has devoted several Dissertations to this enquiry;—see his vol. i. p. 189 ff. *ἡγεμ. Π. Πιλ.*] Pilate was only *Procurator* of Judæa: the words cognate to *ἡγεμών* being used promiscuously of the leading officers of the Roman government. PONTIUS PILATE was the sixth procurator from the deposition of Archelaus, and came to Judæa about u.c. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, u.c. 789, the year of the death of Tiberius. See chronological table in Prolegg. Vol. II. *Ἡρώδου*] See note on Matt. xiv. 1. HEROD ANTIPAS became tetrarch of Galilee after the death of his father Herod, u.c. 750, and continued till he was deposed in 792. *Φιλίππου*] Son of Herod the Great by Cleopatra, a woman of Jerusalem, Joseph. Antt. xvii. 1. 3. He was brought up at Rome, and after his father's death in u.c. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis (Bata-

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næa + Auranitis = Ituræa), and continued till his death in u.c. 786 or 787. He built Cæsarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with *his half-brother Philip*, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1. *Λυσαν. τ. Ἀβ. τετρ.*] ABILENE, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis. Josephus, Antt. xix. 5. 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of *Ἀβίλα ἢ Λυσανίου*, and in B. J. ii. 11. 5, as *ἐτέρα βασιλεία ἢ Λυσανίου καλουμένη*. In Antt. xx. 7. 1, he has *Ἀβίλα. Λυσανία* ἐξ αὐτῇ *λεγόμενι τετραρχία*: cf. also Ptolem. v. 15, *Ἀβίλα ἐπικληθεῖσα Λυσανίου* (making it, however, one of the cities of Decapolis). This Lysanias here however was son of Ptolemy, the son of Minnæa (B. J. i. 13. 1), and was killed by Antony, at Cleopatra's instigation (a.c. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here *only ruling Abilene*, whereas the other is called by Dio (xlix. 32), king of Ituræa. Now at his death we learn that the *ὄλεος τοῦ Λυσ.* was farmed by one Zenodorus (Antt. xv. 10. 1), whom (ib. § 3) Augustus deprived of his *ἐπαρχία*, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11. 4), &c., to Herod, a.c. 23. Among these *Abilene* is *not named*, and it therefore is possible that it may have been *granted to a descendant of the former possessor*. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of *Ἀβίλα ἢ Λυσανίου* again in the

H H

= 1 Tim. vi. 8, Heb. xiii. 6. 3 John 10, bat w. *ἔσι* (Mt. ff. xxv. 9 ref.).
 2 Marc. v. 15. 1 Cor. ix. 7. Rom. vi. 23. 2 Cor. xi. 8 only t.
 1 Mac. iii. 25.
 ch. i. 21 ref. Matt. xvi. 7, 8 ref.
 1 Tim. ii. 25 and note.
 ch. xi. 22. Num. xxii. 6 f.
 1 ref., Matt. iii. 12 ref.
 m = & constr., Mk. ref. n Mk. ref. o Mk. ref. p q Mk. (ref.) only t.
 r Mk. ref. s = Acts ii. 40 al.
 t constr., Acts viii. 25. xiv. 21. xvi. 10 al.
 u ch. ix. 7 f Mt. Acts xiii. 1 only t.
 (-*χαι*, ver. 1.) v = Matt. xviii. 15. 1 Tim. v. 20. Gen. xxi. 25. w attr., ch. ii. 20. x Sir. iii. 27. see ch. xx. 11, 12 ref. y ch. xvi. 26 ref. s Acts xxvi. 10 only. Jer. xxxix. (xxxii.) 2. Wm. xlvii. 2, 16 (Judg. v. 27) only.

D. for *καὶ*, ο *δε* D lat-e. rec (for *αὐτοῖς*) *προς αὐτοὺς* (from ver 18), with AC³ rel goth: txt BC²DL² 1. 33 latt.

15. om *του* bef *ιωαννου* D² 1. 69 Eus.

16. for *απ. ο* *ιω. απα. λεγ.*, *απ. λεγ. πασιν ο* *ιω.* BN lat-e Orig: *απ. ο* *ιω. λεγ. πασ.* K¹ (*απασιν* K²): *απ. πασ. λεγ. ο* *ιω. L*: *ἐπιγινους τα νοηματα αυτων ειπεν* D: om ο F al: *πασιν* G²: om *απασιν* Γ. υμ. βαπτ. εν υδατι (|| Mt) D 1. 69 lat-e. add *εις μετανοιαν* (|| Mt) CD mt lat-a b c &c (not f, g, h) syr-marg. (Contra, *μόνος μαρταῖος* . . . *προστίθεται τὸ εἰς μετάνοιαν* Orig.) ο *δε* *ἐρχομενος ισχυροτερος μου εστιν* (|| Mt) D lat-l. εμου C. του υποδηματος D syr copt Clem. om αυτου D lat-a b ff. l arm Eus.

17. for *καὶ διακαθαριε, διακαθαραι* BN copt arm, *ad purgandum* lat-a, *emundare* Iren-lat. for *συναξει, συναγαγειν* BN lat-e arm.—*τον σιτον* bef *συναξει* D. ins *μεν* bef *σιτον* DEGA 69. om *την* and 3rd *αυτου* D copt-wilk Orig-lat.

18. for *παρακαλων, παραινων* D.

19. rec aft *γυναικος* ins *φιλιππου* (from Mk vi. 17), with ACKX 33 syr copt æth arm-mss: om BD² rel lat goth arm Thl Euthym Lucif. ο *ηρωδης* bef *πονηρων* B (Tisch but not Mai) 127 al.

20. om 2nd *καὶ* B (Mai expr) D²EN lat-b e Eus: ins AC rel Lucif. ανεκλισε D; *inclusi* latt. om *τη* BDKLMA² 1 goth arm Eus: ins AC rel Lucif.

laying vexatious charges of disaffection against persons. In assigning a derivation for this verb, notice Liddell and Scott's remark (after Passow): "The literal signif. is not found in any ancient writer, and is perhaps altogether an invention." 15—17.] Ver. 15 peculiar to Luke, but = John i. 19—25. *προςδοκῶντος*] not, *lingering about* (Bretschneider), but *being in expectation*,—i. e. that John would declare himself (Meyer). 16, 17.] Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement: ver. 17 is verbatim (except that *αὐτοῦ* is

after *σιτον* and *ἀποθήκην* in Matt.) as Matthew. 18—20.] Luke only: containing the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear

λα. ^a φυλακῇ. ²¹ Ἐγένετο δὲ ^b ἐν τῷ βαπτισθῆναι ^c ἅπαντα
 τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου
 DE ^c ἀνεψυχῆναι τὸν οὐρανόν, ²² καὶ καταβῆναι τὸ πνεῦμα
 KL τὸ ἅγιον ^d σωματικῶς εἶδει ὡς ^e περιστερὰν ἐπ' αὐτόν, καὶ
 UV ^f φωνὴν ἐξ οὐρανοῦ ^g γενέσθαι Σὺ εἶ ὁ υἱὸς μου ὁ ἁγα-
 3A ^{69.} πητός, ^h ἐν σοὶ ⁱ εὐδόκησα.
²³ Καὶ αὐτὸς ἦν Ἰησοῦς ὡς εἰ ^j ἐτῶν τριάκοντα ^k ἀρχό-
 xviii. 22. 2 Kings xv. 26. 3 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvi. 10. i Matt. xvii. 5. 1 Cor.
 x. 5. 2 Kings xxii. 30. Mal. ii. 17. j Mark v. 42 reff. k see Acts xi. 4. Gen. xlv. 13.

^{21.} ἀνοχθῆναι D.

^{22.} rec ως, with A rel Eus: txt BDLN 33 Orig. for επ', εις D latt.
 for εἰ, εκ του D: απ' A. rec aft γενεσθαι λεγουσαν (see || Mt), with A rel
 lat-f, g, q syrr goth æth arm: om BDL latt copt Ambr. [rec ηυδοκησα, with
 A rel: txt B F (Wist) KMUA 1. 33. 69 Eus.] for συ το ευδοκησα, υιος μου ει συ
 σημερον γεγεννηκα σε D lat-a b c f, i l Justin [Clem Method?] Lact Juvenç Hil,
 Faust Aug (who however says that the older gr-mss had it not).

^{23.} for και αυτος ην, ην δε D Clem Hippol Ath Epiph, Jesus autem erat copt Iren-
 lat. rec ins o bef ιησους, with A rel: om BDLUX 33. αρχ. ως ει ετ. τριακ.

more from the man of God. Vv. 19, 20 are in *anticipation* of what follows; which is in Luke's manner; see ch. i. 80.

21, 22.] Matt. iii. 13—17. Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars—1. that *all the people had been baptized before the Lord's baptism*: 2. that He *was praying* at the time of the descent of the Spirit: 3. that the Spirit appeared *in a bodily form*. On (1) we may remark that this is necessarily the meaning of *ἐν τῷ βαπ.*—for Luke when he means 'during,' &c. invariably uses the *present*; see for the past tense with *ἐν τῷ* reff. and ch. xiv. 1; xix. 15; xxiv. 30—for the present, ch. v. 1; viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42. On (3), see note at Matt. iii. 16, § 2.

23—38.] GENEALOGY OF OUR LORD. Peculiar to Luke. **23.]** Jesus was

about thirty years old when He began (His ministry); not, 'began to be about,' &c., which is ungrammatical. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξας αὐτοῦ, ἦτοι τῆς διδασκαλίας, Euthym., so also Orig., Bengel, Kuin., De Wette, Meyer, Wieseler; see also Acts i. 1. This *ὡς εἰ* tp. admits of considerable latitude, but only in one direction; viz. *over* thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites; see Num. iv. 3, 23, 43, 47.

If no other proof were in existence of the *total independence of the present Gospels of Matthew and Luke*, their genealogies

would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy *with that of the other before him*? Would no remark have been made on their many and (*on such a supposition*) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them. (1) The two genealogies are *both the line of Joseph, and not of Mary*. Whether Mary were an heiress or not, Luke's words here preclude the idea of the genealogy being *her's*; for the descent of the Lord is transferred putatively to Joseph by the *ὡς ἐνομίζετο*, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began with the real mother, would, after such transference, pass back through *her* to *her* father again, as it must do, if the genealogy be *her's*. The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading *υἱὸς* (ὡς ἐνομ. τοῦ Ἰωσήφ) τοῦ Ἠλὶ, 'the son (as supposed of Joseph, but in reality) of Heli, &c.' are, as Meyer (Comm. in loc.) has shewn, quite unsuccessful; see Dr. Mill's vindication of the Genealogies, p. 180 ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the

1 Matt. x. 34
rec.

μενος, ὦν υἱὸς ὡς ¹ ἐνομίζετο Ἰωσήφ, τοῦ Ἡλεί, ²⁴ τοῦ
Ματθᾶτ, τοῦ Λενί, τοῦ Μελχεί, τοῦ Ἰανναί, τοῦ Ἰωσήφ,
²⁵ τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἑσλεί,
τοῦ Ναγγαί, ²⁶ τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεϊν,
τοῦ Ἰωσήχ, τοῦ Ἰωδά, ²⁷ τοῦ Ἰωανάν, τοῦ Ῥησά, τοῦ
Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, ²⁸ τοῦ Μελχεί, τοῦ
Ἀδδέι, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἡρ, ²⁹ τοῦ Ἰησοῦ,

AN
GH
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XI
LX

BLXN 1. 33. (69) vulg lat-*b* c *g*_{1,2} *l* *q* Orig Eus Ath, Ambr Vict Quæst. rec *ως*
ἐνομίζετο bef *υιος*, with A rel vulg (lat-*f*) syr copt æth arm: txt BLN 1 (lat-*a*) Orig
Eus Ath Epiph, Cyr Quæst. aft *ἐνομίζετο* *ἰσιναι* D lat-*(b)* c *e* *ff*₂ *g*₁ *l*.

23 to 31. [for *του ηλει το δανιδ*] *του ιακωβ του μαθαν του ελαζαρ του ελιουδ του*
ιαχιν του σαδωκ του αζωρ του ελιακειμ του αβιουδ του ζοροβαβελ του σλαθιηλ του
ιεχονιου του ιωακειμ του ελιακειμ του ιωσια του αμωσ του μανασση του εζεκια του
αχας του ιωαθαν του οζια του αμασιου του ιωας του οχοζιου του ιωραμ του ιωσαφδ
του ασαφ του αβιουδ του ροβοαμ του σολομων του δανιδ (see || Mt) D.

24. rec *ιαννα*, with A rel copt arm: *αννα* X: *ιανναν* H: *ιωαννα* E¹ A: *ιωαννην*
Γ al: *ιωανναι* 1: txt BLΔ 33. 69 am lat-*b* *ff*₂ *l* Syr copt goth Naz.

26. rec *σεμει*, with KUVΔ 69 vulg lat-*c* *f* *ff*₂ *g*_{1,2} syrr æth arm: *σεμει* A rel:
txt BLN lat-*b* *e* goth, *σεμειν* copt. rec *ιωσηφ*, with A rel vulg lat-*a* *f* *q* syrr

goth æth: txt BLN 1. 33. 69 am lat-*b* (c) *e* (*ff*₂) *g*_{1,2} copt arm Naz. rec *ιωδα*,

with A rel latt syrr copt æth arm: *ιωδα* 1: *iuda ant ioda* Δ-lat: txt BL X(ωδ)
ΓN 33. 69 am(with em forj harl ing mt) lat-*g*₁ copt-dz goth(Treg).

27. rec *ιωαννα*, with KM (S, e all) vulg lat-*a* c *e* *f* (*ff*₂) *g*_{1,2} goth: *ιωαν* U al æth
(arm): *ιωαν* H al: *ιωανναν* LVXΓ 1 syr copt: txt AB rel syrr (copt?), *ιωανμ* N.
ζορομβαβελ AA.

28. rec *ελμωδμ*, with A rel lat-*f* *q* syr æth, *ermodam* goth: *ελμωδαν* Γ lat-*g*₂:
txt BLN 33 (latt) copt.

expression *υἱὸς θεοῦ* as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitely present* in the mind of the Evangelist.

This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are,—in Matt. the father of Joseph is Jacob—in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew's, we know, is squared so as to form

three tesseradecads, *by the omission of several generations*; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage (of a brother with a brother's wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy?

With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. His own *real* Davidical descent *does not depend on either of them*, but must be *solely derived through his mother*. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above: and in Lord A. Hervey's work on the Genealogies of our Lord. 27.] τ. Σαλαθ., τ. Νηρεί:

τοῦ Ἑλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Μαθθάτ, τοῦ Λευεὶ, ³⁰ τοῦ Συμείων, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἑλια-
 κείμ, ³¹ τοῦ Μελεᾶ, τοῦ Μεννᾶ, τοῦ Ματταθά, τοῦ
 Ναθάν, τοῦ Δανεὶδ, ³² τοῦ Ἰεσσαί, τοῦ Ἰωβήδ, τοῦ Βοός,
 τοῦ Σαλμών, τοῦ Ναασσών, ³³ τοῦ Ἀμειναδάβ, τοῦ Ἀδμείν,
 τοῦ Ἀρνεί, τοῦ Ἑσρών, τοῦ Φαρέε, τοῦ Ἰούδα, ³⁴ τοῦ
 Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ,
³⁵ τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἐβερ, τοῦ
 Σαλά, ³⁶ τοῦ Καϊνάμ, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε,
 τοῦ Λάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρεδ,
 τοῦ Μαλελεήλ, τοῦ Καϊνάν, ³⁸ τοῦ Ἐνῶς, τοῦ Σήθ, τοῦ
 Ἀδάμ, τοῦ θεοῦ.

IV. ¹ Ἰησοῦς δὲ ἁπλήρης πνεύματος ἁγίου ὑπέστρε-

a ch. v. 12.
 John i. 14.
 Acts vi. 14.
 2. Job x. 18.
 b ch. ii. 20 rest.

²⁹. rec (for *ἰησου*) *ιωση*, with A rel lat-*g* syrr, *ioses* goth: *ιωση* X: *ἰησω* Γ 1: txt BLN 33. 69 latt copt arm. rec *ματθατ*, with B² rel: *μαθαν* Γ 1 lat-*g* syrr: *ματταθιου* X al: *ματταθ* AK 33: *ματτθ* [sic] L: *μαθαρ* E: txt B¹ 846.

³⁰. rec *ιωαν*, with A rel syrr copt: *ιονα* or *ιονα* latt: *ιωαναν* EΔΔ: *ιωανναν* K al: txt BΓN 1 lat-*c* *g* 1, Syr syrr-marg copt-dz arm.

³¹. rec (for *μεννα*) *μαϊναν*, with E rel lat-*f* syrr goth æth: om A 49. 51: *μεναν* Γ 1 lat-*g*: *μενναν* vulg-mss copt-2-mss: *enann* lat-*a* *e*, *enann* lat-*b*, *enann* lat-*ff*: txt BLX 33 vulg lat-*c* *g*, 1, copt-ms arm. *ναθαμ* BN lat-*c* *e*.

³². rec (for *ιωβηδ*) *ωβηδ*, with E rel vulg lat-*f* (syrr?) goth, *obeth* lat-*a* *b* *e* *ff*, *g* 1: *ωβηλ* D-gr: *ωβηλ* B(Mai) N: txt A B(Verc Btly) F(Wtst) LMUXΔ 33. 69 lat-*c* copt æth. rec *βοο*, with E rel vulg lat-*c* *ff*, *g* 1, goth: *boes* copt: txt ABDLM¹ X 33. 69 lat-*a* *b* *e* arm. for *σαλμων*, *σαλα* BN æth.

³³. om *του αμειναδαβ* B(Mai Blc). rec (for *αδμιν του αρνι*) *αραμ*, with ADEGHU 1. 33 vulg lat-*a* *c* *ff*, *g* 1, 2, Syr goth: *αραμ του ιωραμ ιωραμ* F(Wtst) KMSVΔΔ syrr(but mss vary): *αραμ r. ωριν* æth: *αραμ του αλμει* 1 al: txt BL (XΓ) N syrr-marg copt (but *αδμιν* N, *αθμη* X, *αλμειν* Γ), *αδμιν του αρη* [sic] 69. rec *εσρωμ*, with A rel am(with em forj fuld ing) lat-*a* *c* *e* *ff*, *g* 1, 2, copt: txt B *en-y* tol lat-*b* Syr, *ασρων* D. om *του φαρες* A.

³⁵. rec *σερουχ*, with Scr's a b vulg-ed: txt AB rel Scr's mss am(with em forj fuld ing tol) lat-*a* *c* *ff*, *g* 1, 2, 1 copt goth arm, *σερουκ* D lat-*b*. *φαληγ* AEGHKMSUΓA 1. 69 vulg goth Chron: *phalech* lat-*a* *f* *g* 1, copt-ms.

³⁶. rec *καιναν*, with A rel latt copt (goth?): txt BLN 1. 33 æth, and A(twice) in Gen. x. 24.—om *του ka*. D.

³⁷. for *ιαρεδ*, *ιαρετ* B¹ [sic cod: see table]: *ιαρεθ* AK lat-*b* *c* *g* 1. *μελελεηλ* A Δ(Treg expr) N copt-ms. *καιναμ* LN lat-*ff*, copt-dz.

³⁸. for *σηθ*, *σημ* A lat-*L*.

CHAP. IV. 1. rec *πνευματος αγιου* bef *πληρης*, with A rel lat-*e* goth arm(Treg):

in Matt. i. 12, Ἰεχονίας γεννῶ τ. Σαλαθ.

31.] Ναθάν: see 2 Sam. v. 14; 1 Chron. iii. 5; Zech. xii. 12.

36. Καϊνάμ.] This name does not exist in our present Hebrew text, but in the LXX, Gen. x. 24; xi. 12, 13, and furnishes a curious instance of one of two things—either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwithstanding that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter

alternative: but I own I think the former more probable. See on the whole question of the appearance of this second Cainam(n) among the ancestors of our Lord, Lord A. Hervey's work above cited, ch. viii., in which, with much research and acuteness, he has endeavoured to shew that the name was probably interpolated here, and got from hence into the LXX. Certainly it appears not to have existed in the earliest copies of that version.

CHAP. IV. 1.—13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Mark i. 12, 13.

c = John I. 48
 al. 11. 97.
 Rev. I. 10.
 iv. 2.
 e f. 1 Cor. vii.
 6. James I.
 13. Wlad. I.
 24.
 f Mt. 1 Chron.
 xxi. 1. Job I.
 6. Wlad. II.
 94.
 g ver. 13. Mark
 xiii. 4. Acts
 xxi. 27.
 Rom. ix. 28
 (from Isa. x.
 23). Heb.
 viii. 8 only.
 Job I. 5.
 h constr., 1 Mt.
 ref. only, see ch. II. 22 ref.
 ix. 11 only.
 i = John II. 9 ref.
 k 1 Mt. only. Gen. xxvii. 40. Dan. viii. 8.
 m Matt. xxiv. 14 ref. n here only. Im. xxix. 9. 2 Mac.

ψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ὁ ἐν τῷ πνεύματι ἐν
 τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα * πειραζόμενος ὑπὸ τοῦ
 διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεῖ-
 ναις, καὶ συντελεσθεῖσων αὐτῶν ἐπείνασεν. εἶπεν δὲ
 αὐτῷ ὁ διάβολος Εἰ υἱὸς εἶ τοῦ θεοῦ, ἡ ἐπὶ τῷ λίθῳ
 τοῦτῃ ἵνα ἰγίνηται ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν
 ὁ Ἰησοῦς Γέγραπται ὅτι οὐκ ἔπ' ἄρτι μόνῃ ζήσεται ὁ
 ἄνθρωπος. καὶ ἁναγαγὼν αὐτὸν ἐδείξεν αὐτῷ πάσας
 τὰς βασιλείας τῆς οἰκουμένης ἐν ὀστιγμῷ χρόνου. καὶ

txt BDE F(Wtst) KLX 1. 33 latt syrr coptt Ambr Gaud. rec (for ἐν τῇ ἐρημῳ)
 εἰς τὴν ἐρημον, with AΞ rel vulg-ed (with am forj) lat-c e f g, l: txt BDL fuld (with
 em harl mt) lat-a b g₁ q sah.

2. for διαβολου, satana D 243 lat-e. rec ins υστερον bef επεινασεν (from
 || Mt), with A rel lat-f ff₂ syrr copt-dz² goth: om BDL latt coptt sath arm
 Cyr Bede.

3. rec (for εἶπεν δε) και εἶπεν (|| Mt), with A rel lat-e q syrr goth sath arm Thdrt:
 txt BDL 1. 33 latt coptt Ambr. for τῷ λίθῳ το ἄρτος, ινα οι λιθοι ουτοι αρτοι
 γενηνται (|| Mt) D ev-31 tol Thdor-mops Cyp.

4. rec (for προς αυτον ο ιησους) ιησους προς αυτον λεγων, with A rel syr sah goth
 arm (ο ιησ. M 1): κ. αποκριθεις ο ιησ. εἶπεν D: απεκρ. δε ιησ. λεγων 69: κ. απεκ. πρ.
 αυτ. ο ιησ. λεγων Δ lat-c e f g₂ (et dixit lat-a b ff₂ g₁ q): txt BLN 33 vulg coptt.
 om ori (as || Mt) D 69. rec at end adds ἀλλ' ἐπὶ παντὶ ρηματι θεου,

with AD rel; ἀλλ' ἐπὶ π. ρ. εκπορευομενω δια στοματος θεου 118. 157. 209 Scr's g r
 ev-v-2-150 al copt-wilk sath Thl: (both from || Mt: the rec merely a gloss to supply
 the sense, the other verbatim. The omission would be unaccountable:) om BLN
 coptt-schw sah.

5. rec aft αυτον ins ο διαβολος (from || Mt), with A rel vulg lat-δ c f syrr goth
 sath; ο σατανας syr-ms: om BDLN 1 lat-a e coptt arm. rec adds εἰς ορος υψηλον

(from || Mt. It is no objection [Meyer] that rec does not add λιαν. The ins was
 made carelessly from memory, as above, as well as accurately, in D), with A rel vulg
 lat-o syrr goth; ε. ο. ψ. λιαν D 69 lat-a Δ-lat: om BLN am (with em forj fuld harl
 mt tol) lat-δ g₁, coptt Vig Bede. for της οικουμενης, του κοσμου (|| Mt) D 5.
 245 lat-f Orig-comm.

Ver. 1 is peculiar to Luke, and very im-
 portant. Our Lord was now full of the
 Holy Ghost, and in that fulness He is led
 up to combat with the enemy. He has
 arrived at the fulness of the stature of per-
 fect man, outwardly and spiritually. And
 as when His Church was inaugurated by
 the descent of the Spirit in His fulness, so
 now, the first and fittest weapon for the
 combat is "the sword of the Spirit, which
 is the word of God." The discourse of
 Peter in Acts ii., like our Lord's replies
 here, is grounded in the testimony of the
 Scripture. The accounts of Matt.

and Luke (Mark's is principally a com-
 pendium) are distinct; see notes on Matt.
 and Mark.

2.] The literal rendering
 of the present text will be: *Jesus . . .*
was led by (in, in the power of, the iv
of instrumentality by the conditioning ele-
ment) the spirit in the wilderness, being

tempted (the pres. part. carries a slight
 ratiocinative force, as usual) during forty
 days by the devil. So that St. Luke, as
 also St. Mark, implies that the temptation
 continued the whole forty days.

οὐκ ἔφ. οὐδ. testifies to the strictness in
 which the term 'fasted' must be taken.

3.] τῷ λ. τ. pointing to some par-
 ticular stone—command that it become a
 loaf.

4.] The citation is given in
 full by Matt.

5.] There can be
 little doubt that the order in Matt., in
 which this temptation is placed last, is to
 be adhered to in our expositions of the
 Temptation. No definite notes of suc-
 cession are given in our text, but they are
 by Matt.: see notes there. Schleiermacher
 and Bleek suppose that the inversion has
 been made as suiting better the require-
 ments of probability: it seeming more na-
 tural that our Lord should be first taken to

εἶπεν αὐτῷ ὁ 'διάβολος Σοὶ δώσω τὴν ὁ ἐξουσίαν ταύτην ὁ — Matt.
 ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ ὁ παραδίδεται, καὶ xxviii. 18.
 ὡς ἂν θέλω δίδωμι αὐτήν. 7 σὺ οὖν ἐὰν ὁ προσκυνήσῃς Rev. xlii. 4.
 ἐνώπιον ἐμοῦ, ἔσται σου πᾶσα. 8 καὶ ἀποκριθεὶς αὐτῷ p — Matt. xi.
 27. ὁ λέγει, 16.
 εἶπεν ὁ Ἰησοῦς Γέγραπται ὁ Προσκυνήσεις κύριον τὸν θεόν Deut. i. 8.
 σου, καὶ αὐτῷ μόνῳ ὁ λατρεύσεις. 9 ἦγαγεν δὲ αὐτὸν εἰς Rev. iii. 9.
 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 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1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 21

κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
 εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. 17 καὶ
 ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου· καὶ
 ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμ-
 μένον 18 Πνεῦμα κυρίου ἐπ' ἐμέ, ὃν εἶνεκεν ἔχρισέν
 με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με 19 κηρύξαι
 αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ὁπο-
 σταῖλαι θεθραυσμένους ἐν ἁφέσει, κηρύξαι ἐνιαν-

a Matt. vii. 9, 10 ref.

c here only. 4 Kings xix. 14.

u = here only. Xen. Mem. ii. 1. 30.

v Isa. lxi. 1.

w here only. l.c. Hom. II. c. 11, and passim in classics.

x Acts iv. 27. x.

26. 1 Cor. i. 21.

y ch. i. 19 ref. w. dat. only, Rom. i.

z ch. i. 19 ref. w. dat. only, Rom. i.

15. Gal. i. 5 iv. 13.

a = ch. xiv. 47.

b here only. Isa. l. c. only.

only. Isa. lxi. 2.

c = here only. Lev. xxv. 10.

d here only. Isa. l. c. only.

e Mark viii. 26.

f here only. Exod. xv. 6.

g ch. i. 77 ref.

h = here only. l. c.

i = ch. iii. 8 ref.

k John xi. 49, 51 al. Levit. xxv. 10.

om αυτω D lat-a c copt-dz.

17. rec ησαιου bef του προφητου, with A rel vulg lat-c e f ff, g, copt goth: e
 προφητης ησαιας D: txt BLΞN 33. 69 am(with forj fuld ing per) lat-a b q Orig-lat.

for αναπτύξας, ανοξίς (explanatory) ABLΞ 33 syrr copt sēth arm Jer: txt
 DN rel latt syr-jer goth Orig-lat Eus. om το βιβλιον D ενν. om τον
 LΞN 33.

18. [εἶνεκεν, so every uncial ms.] rec ευαγγελίσασθαι (with 1. 38, e sūl): txt
 ABDΞ rel Scr's mss Orig, Petr-alex Eus, Ath Cyr Thdrst Suid. (-σασθαι might be from
 LXX: but on the other hand the change to -ξισθαι was obvious, and the ms authority
 is overwhelming.) for απεσταλμεν με, απεσταλμαι D¹-gr. rec adds ιασασθαι
 τους συντετριμμενους την καρδιαν (from LXX), with A rel vulg-ed(with em gat) lat-f
 syrr goth Iren-lat Hil: om BDLΞ 33. 69 am(with forj harl ing mt per tol) copt sēth
 Orig, Petr-alex Eus Ath Tit-bostr Cyr Ambr Jer Aug.

19. τεθραυματισμένους D¹, τεθραυμένους D².

τεθραυμένος = ἐν τῇ παρδί σου, ver.
 23: see John iv. 44 and note.

κατὰ τὸ εἰωθὸς refers to the whole of
 what Ho did—it is not merely that He
 had been in the habit of attending the
 synagogues, but of teaching in them: see
 ver. 15. It was apparently the first time
 He had ever so taught in the synagogue
 at Nazareth.

ἀνέσ. ἀναγν.] The
 rising up was probably to shew His wish
 to explain the Scripture; for so ἀναγ-
 imports. Ezra is called an ἀναγνώστης
 τοῦ θείου νόμου, Joseph. Antt. xi. 5. 1.
 The ordinary way was, for the ruler of the
 synagogue to call upon persons of any
 learning or note to read and explain.
 That the demand of the Lord was so
 readily complied with, is sufficiently ac-
 counted for by vv. 14, 15. See ref.

17.] It is doubtful whether the Rab-
 binical cycle of Sabbath readings, or
 lessons from the law and prophets, were
 as yet in use: but some regular plan was
 adopted; and according to that plan, after
 the reading of the law, which always pre-
 ceded, the portion from the prophets came
 to be read (see Acts xiii. 15), which, for
 that sabbath, fell in the prophet Isaiah.
 The roll containing that book (probably,

that alone) was given to the Lord. But it
 does not appear that He read any part of
 the lesson for the day; but when He had
 unrolled the scroll, found (the fortuitous,
 i. e. providential, finding is the most
 likely interpretation, not the searching
 for and finding) the passage which follows.

No inference can be drawn as to
 the time of the year from this narrative;
 partly on account of the uncertainty above
 mentioned, and partly because it is not
 quite clear whether the roll contained only
 Isaiah, or other books also. 18—20.]

The quotation agrees mainly with the
 LXX:—the words ἀποσταῖλαι. τεθρ. ἐν
 ἀφέσει are inserted from the LXX of Isa.
 lviii. 6. The meaning of this prophetic
 citation may be better seen, when we re-
 member that it stands in the middle of the
 third great division of the book of Isaiah
 (ch. xlix.—lxvi.), that, viz. which com-
 prises the prophecies of the Person, office,
 sufferings, triumph, and Church of the
 Messiah;—and thus by implication an-
 nounces the fulfilment of all that went
 before, in Him who then addressed them.

πνεῦμα κ.] see Isa. xi. 2; xlii.

1. οὐ εἶν.] because, = γρ.

αἰχμ. ἀφ.] See ch. xiii. 12, 16.

τυφλ.

1 ver. 24. Acts
x. 36. 2 Cor.
vi. 2, from
Isa. xlii. 8.
Phil. iv. 18
only.
m here only t.
w. r. τὰς
ἐπιστολὰς,
Joseph. Antt.
x. 1. 4.
n = ch. ix. 42.
o Matt. v. 26
ref.
p intr., Matt.
v. 1 ref.
q Luke only,
exc. 8 Cor. iii.
7, 13. dat.
ch. xxii. 56.
Acts iii. 12 al.
Job vii. 8 f.
r Mark xii. 10.
John xix. 24.
&c. Acts i.
16.
s ch. i. 44.
Acts xi. 22. Neh. xiii. 1 al.
29. Col. iv. 6. Ps. xlv. 3. Prov. x. 32.
x Acts xxi. 24. Rom. iii. 9 al. L.F.† Tobit xiv. 8. 2 Mac. iii. 18 only.
v. 14 only. Jer. vii. 22. s constr., Acts vii. 12. xxiv. 10. ch. viii. 46.
b Matt. xiii. 64, 67 ref.

τὸν κυρίου ¹δεκτόν. ²⁰ καὶ ^mπύξας τὸ βιβλίον,
ἂποδοὺς τῷ ὀυπηρέτῃ ἑκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. ²¹ ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὡσιν ὑμῶν. ²² καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἑθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἑκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; ²³ καὶ εἶπεν πρὸς αὐτοὺς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γινόμενα εἰς τὴν Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι

²⁰. rec εν τη συναγωγη bef οι οφθαλμοι, with D rel vulg lat-a syrr arm; εν τη συναγωγη ησαν bef οι οφθαλμοι AK lat-b copt goth: txt BFL 33 lat-(c) q (æth) Eus.

²¹. om ori D arm (Orig).

²². rec ουχ ουτ. ιστ. ο υι. ιωσ., with A rel vulg lat-b c f f f, g, syrr copt goth æth arm: txt BDLX 69 lat-a e Cyr., but ο υιος (B? i. e. Btly agst Mai) 69.

²³. γινόμενα D. rec (for εις την) εν τη (corr to sense), with X rel copt; εν AKA Epiph: εις DL 69; txt BN. (The art is retained, as unusual with a proper name aft a preposition, and as attested both by B and by the MSS which read εν τη.)

ἀν.] See John ix. 39. The Hebrew words thus rendered by the LXX, ἡρῆτην ὀραῶν, signify, 'to those who are bound, the opening of prison:' so that we have here the LXX and literal rendering both included, and the latter expressed in the LXX words of Isa. lviii. 6.

ἐνιαυτ. κυρ. δεκ.] See Levit. xxv. 8—17, where in ver. 10 we find that liberty was proclaimed to all in the land in the year of jubilee (in the prophecy, κηρύξαι = καλίσαι LXX). No countenance is given by this expression to the extraordinary inference from it of some of the Fathers (Clement of Alex., Origen), that the Lord's public ministry lasted only a year, and something over. Compare John ii. 13; vi. 4; xiii. 1.

²⁰. ἐκάθισεν] It was the custom in the synagogues to stand while reading the law, and sit down to explain it. Our Lord on other occasions taught sitting, e. g. Matt. v. 1; Mark iv. 1; xiii. 3.

The ὑπηρέτης was the ἱγ whose duty it was to keep the sacred books.

²¹. ἤρξε. 82 λ.—implying that the following words are merely the substance of a more expanded discourse, which our Lord uttered to that effect: see another occasion in Matt. xi. 4, 5, where the same truth was declared by a series of

gracious acts of mercy. ἡ γρ. κ.τ.λ.]

not 'this Scripture which is in your ears'—as the Syriac (Etheridge's translation, p. 407); which would be ἡ γρ. αὐτῇ ἢ ἐν τ. ὡ., and even then an unusual form of construction: but, is fulfilled in your hearing, by My proclaiming it, and My course of ministry. ²².] ἐμαρτ. αὐ., bore witness to him (that it was so). The λόγοι τ. χ. must be the discourse of which ver. 21 is a compendium.

ἐλεγ.] i. e. πάντες, not τινες. While acknowledging the truth of what He said, and the power with which He said it, they wondered, and were jealous at Him, as being the son of Joseph—asking πόθεν τοῦτῳ ταῦτα; see Mark vi. 2—4. Between this verse and the next, the ἰσκαν-δαλίζοντο ἐν αὐτῷ is implied, for that is in a tone of reproach. ²³.] θαρ.

σ.—not, 'raise thyself from thy obscure station,' but, exert thy powers of healing in thine own country, as presently interpreted; the Physician being represented as an inhabitant of Nazareth, and σαυρόν including His own citizens in it. Stier remarks, that the reproach was repeated under the Cross. Then, with a strictly individual application. On the miracles previously wrought in Capernaum, see note

σου. ²⁴ εἶπεν δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
 δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ²⁵ ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου
 ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς [ἐπὶ] ἔτη τρία
 καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν.
²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς
 Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. ²⁷ καὶ
 πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ
 προφήτου· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναϊμᾶν
 ὁ Σύρος. ²⁸ καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συν-
 αγωγῇ ἀκούοντες ταῦτα, ²⁹ καὶ ἀναστάντες ἐξέβαλον

o ch. vi. 26.
 xii. 16. xiii.
 26. 27. 11.
 28. 29. 11.
 Matt. v. 19
 ref.
 ver. 19 ref.
 f = ch. xiii.
 59. (Mark
 xii. 14 ref.)
 Job ix. 2.
 Mark xii. 40.
 42. 43 al.
 8 K1-06
 xvii. 9. 10.
 h = Rev. xi. 6.
 i Acts xiii. 51.
 Heb. xi. 30
 al.
 k Matt. viii. 2
 ref. (Le-
 prosus, 4
 Kings v.
 1.)
 l = ch. iii. 2
 ref.
 m ch. v. 26.
 n Matt. xxi. 36 ref.

^{24.} αμην is repeated in D al Cyr.
 goth. σουτου D.

^{25.} om δὲ DK latt(not f) æth Ambr.
 Orig-lat: ins AC rel lat-a syr goth.

^{26.} rec σιδωνος (more usual), with E rel syrr(Treg): σιδωνας L am lat-e: txt
 ABCDV·XΓ 1. 69 latt copt goth æth Orig.

^{27.} rec επι ελισ. τ. πρ. bef εν τω ισρ. (order of ver 25), with A rel syr goth: txt
 BCDLX 1. 33. 69 latt Syr copt æth arm. [ελισαιου, one σ, so ABDGLUVA.]

[ναϊμαν, so ABC(D)KL 1. 69.]

^{28.} for καὶ, οὐ δὲ D lat-e.

ακουσαντες D-gr 1 lat-e Syr Thl.

on ver. 14. That in John iv. 47—53 was
 one such. εἰς τὴν K.] Whether we

read ἐν or εἰς, the preposition is equally
 local in its signification, in Capernaum,
 not 'in the case of Capernaum,' or 'to
 Capernaum.' ^{24.}] See John iv. 44
 and note. εἶπεν 84.] A formula usual
 with Luke—see ref.; and indicating, if I

mistake not, the passing to a different
 source of information, or at least a break
 in the record, if from the same source.

^{25.}] Our Lord brings forward in-
 stances where the two greatest prophets in
 Israel were not directed to act in accord-
 ance with the proverb, 'Physician heal thy-
 self:' but their miraculous powers exerted
 on those who were strangers to God's in-
 heritance. εἴτη τρ. κ. μ. 85.] So also

in James v. 17;—but in 1 Kings xviii. 1
 we find that it was in the third year that
 the Lord commanded Elijah to shew him-
 self to Ahab, for He would send rain on
 the earth. But it does not appear from
 what time this third year is reckoned,—or
 at what time of the year, with reference to
 the usual former and latter rains, the
 drought caused by Elias's prayer began [it
 apparently had begun some time before the
 prophet was sent to be miraculously sus-
 tained, as this very fact implies failure of
 the ordinary means of sustenance]; and
 thus, without forming any further hypothe-

sis, we have latitude enough given for the
 three and a half years, which seems to have
 been the exact time. This period is one
 often recurring in Jewish record and in
 prophecy: see Daniel vii. 25; xii. 7: Rev.
 xi. 2, 3; xii. 6, 14; xiii. 5. Lightfoot
 (ii. 123) produces more instances from the
 Rabbinical writers. "The period of three
 years and a half, = 42 months or 1260
 days, had an ominous sound in the ears of
 an Israelite, being the time of this famine,
 and of the duration of the desolation of the
 temple under Antiochus." Wordsw.

^{26.}] Sarepta, now Sürafend, see Robinson,
 iii. 413,—a large village, inland halfway
 between Tyre and Sidon:—the ancient
 city seems to have been on the coast.

^{27.}] Stier remarks that these two examples
 have a close parallelism with those of the
 Syro-Phœnician woman (Mark vii. 26) and
 the ruler's son at Capernaum (John iv. 46).

^{28—30.}] The same sort of rage
 possessed the Jews, Acts xxii. 22, on a
 similar truth being announced to them.
 This whole occurrence, whenever it hap-
 pened in our Lord's ministry, was but a
 foreshadowing of His treatment afterwards
 from the whole nation of the Jews—a fore-
 taste of εἰς τὰ ἴδια ἔλθην, καὶ οἱ ἴδιοι
 αὐτὸν οὐ παρέλαβον (John i. 11). The
 expression of St. Paul, Rom. xi. 25,
 πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γίγονεν,

^o here only 1.
^{Lev. xiv. 9}
^{only.}
^{p ch. ix. 68}
^{ref.}
^q here only.
^{2 Chron. xxv.}
^{12. 2 Macc.}
^{xiv. 15, xiv.}
^{63 only.}
^r Matt. xix. 23
^{ref.}
^s Matt. xii. 1
^{ref.}
^t Matt. vii. 28
^{ref.}
^u see ver. 26.
^v Matt. xi. 18
^{ref.}
^w Matt. x. 1
^{ref.} w. δαίμ., here only.

αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὁφρύος
 τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε
 κατακρημνίσαι αὐτόν. ³⁰ αὐτὸς δὲ διελθὼν διὰ μέσον
 αὐτῶν ἐπορεύετο, ³¹ καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν
 τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν ταῖς σάβ-
 βασιν. ³² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι
 ἐν αὐτῷ ἐξουσία ἦν ὁ λόγος αὐτοῦ. ³³ καὶ ἐν τῇ συναγωγῇ
 ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἁκαθάρτου, καὶ

^{29.} rec ins τῆς bef ὄφρυος, with D¹ arm, τὸν D¹ 69: om ABC rel Orig.
 rec αὐτῶν bef ὠκοδ., with AC rel vulg lat-b f f₂: txt BDL 33. 69 lat-e c e.
 (οικοδομηται D.) rec (for ὥστε) ἐς το (explanatory), with AC rel goth: txt
 BDL 1. 33. 69 copt Orig.

^{31.} aft γαλιλαίας ins την παραθαλασσιον εν οριοις ζαβουλων κ. νεφθαλιμ (M
 iv. 13) D.

^{33.} ην δε εν τη συν. D lat-e. δαιμονιον ακαθαρτων D-gr vulg lat-a b (c)
 e f f₂ g₁.

has been regarded as corresponding with the judicial infiction on these Nazarenes, by means of which our Lord passed out from among them. But see my note, and Ellicott's, on Eph. iv. 18, from which it appears that πύρωσις cannot mean blindness at all. The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the brow of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had our Lord in their custody, and were hurrying with Him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the ὄφρυς, but only on the mountain, or range of hills, of which the ὄφρυς forms a part— which it is: see Robinson, iii. 187. Our Lord's passing through the midst of them is evidently miraculous: the circumstances were different from those in John viii. 60, where the expression is ἐκρύβη καὶ ἐξῆλθεν ἐκ τ. ἱεροῦ: see note there. Here, the Nazarenes had Him actually in their custody. ³¹ f.] Mark i. 21, 22. The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the reason of our Lord's change of habitation to Capernaum. In fact that change, as remarked on ver. 14, had been made some time before: and it is hardly possible that such an expression as ἦλθ. εἰς τὴν Ν. οὗ ἦν τῆθαμνίμος should be used, if He still resided there. The words πάλιν τῆς Γ. come in unnaturally after

the mention of Καφαρν. in ver. 23, and evidently shew that this was originally intended to be the first mention of the place.

What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth,—see note on John ii. 12, and Matt. iv. 13.

κατήλθ., κατήλθ., || J., because Nazareth lay high, and Capernaum on the sea of Galilee. At end of ver. 32, καὶ οὐχ ὥς οἱ γραμματεῖς (Mark) is here omitted: see Matt. vii. 29.

^{33—37.] HEALING OF A DEMONIAC IN THE SYNAGOGUE AT CAPERNAUM.} Mark i. 23—28, where see notes. The two accounts are very closely cognate—being the same narrative, only slightly deflected; not more, certainly, than might have arisen from oral repetition by two persons, at some interval of time, of what they had received in the same words. ^{33.]}

πν. is the influence, δαίμ. the personality, of the possessing demon. "Both St. Mark and St. Luke, writing for Gentiles, add the epithet ἁκαθαρτὸν τοῦ δαιμόνιον, which St. Matthew, writing to Jews (for whom it was not necessary), never does." Wordsw. The real fact is, that St. Mark uses the word δαιμόνιον thirteen times, and never adds the epithet ἁκαθαρτὸν to it (his word here is πνεῦμα only); St. Luke, eighteen times, and only adds it this once. So much for the accuracy of the data, on which inferences of this kind are founded. The true account of the use of ἁκαθαρτὸν here seems to be, that this evil spirit was of a kind, in

c w. gen. part. ob. xvi. 5. autón· ó δὲ ἐνὶ ἐκάστῃ αὐτῶν τὰς χεῖρας ἐπιτιθεῖς
 Acts ii. 8. θεράπευεν αὐτούς. ⁴¹ ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ
 xvi. 27. πολλῶν, ^d κρᾶζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ
 i Thess. ii. 11. θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν
 d Matt. xiii. 39. αὐτὸν εἶναι. ⁴² γενομένης δὲ ἡμέρας ἐξελθὼν
 al. 2. τὸν χριστὸν αὐτὸν εἶναι. ⁴³ ἐπορεύθη εἰς ἔρμουν τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν
 Matt. xii. 19. καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ
 ref. πορεύεσθαι ἀπ' αὐτῶν. ⁴³ ὁ δὲ εἶπεν πρὸς αὐτούς ὅτι
 c see Matt. iv. 8 note. καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν
 f Matt. xxiv. 43. βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. ⁴⁴ καὶ
 g ch. vi. 18 al. ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
 h Matt. vi. 32. ref. o | Mk. ref.

om αυτων D vulg lat-δ c f f₂ g₁. rec επιθεις, with ACR rel Orig: txt
 BDQX 69 Orig. rec ιθεραπευσεν, with ACQRX rel Orig-mss: txt BD vulg
 lat-a b c e f f₂ g₁ syrr.

41. ἐξηρχοντο CX 1. 33 Orig. κραυγάζοντα ADQ rel: κρᾶζοντα BCFK
 LMRSVXAZ. rec ins ο χριστος bef ο υιος (gloss), with AQ rel lat-f q syrr
 goth: om BCDFLRXZ 33 latt copt arm Orig Tert Victorin. αυτον χρ. ειπας
 D vulg lat-δ f q: αυτ. τον χρ. εν. 69.

42. rec (for επιζ.) ιζητουν, with EGHK: txt ABCDQRX rel Mcion Thl Euthym.
 επειχον D.

43. εις τας αλλας πολεις and pref δει με και (omg με δει below) D lat-e. δε
 bef με B(D) latt syrr aeth. for οτι ε. r., ε. r. γαρ D lat-e. rec (for επι) εις
 (|| Mk), with AC(D)QR rel: txt BLN. rec απεσταλμαι (see || Mk), with AQR
 rel: txt BCDLXN 1. 33. 69.

44. rec (for εις τας συναγωγας) εν ταις συναγωγαῖς (more obvious), with ACR
 rel: txt BDQN 69 ev-y. rec γαλιλαιας, with AD rel latt Syr syr-marg goth
 aeth arm: ιουδαίας BCLQR 1 syr copt. [There is no reasonable doubt about the
 reading of B, but the editor regrets not having looked at it himself when at Rome.]

febr. i. (Wetstein.) Bleek doubts this, and understands it only of the intensity of the fever.

40.] ἐνὶ ἐκάστ. αὐτ. τ. χ. ἐπ. is a detail peculiar to Luke, and I believe indicating the same as above: as also the κρᾶζ. κ. λέγοντα implied in the other Evangelists, but not expressed. 41.] λαλεῖν, ὅτι . . . to speak, because they knew, &c.; not, 'to say that they know:' —λαλεῖν is never 'to say,' but 'to speak,' 'to discourse.'

42—44.] JESUS, BEING BOUGHT OUT IN HIS RETIREMENT, PREACHES THROUGHOUT JUDEA. Mark i. 35—39. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related (with one remarkable exception, see below) is nearly identical, the only words common to the two are εἰς ἔρμουν τόπον. 42.] οἱ ὄχλοι = Σίμων κ. οἱ μετ' αὐτοῦ, Mark.

The great number of sick which were brought to the Lord on the evening

before, and this morning, is accounted for by Schleierm. from His departure having been fixed on and known beforehand: but it is perhaps more simple to view it, with Mey., as the natural result of the effect of the healing of the dæmoniac in the synagogue, on the popular mind. 44.] see Matt. iv. 23—25 and notes. καὶ ἦν κηρ. . . is a formal close to this section of the narrative, and chronologically separates it from what follows.

The reading τῆς Ἰουδαίας must, on any intelligible critical principles, be adopted; and Tregelles can hardly be acquitted of inconsistency with his own usual practice, in rejecting it. It is utterly inconceivable that it should have been a correction, seeing that Γαλιλαίας stands firm, with no various reading, in || Mark, from which the rec. reading here has come. (See however Mark i. 28, where π' has Ἰουδαίας for Γαλιλαίας: and Isa. ix. 1 [F], where εἰς τὰ μέρη τῆς Ἰουδαίας is added to the Hebrew, by A, and one other uncial MS.)

1 Ἐγένετο δὲ ἔν τῳ τὸν ὄχλον ἑπικεῖσθαι αὐτῷ ὅτι ἰδὼν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς ἡν ἱμῖνον Γεννησαρέτ, 2 καὶ εἶδεν δύο ἑπλοίαρια

. 17 ref. 2 Kings i. 1.

here bib. ch. viii. 22, 23, 24. Rev. xix. 20. xx. 10, 14, 16. xxi. 8.

John vi. 22, &c. ref.

P Matt. xli. 4
ref.
q = here (John
xi. 22 ref.)
only. Job
xix. 8. xxi.
57.

V. 1. rec (for καὶ) του, with CDQR rel vulg lat-a δ &c syrr copt-wilk goth :
X 1 lat-c copt-schw arm. for ε. αυτ. ην ιστ., ιστωτος αυτου D.

πλοια, with BC'D rel vulg lat-b c : txt AC'LQR 1'. 33 lat-a f. πλ. bef

v is confirmed by the fact that *epistolaria* here read *τοῖς Ἰουδαίοις*; *Ἰουδαίων*, both being attempts from the difficulty of *της Ἰουδαίας* one adopts *αὐτῶν*, part of nce in || Mark. So far, however, in, I confess that all attempts to the fact seem to me futile. The *angelists* relate no ministry in with this single exception. And *active* is thus brought into the rding discrepancy with that of *c*, in which unquestionably the *tion* of the sacred history is re-*still*, these are considerations *ast* not weigh in the least degree *critic*. It is his province simply out what *is* the sacred text, not his own feeble and partial judg-*ought to have been*.

V. 1—11.] THE MIRACULOUS *r* OF FISHES. CALL OF PETER *r* SONS OF ZEBEDEE. The ques-*n*ce meets us, whether this ac-*its* form here peculiar to Luke, *cal* in its subject-matter with . 18—22, and Mark i. 16—20. *gard* to this, we may notice the *i* particulars. (1) Contrary to *n*acher's inference (Trans. pp. 75, *n*ust be, I think, that of most *at* a *previous* and *close* relation *ist* between our Lord and Peter. *r* calls Him *ἐπιστάτα* (= *ραββί*), *e*: evidently (ver. 5, end) *expects* *le*; and *follows* Him, *with* his , *without* any *present* express *t* so to do. Still all this

, and yet the account might be with the others. For our Lord *vn* Peter before this, John i. 41 in all probability, as one of His

And although there is here no *ommand* to follow, yet the words O may be, and are probably in-*o* be, equivalent to one. (2) That *angelist* evidently intends this as *apostolic* calling of Peter and his *ms*. The expressions in ver. 11 *t* otherwise have been used. (3) *ere* is yet the supposition, that *ints* in Matthew and Mark may . I.

be a shorter way of recounting this by *per-sons who were not aware* of these circum-*stances*. But then such a supposition will not consist with that high degree of author-*ity* in those accounts, which I believe them to have : see note on Mark. (4) It seems to me that the truth of the matter is nearly this :—that this event is *distinct* from, and *happened* at a *later* period than, the call-*ing* in Matt. and Mark ; but that the four Apostles, when our Lord was at Capernaum, followed their occupation as fisher-*men*. There is every thing to shew, in our account, that the calling had previously taken place ; and the closing of it by the expression in ver. 11 merely indicates what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this, which appears also from other passages in the Gospels, that the Apostles, as such, were not called or ordained at *any special moment*, or by any *one word of power alone* ; but that in their case as well as ours, there was line upon line, precept upon precept : and that what was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate *some previous slowness*, or *relaxation of his usually earnest attachment*, of which he now becomes deeply ashamed ? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place *after* the healing of Peter's wife's mother ; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of *Andrew* here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irrecon-*cilable* either of the suppositions is with

u = here only. ^u ἐστῶτα παρὰ τὴν ἰλίμνην· οἱ δὲ ἄλκις ἀπ' αὐτῶν
 v Matt. iv. 15, 16; Mk. only. ^w ἀποβάντες ἔπλυνον τὰ δίκτυα. ³ ἐμβὰς δὲ εἰς ἐν τῶν
 Job xi. 20 (31).
 w = John xxi. 9 (ch. xxi. 18, Phil. i. 19) only.
 x Rev. vii. 14, xxi. 14 only.
 y Mark i. 18, 19 ref.
 z Matt. viii. 28 ref.
 a = ch. viii. 27 ref.
 b here bis & Matt. xxi. 18 (ref.) only.
 c = 2 Mac. xii. 4.
 c intr. Matt. v. 1 ref.
 d L. P. H. exc. 1 Pet. iii. 10 (from Pa. xxi. 18).
 e Acts v. 42, Eph. i. 16, Heb. x. 9 al. Gen. xviii. 33.
 f Mark ii. 4 ref.
 g = ch. iii. 3, ver. 17.
 h ver. 9 only & Acts iii. 16, Phil. iii. 9. Job xxi. 22. 1 Rom. xi. 22. Gal. iii. 22, 23 only. Exod. xiv. 8. m ch. viii. 28 ref.
 n here only & Heb. i. 9 (from Pa. xlv. 7). iii. 1, 14, vi. 4, xii. 8 only. (-xlv, 2 Cor. vi. 14) p Matt. iii. 18 ref.
 q = Phil. iv. 8 only. Gen. xxi. 8 F. 1 Tim. vi. 9 only & 2 Mac. xii. 4 only & (-66r, 2 Cor. xi. 25.)

δυο B lat-a e copt. [αλειεις ACLQN¹.] rec αποβαντες bef απ' αυτων (απ' αυτων omd, then wrongly reinserted), with AC³ rel lat-c f goth: om απ' αυτων R vulg lat-b ff, l q: txt BC¹DL 33. rec απεπλυναν, with AC³R rel: επλυναν C¹LQX: txt B(Mai expr) D.

3. εν πλοιον D latt. rec ins του bef συμ. (to suit τον σ. below), with ACQR rel: om BDLN. επαναγαγειν bef απο της γης D lat-a b c.—επαναγειν A 1. for ολιγον, οσον οσον D. rec και καθισας (to avoid repetition of δε, . . . εμβ. δε, καθ. δε, ως δε), with AC³R rel: txt BLQ lat-a copt. rec εδιδασκεν bef εκ του πλοιου (for perspicuity), with ACQR rel latt: txt B (D).—for εκ του πλοιου, εν τω πλοιω (for perspicuity, aft καθισας) D.—for εκ, απο 1. 69.

4. for ως, οτε D lat-a e.
 5. rec ins o bef συμων (from τον συμ. above), with AC (D) R rel: om BLD.—ο πετρος X.—ο δε συμ. αποκριθ. ειπεν αυτω D. om αυτω B lat-e copt. διδασκαλε magister D lat-a copt. rec aft ολης ins της, with CD rel: om ABLN 33. 131 Cyr. ελαβαμεν A. τα δικτυα (from ver 4) BL 1 lat-c copt goth arm Ambr, and (but transposed to ver 6) D. for χαλ. τ. δικτ., ου μη παρακουσομαι ποιν praeleribo D¹.—παρακουσομεν D².

6. for τουτο ποιησαντες, ευθες χαλασαντες τα δικτυα D. rec ιχθυων bef πληθος, with BD 69 latt: txt AC rel copt goth arm Thl. (The transposn, as Meyer observes, has more probably been to bring πληθος and πολυ together, than to separate them.) rec διεργηγγυτο, with X rel, διεργηγγυτο A al: διεργητο C: txt B¹L 33, διεργησ. B³.—ωςτε τα δικτυα ρησσεσθαι D lat-e f Syr goth. rec το δικτυον, with AC rel vulg lat-b e g¹, syrr: txt B (D) L 1 lat-a c f ff, l copt goth eth arm Eus.

7. κατεινον D E¹ (perhaps) gat lat-a e. rec aft μετοχοις ins τοις, with AC rel: om BDL lat-a. for συλλαβεσθαι, βοηθειν D. ηλθαν LN 435. [B has επλησαν as in text: see table at end of prolegomena.] aft ωςτε ins ηδη C¹; παρα

the idea that Luke used the Gospel of Matt., or that of Mark, in compiling his own. 2.] ἔπλυνον, 'ut peracto opere,' Bengel: see ver. 5. 4.] ἑπανάγαγε, to Peter alone, who was the steersman of his ship; χαλάσατε, to the fishermen in the ship collectively (Mey.). So below also,

χαλάσω, of the director, ποιήσαντες, of the doers of the act. 5.] νυκτός,—the ordinary time of fishing:—see John xxi. 3. 6.] διεργήσω. was bursting—had begun to burst. Similarly βυθίζεσθαι, ver. 7. 7.] They beckoned, on account of the distance; or perhaps for

αὐτά. ⁸ ἰδὼν δὲ Σίμων Πέτρος " προσέπεσεν τοῖς ἑ γόνασιν ^a Mark III. 11
 Ἰησοῦ λέγων " Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλός. ^t here only.
 εἰμι, κύριε. ⁹ ὁ ἄμβλος γὰρ ἔπεριέσχεν αὐτὸν καὶ πάντας ^a = here only.
 τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἢ συνέλαβον. ^v ch. xix. 7.
¹⁰ ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβε- ⁶ Sir. x. 32.
 δαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν ^w ch. iv. 38
 Σίμωνα Ἰησοῦς Μὴ φοβοῦ. ἀπὸ τοῦ νῦν ἀνθρώπους ^{ref.}
 ἔσῃ ζωγρῶν. ¹¹ καὶ καταγαγόντες τὰ πλοῖα ἐπὶ ^x = here (Acts
 τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ. ^{xiii. 26.)}
¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, ¹ Pet. ii. 6.
 καὶ ἰδοὺ ἄνθρωπος πλήρης λέπρας καὶ ἰδὼν τὸν Ἰησοῦν, ^{only. Pa.}
^a = here only. ² Maas. iv.
^{16.}
^y ch. ii. 47 al.
^a = here only. ⁴ only t.
^{Pa.} ix. 10, 16.
^{(see Matt.}
^{xxvi. 56 ref.)}
^b Matt. xxvii.
^{41 ref.}
^c = Cor. vii.
^{23.}
^{Philom.}
^{17.} (Matt.
^{xxiii. 30 ref.)}

d ch. i. 48. xii. 52. xxii. [18] 69. 2 Cor. v. 16. Pa. cxii. 3.]
 xiii. 26. ch. i. 30. xvii. 80. 1 Cor. xiv. 9 al.
 g Luke only, ecc. Rom. x. 6. — Acts xxi. 5. xxvii. 3 only t.
 f = ch. iv. 1 ref.

e constr., Matt. x. 22. xvi. 19. Mark
 13 Tim. ii. 26 only. 3 Chroas. xxv. 12.
 h Matt. iv. 11 al. i ver. 17 ref.

τὶ D Syr syr-marg. om αυτα D latt.

8. for ἰδὼν δε, ο δε D: ἰδὼν δε ο 69. om πετρος D 69 lat-a b e Syr. rec
 ins του bef ιησου, with ACFLMXXA 1. 83. 69: om B rel.—for γονασιν ιησου, αυτου
 τοις ποσιν D lat-e: τοις ποσιν του ιησου 1 al lat-c Syr copt. aft λεγων ins παρα-
 εκλω D lat-e e f Syr goth.

9. om και παντας τους συν αυτω D ev-47.

ῶν BDX goth Thl: ῥ AC rel.

10. for ver, ἦσαν δε κοινωνοὶ αὐτοῦ ἰακωβος καὶ ἰωαννης υἱοὶ ζεβεδαιοῦ ο δε ιησὺς
 αὐτοῖς δεῖναι καὶ μὴ γίνεσθαι ἀλλεῖς ἰχθυῶν ποιησθαι γὰρ υμας ἀλλεῖς ἀνθρώπων D lat-e.—
 om υἱοὺς ζεβεδαιοῦ C¹. rec ins ο bef ιησ., with AC rel: om BL.

11. for ver, οἱ δε ἀκουσάντες πάντα κατελείψαν ἐπὶ τῆς γῆς καὶ ἠκολούθησαν
 αὐτῷ D lat-e. παντα B (D) L.

12. for πληρης λεπρας, λεπρος D.

for και ιδων, ιδων δε B lat-e copt.

for

the reason given by Euthym.: μὴ δυνάμε-
 νοι λαλῆσαι ἀπὸ τῆς ἐκπληξέως καὶ τοῦ
 φόβου. 8.] Ἐξέλθε ἀπ' ἐμοῦ, depart

from my ship. The speech is in exact
 keeping with the quick discernment, and
 expression of feeling, of Peter's character.
 Similar sayings are found Exod. xx. 18, 19;
 Judg. xiii. 22; 1 Kings xvii. 18; Isa. vi. 5;
 Dan. x. 17. This sense of unworthiness
 and self-loathing is ever the effect, in the
 depths of a heart not utterly hardened, of
 the Divine Power and presence. "Below
 this, is the utterly profane state, in which
 there is no contrast, no contradiction felt,
 between the holy and the unholy, between
 God and man. Above it, is the state of
 grace, in which the contradiction is felt,
 the deep gulf perceived, which divides
 between sinful man and an holy God,—yet
 it is felt that this gulf is bridged over,—
 that it is possible for the two to meet,—
 that in One who is sharer with both, they
 have already been brought together." Trench
 on the Miracles, in loc. The same
 writer remarks of the miracle itself,
 "Christ here appears as the ideal man, the
 second Adam of the eighth Psalm; 'Thou
 madest him to have dominion over the

works of Thy hands: Thou hast put all
 things under His feet . . . the fowl of
 the air, and the fish of the sea, and what-
 soever walketh through the paths of the
 seas" (vv. 6, 8)."

10.] Ἰση ζωγρῶν:—
 compare, and indeed throughout this
 miracle, the striking parallel, and yet
 contrast, in John xxi.—with its injunc-
 tion, 'feed My lambs,' 'shepherd My
 sheep,' given to the same Peter; its net
 which did not burst: and the minute and
 beautiful appropriateness of each will be
 seen: this, at, or near, the commencement
 of the Apostolic course; that, at how dif-
 ferent, and how fitting a time! It is
 perhaps too subtle, and hardly accordant
 with the rules of emphasis, to find (with
 Mey. and Stier) a fitness in ζωγρῶν as
 expressing the ethical catching of men.
 I prefer taking it as the word common to
 both acts—merely as catch.

12—16.] HEALING OF A LEPER. Matt.
 viii. 2—4. Mk. i. 40—45. In Matt. placed
 immediately after the Sermon on the Mt.;
 in Mk. and here, without any note of time:
 see notes on Mt.

ἄλγους λ. (a touch
 of medical accuracy from the beloved phy-
 sician) implies the soreness of the disease.

^m Matt. xvii. 6 ^{ref.} Gen. xvii. 8, 17. ⁿ | Mt. ref. ^o Mark viii. 6 ^{ref.} ^p change of constr. ^q Acts vi. 8, 9. ^r Mark i. 4 al. ^s Matt. ii. 11. ^t Acts vii. 42 (from Amos v. 26) al. fr. principally in Heb. Paul, & other epp., ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} 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^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo}

τοῦ κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. ¹⁸ καὶ ἰδοὺ ἄνδρες ^a αὐτοῦ, Rom. xlii. 4. 2 Cor. vii. 8. ^b φέροντες ἐπὶ ^b κλίνης ἀνθρώπον ὃς ἦν ^c παραλελυμένος, ^b Mark vii. 4. ^c καὶ ^d ἐζήτουν αὐτόν ^e εἰσενεγκεῖν καὶ θῆναι αὐτόν ^f ἐνώπιον ^c 69. αὐτοῦ. ¹⁹ καὶ μὴ ^e εὐρόντες ^b ποίας ^e εἰσενέγκουσιν αὐτόν ^d Lake only (ver. 20). ^e δια τὸν ὄχλον, ^f ἀναβάντες ^g ἐπὶ τὸ ^h δῶμα ⁱ διὰ τῶν ^j κερά- ^k μων ^m καθῆκαν αὐτόν σὺν τῷ ⁿ κλινιδίῳ εἰς τὸ μέσον ἐμ- ^o προσθεν τοῦ Ἰησοῦ. ²⁰ καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν ^p Ἀνθρώπε, ^q ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ²¹ καὶ ἤρξαντο ^r διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες ^s Τίς ἐστὶν οὗτος ὃς ^t λαλεῖ ^u βλασφημίας; τίς δύναται ^v ἁμαρτίας ^w ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; ^x 22 ^y ἐπιγνούς δὲ ὁ ^z Ἰησοῦς τοὺς ^{aa} διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπεν πρὸς ^{ab} αὐτούς ^{ac} Τί ^{ad} διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ^{ae} 23 ^{af} τί ^{ag} ἐστὶν ^{ah} εὐκοπώτερον, εἰπεῖν ^{ai} Ὅτι ἀφεῖνταί σοι αἱ ἁμαρτίαι σου, ^{aj} ἢ εἰπεῖν ^{ak} Ἐγείρε καὶ περιπάτει; ^{al} 24 ^{am} ἵνα δὲ εἰδῇτε ὅτι ὁ ^{an} υἱὸς τοῦ ἀνθρώπου ^{ao} ἔξουσίαν ^{ap} ἔχει ἐπὶ τῆς γῆς ^{aq} ἀφεῖναι ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

δυν. κυρ. ην X. for εις το, του D. rec (for αυτου) αυτους, with ACD rel latt

syrx copt goth arm: παντας K Cyr: txt (see note) BLZ. 18. εἰσενεγκεν bef αυτον D ev-47 lat-a c e. rec om 2nd αυτον, with ACD rel:

txt BLZ syr-w-ob. 19. rec ins δια bef ποιας, with Scr's q r: om ABCDZ rel Scr's mss.—for ποιας, ποθεν 69: πως Scr's a l m n s. for αναβαντες το κλινιδιω, ανιβησαν ε. r. δ. και αποστειγασαντες τους κεραμους οπου ην καθηκαν τον κραβαττον συν τω παραλυτικω D lat-b. for του ηση., παντων B.

20. aft ιδων ins ο ιησους CS 69 lat-ff₂ Syr arm-mss, ιησους D. rec aft ιαπεν ins αυτω (gloss, as variations shew), with A rel syr arm; τω παραλυτικω CD lat-f Syr copt goth Cyr; τω ανθρωπω, omg ανθρωπε below, 1 al lat-a b c g₁ l: om BLZ 33 vulg lat-ff₂ g₂. σου αι αμ. (from || Mt Mk) D-gr F(Wtat).

21. aft φαρισαιοι ins εν ταις καρδιαις αυτων D lat-b (c) ff₂ g₁ l. for τις εστιν ουτος ος, τι ουτος D copt. rec αφιεναι, with AC rel Cyr: txt BDZ.—rec αφ. bef αμαρτιας (from || Mt), with AC rel vulg lat-a b f ff₂ g₁ syr copt goth aeth arm: txt BDLZ 1 lat-c e Cyr Ambr. for μονος, εις C² D-gr X lat-a syr-marg copt goth Cyr. om ο D¹.

22. om αποκριθεις (see || Mt Mk) CD lat-a b c ff₂ g₁ l Syr-ed aeth. for ιαπεν προς αυτους, λεγει αυτοις D. for υμων ins πονηρα D lat-c e l syr-jer aeth Cyr Ambr.

23. σου bef αι αμ., omg σοι, D ev-48: σου αι αμ. σου C F(Wtat) XA: σοι αμ. σου, omg αι, Z. rec γεγραμ., with UXΔ: txt ABCDZ rel.

24. rec εξουσιαν εχει bef ο υιος του ανθρωπου (|| Mt Mk), with ACD rel lat-a c e syr goth aeth arm: txt BKLZ vulg lat-b f ff₂ g₁ l q. om της D¹A Cyr.

then a case follows. For construction, see reff. αὐτόν has apparently been altered to αὐτοῦς from its difficulty. It might indeed be said that -ουκ may have been altered to -ον from the apparent difficulty of all these mentioned needing healing. So uncertain are merely subjective considerations either way: and so necessary is it

to adhere in such cases, where any uncertainty exists, simply and faithfully to antiquity, as our best existing guide. 18.] Horne of four, Mark. 19.] This description is that of an eye-witness. For the genitive of place, which is mostly poetical, see Kühner, Gramm. § 523.

20.] On ἡ πίστις αὐτῶν. see note on

κ Mark vii. 28. ἀπὸ τοῦ καινοῦ. 37 καὶ οὐδείς *βάλλει οἶνον νέον εἰς
 John xviii. 11. Pa. cxxv. 1 ἄσκους παλαιούς· ἡ εἰ δὲ μήγε, ἢ ῥήξει ὁ οἶνος ὁ νέος
 6 vat. τοὺς ἄσκους, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἄσκοι ἀπο-
 l here (4 times) λυνταί· 38 ἀλλ' οἶνον νέον εἰς ἄσκους καινοὺς βλη-
 & l only. Jonh. ix. 4, 18. τούν· 39 καὶ οὐδείς πῶν παλαιὸν ὁ θελεῖ νέον· λέγει γάρ
 m l Mt. ref. Ὁ παλαιὸς ῥ χρηστός ἐστιν.
 n here (l Mk. VI. 1 q' Εγένετο δὲ ἐν σαββάτῳ [ῥ δευτεροπρώτῳ] —εγρ
 v. r.) only f. r here only f. here f
 o Matt. ix. 18. ref. ABCI
 p — here only. (Matt. xi. 80. ref.) Jer. HCL
 xxiv. 2, 6. 1 Macc. vi. 11. q constr., l Mk. vv. 6, 12. ch. iii. 21. r here only f. RSU.
 ΓΑΛ 32. 6

37. ἐπιβάλλει C. ῥησσει CGA am lat-b f q syrr goth arm. rec o νεος
 bef οἶνος, with A rel: txt BCDLMRXA 1. 33 latt. aft ασκους ins τουν

38. [ἀλλ', so BCKMA 1. 69.] for βλητιον, βαλλουσιν (|| Mf) D lat-a δ c e
 f ff₂ g₁ syrr (copt goth?) æth Dial. rec at end ins και αμφοτεροι συντηρουνται
 (from || Mt: see digest on || Mk), with AC(D)R rel latt syrr goth (τηρουνται D
 lat-a e): om BL 1. 33 copt.

39. om ver D lat-a δ c e ff₂ l Eus-canon(perhaps). om και B. rec ins
 ευθως bef θελει (see note), with AC'R vulg lat-f g_{1,2} q syrr goth; ευθς X al: om
 BC'LN 1 copt æth arm. rec χρηστοτερος (see note), with ACR rel latt syr:
 txt BLN Syr copt.

CHAP. VI. 1. for εγ. δε, και εγ. D lat-a e (goth?) æth. om δευτεροπρωτω (proδ

καινόν is to be coupled with *ιμάντιον*, not with *πιβλημα*. In Mt. and Mk. the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by an attempt to engraft the new upon the old—the *new* loses its completeness; the *old*, its consistency. 39.] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from Cod. D and mss. of the old Latin version. It contains the *conclusion of the discourse*, and the *final answer* to the question in ver. 33, which is not given in Mt. and Mk. The *πιόντες παλαιόν* are the *Jews*, who had long been habituated to the old system;—the *νέος* is the new wine (see on Mt.) of the *grace and freedom of the Gospel*: and our Lord asserts that this new wine was not *palatable* to the Jews, who said ὁ παλαιὸς χρηστός ἐστιν. Observe (against De Wette, &c.) that even with the old reading *χρηστότερος* there is *no objective comparison whatever* here between the old and new wine; the whole stress is on *θελεῖ* and *λέγει γάρ*, and the import of *χρηστότερος* is *subjective*:—*in the view of him who utters it*. And even if we were to assume such an objective comparison, it makes no difficulty. In time, the *new* wine will become *older*;—the man will become habituated to its taste, and the wine itself mel-
 lowed: and the comparison between the

wines is not then which is the *older*, but which is intrinsically the *better*. Stier observes (i. 328), that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them. As regards the *readings*,—the sentence seems to have been tampered with by some who wished to make it more obvious, and to bring out the *comparison* more strongly: *ευθως* being inserted, better to correspond with the fact, and the matter in question, and the comparative substituted for the positive: but the sentence loses much of its point and vigour by the change: the old wine is not *better than the new* (which has not been tasted), but merely *good*, i.e. *good enough*: therefore no new is desired.

CHAP. VI. 1—5.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes the *raising of Jæir's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John*. I need not insist on these obvious proofs of independence in the construction of our Gospels. On the question of the arrangements, see on Matt. 1. *Δευτεροπρώτῳ*] This word presents much difficulty. None of the interpretations have any certainty, as the word is found nowhere else, and can be only judged of by analogy. (1) It is not altogether clear

* διαπορεύεσθαι αὐτὸν διὰ ἑσπορίμων, καὶ ἑτίλλων οἱ μαθηταὶ αὐτοῦ καὶ ἡσθιον τοὺς ἑστάχνας ψύχοντες ταῖς χερσίν. ² τινὲς δὲ τῶν Φαρισαίων εἶπον Τί ποιεῖτε ὁ οὐκ ἐξεστὶν τοῖς ἑσάββασιν; ³ καὶ ἀποκριθεὶς πρὸς αὐτοὺς

ix. 3. Isa. xlviii. 7 only.
w here only †.

x Matt. xii. 1 reff.

v j. Mark iv. 28 bis only. Gen. xii. 5, 6. Dan. xxiv. 1 (xxiii. 26).

on account of its difficulty, and as not being in ||: Tischd^f omits it in his 1st and 2nd editions, but restores it in his last. Meyer holds it to be spurious) BLN 1. 33. 69¹ (ev-y) lat-b c e f² l q Syr copt æth: syr-marg notes that it is not in all the copies: ins ACDD rel vulg lat-a f¹ ff² g^{1,2} syr-txt goth (arm) Cæs Epiph Chr Isid Thl Euthym Ambr.—δευτέρω πρώτῳ R^f. πορεύεσθαι C¹X. rec ins τῶν bef εσπορίμων (|| Mt Mk), with CDR rel copt arm: om ABLΔΔ¹ 1. οἱ δε μαθηταὶ αὐτοῦ ηρξάντο ἑλλάιν D lat-b. rec τους σταχνας bef καὶ ἡσθιον, with AC³ rel: txt BC¹LR.—τους σταχνας καὶ ψύχοντες ταῖς χερσίν ἡσθιον D lat-(a) e f Syr copt æth arm. aft χερσ. ins αὐτῶν CM¹ lat-b c e Syr copt-wilk æth Ambr.

2. for εἶπον, ἔλεγον D latt Syr. rec aft εἶπ. ins αὐτοὶς (supplem. of varr and ||), with AC³R rel; αὐτῶ D: om BC¹LX 1 lat-a c e copt. for τι ποιεῖτε, εἰδὲ τι ποιοῦσιν οἱ μαθηταὶ σου τοῖς σαββάσιν (|| Mt Mk) D. rec aft ἐξεστὶν ins ποιοῖν (from || Mt), with AC rel lat-q syr copt goth arm; aft σαββ., L Syr: om BDR 69 latt arm. rec ins εν bef τοῖς σαββ. (|| Mt), with AC rel vulg lat-g^{1,2}: om BDLRU 1. 69. τοῖς σαββάσιν bef οὐκ ἐξεστὶν D lat-e.

that the word ought to be here at all:—see var. readd. Schulz supposes it to have arisen from putting together two separate glosses, in the margin of some MSS., one δευτέρω, the other πρώτῳ:—originally inserted,—the first, to distinguish this sabbath from that in ch. iv. 31,—the latter, from that in ver. 6. (2) Chrysostom, Hom. xxxix. on Matt., p. 431, says, ὁ δὲ Λουκᾶς φησὶν Ἐν σαββάτῳ δευτεροπρώτῳ. τί δι' ἵστιν, ἐν δευτεροπρώτῳ; ὅταν διπλῇ ἡ ἀργία ὧ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἑρίρας ἑορτῆς διὰ διχομίνης. Paulus and Olsh. also take this interpretation. (3) Theophylact understands,—a sabbath, the day before which (παρασκευῇ) had been a Feast-day.

(4) Isidore of Pelusium, Euthymius, and others, think that the first day of unleavened bread is meant, and is called δευτερόπ., because it is δευτέρα τοῦ πάσχα, which had been slain on the evening before. (5) Scaliger and Petavius interpret it to mean the sabbath following the second day of the Passover, from which the seven weeks to Pentecost were reckoned. This has been commonly followed; but is liable to the objection that the assumption, σαββ. δευτερόπ. = σάββ. τῆς ἐξδομάδος δευτεροπρώτου = σάββ. τῆς ἐβδ. πρώτης μετὰ τὴν δευτέραν τῶν ἁλῶμων, is an unjustifiable one. (6) To omit many other conjectures, I may mention that Wieseler (Chron. Synop. der 4 Evv., p. 231 ff.) suggests that it may mean the first sabbath in the second of the cycle of seven years,

which completed the sabbatical period. He shews, by a passage from the κήρυγμα Πίρπου (Clem. Alex., Strom. vi. 5, p. 760 P.), that the Jews did call the first sabbath of the year πρώτον—and that the years were reckoned as the first, second, &c., of the septennial cycle (see a decree of Jul. Cæsar in Jos. Antt. xiv. 10. 6). Thus the first sabbath of the first year would be πρωτόπρωτον or πρώτον, that of the second δευτερόπρωτον, &c. And according to his chronology, which fixes this in A.U.C. 782, this year was the second of the sabbatical cycle. If we follow this conjecture, this day was the first sabbath in the month Nisan. The point so much insisted on, that this must have been after the presentation of the first-fruits which took place on the 16th of Nisan,—on account of the prohibition in Levit. xxiii. 14,—is of no weight, as it is very uncertain whether the action mentioned here is included in the prohibition. As regards the analogy of the word, δευτεροδικαίρη, sometimes cited from Jerome on Ezek. xlv. is not to the point: for that word represents the fact that “rursus ex ipsis decimis Levitæ, hoc est inferior ministrorum gradus, decimas dabant sacerdotibus:” so that it was not “the second-tenth,” as Wordsw., but a tenth of a tenth,—a second tithing of a tithe.

ψύχ. τ. χ. is a detail peculiar to Luke: rubbing them and blowing away the chaff. 2.] In Matt. and Mark, the Pharisees address our Lord, ‘Why do

τῷ σαββάτῳ θεραπεύει, ἵνα ἑυρωσιν ἡ κατηγορεῖν αὐτοῦ. ¹ sec ch. v. 19
⁸ αὐτὸς δὲ ᾗδει τοὺς ἡ διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ² John v. 45
⁹ ἀνδρὶ τῷ ἡ ξηρὰν ἔχοντι τὴν χειρὰ ἡ Ἐγχερε καὶ στήθι ³ Matt. xv. 19
¹⁰ εἰς τὸ ἡ μέσον. καὶ ἀναστὰς ἔστη. ⁴ εἶπεν οὖν ὁ ἡ Ἰησοῦς ⁵ John v. 23 ref.
¹¹ πρὸς αὐτοὺς ἡ Ἐπερωτῶ ὑμᾶς ἡ εἰ ἔξεστιν τῷ σαββάτῳ ⁶ John v. 23 ref.
¹² ἡ ἀγαθοποιῆσαι ἡ ἡ κακοποιῆσαι, ψυχὴν σῶσαι ἡ ἡ ἀ- ⁷ John v. 23 ref.
¹³ ολῆσαι; ⁸ καὶ ἡ περιβλεψάμενος πάντας αὐτοὺς εἶπεν ⁸ John v. 23 ref.
¹⁴ αὐτῷ ἡ Ἐκτεινον τὴν χειρὰ σου. ὁ δὲ ἐποίησεν, καὶ ὁ ἀ- ⁹ John v. 23 ref.
¹⁵ εκατεστάθη ἡ χεὶρ αὐτοῦ. ¹⁰ αὐτοὶ δὲ ἡ ἐπλήσθησαν ¹⁰ John v. 23 ref.

lat-a b c ff₂ l. rec θεραπευσει (from || Mk), with B rel copt: txt ADL (R defective). rec κατηγοριαν (easier construction), with A rel copt arm Cyr Thl: κατηγορησαι D: txt BSX 1 am (with fuld forj gut) lat-g, q syrr goth. (R def.) ins kat bef αυτου F(Wstt) KLR 33 syr-marg copt arm Cyr Thl.

8. for ηδει, γινωσκων sciens D lat-b. rec (for επ. δε) και επ. (|| Mk), with A rel syr goth æth: λεγει D lat-b f copt: txt BLX 1. 33. 69 lat-a. rec (for ανδρι) ανθρωπω (|| Mk), with A rel: om D: txt BL 1. 33 æth Cyr. τω τ. χ. ex. ε. D 33. rec εγειραι, with S(e sil) Γ: εγειρω D: txt AB rel. εν τω μεσω D lat-a b c. rec (for 2nd και) ο δε (see below, ver 10), with A rel syr: txt BDLX 1. 33 latt (Syr) copt goth æth Cyr. ισταθη D.

9. for ουν, δε (see || Mt, ver 11) BDLN 33. 69 latt goth æth: om Syr copt arm: txt A rel syr. om o bef ιησ. B. rec επερωτησω (see ch xx. 3, Mk xi. 29), with AD rel lat-a b c ff₂ g₁ q syrr æth arm: txt BLN 157 vulg lat-e f l copt goth. rec (for ει) τι (error), with A rel lat-q syrr goth: txt BDLN 157 vulg lat-a c e f ff₂ g₁ l copt Cyr Aug.—[rec υμας τι, with al lat-q syr: υμας τι AEKMSΓA Syr goth. rec τοις σαββάσι, with A rel vulg-ed lat-a f syr copt-wilk goth arm Mcion-t: txt BDL am (with fuld em forj) lat-c e ff₂ (l?) Aug. (lat-b defective.) for απολσαι, αποκτειναι (from || Mk) A F(Wstt) rel lat-e Syr-ms syr æth Thl: txt BDLX 1. 69 vulg lat-b c &c Syr syr-marg copt goth arm Mcion-t. (lat-a def.) add οι δε ισωπων (from || Mk) D A (πουν).

10. αυτους bef παντας DX lat-b e f ff₂ q Syr. ins εν οργη bef ειπεν (|| Mk) DXA 1 lat-a b c e ff₂ l syr arm: μετ' οργης 69 al. rec (for αυτω) τω ανθρωπω (|| Mt Mk), with DLX 1. 33. 69 latt syr-marg copt æth arm-mss: txt AB rel syrr goth arm-ed Thl. for εποιησεν, εξειπεν (|| Mt Mk) DX 1. 69 latt Syr syr-marg copt goth æth arm. rec adds ουτω, with K syr-w-ob: om ABD rel latt syr copt goth æth arm. rec αποκατεστηθη, with BU: αποκατεστη 1: txt AD rel. rec ins υγιης (from || Mt), with E rel: om ABDKLUXΔ 1. 33 latt syrr copt goth arm Thl. rec adds ως η αλλη (from || Mt), with AQ rel lat-b c f g₁ l copt. D adds και ελεγει αυτοις οτι κυριος εστιν ο υιος του ανθρωπου και του σαββατου.

casions; Luke omitting it here, because he reports it there—Matthew joining to it the question asked there, because he was not aware of another similar incident.

ἡ δεξ. is a mark of accuracy, and from an eye-witness.

9.] The words in the rec. text, επ. υμας τι εἰςτιν, admit of two constructions according as they are punctuated: 'I will ask you what is allowable on the sabbath,—to do good, or to do evil?' (επ. υμ. τι εἰς. κ.τ.λ.); or, 'I will ask you a certain thing: Is it,' &c. (επ. υμ. τι: εἰς. κ.τ.λ.) This latter is preferable, both on account of the future εἰςτιν, and of its similarity to ἐρωτήσω υμᾶς κατὰ λόγον, ch. xx. 3. But the reading in the text is much preferable to

either. After the question, Mark adds οὐδὲ ἰσωπων—as they did after the question just referred to in ch. xx., because they were in a dilemma, and either answer would have convicted them.

10.] Mark adds μετ' ὀργῆς συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν—one of the most striking and graphic descriptions in the Gospels. It was thus that He bare (see Matt. viii. 17), even while on earth, our sins and infirmities. Their hearts were hardened,—but He grieved for it.

11.] ἀνοίας. It does not appear that this word can ever mean, as in some former editions, 'madness,' rage of a senseless kind: certainly it does not in refl., nor in Herodot. vi. 69;

q 2 Tim. iii. 9 only. Prov. xxi. 15. r ch. i. 65 only. Ps. lxxvi. 8 Symm. s constr., ver. 1 ref. t here only. Job ii. 5 only. u Jos. B. J. ii. 14. 7.

12 * Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, ἔκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα δὲ καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φίλιππον καὶ

11. for διελαλουν, διελογιζοντο D. aft προς αλληλους ins λεγοντες AM syr-w-ob. rec ποιησαι, with E rel, -σιαν QX: -τειεν A: txt BLa 1. 33(sic). 69.—for τι αν ποι. τω ιησ., πως απολισωσιν αυτον (see || Mt Mk) D.

12. for ταυταις, εκειναις D copt. rec for εξελθειν αυτον, εξηλθεν (became a lection begins with the word), with Q rel Cyp: txt ABDL 33 lat-e, εξελθειν but om αυτον X. (lat-a defective.) for προσευξασθαι, και προσευχεσθαι D. om του θεου D.

13. for προσεφ., ιφωνησεν D 1 Eus.

for ωνομασιν, εκαλειςεν D al Eus.

14. ins πρωτον bef σιμωνα D. for ωνομ. πετρ., πετρ. επωνομασιν D. rec om και bef ιακ., with AQ rel vulg lat-e f f₂ g_{1,2} copt goth: ins BDKLΔ 33. 69 vulg-ms lat-a δ c Syr arm. aft ιωαννην ins τον αδελφον αυτου ους επωνομασεν βοανηρης ο εστιν υιοι βρονης (see Mk iii. 17) D. rec om και bef φιλιππον, with AQ rel vulg lat-e f f₂ g_{1,2} syr copt goth: ins BDL 33 lat-a δ c l Syr aeth arm Eus.

Thucyd. iii. 48, there carelessly referred to. The proper meaning, 'senselessness,' 'wicked folly,' must be kept to. See Ellicott's note on 2 Tim. iii. 9, to which I owe this correction. διελάλ.—viz. the Pharisees and Herodians: Mark ver. 6, where see note.

12—19.] CALLING AND NAMES OF THE TWELVE APOSTLES. Peculiar (in this form) to Luke: see Mt. xii. 15—21; Mk. iii. 13—19. We may observe that Mt. does not relate the *choosing* of the Apostles, but only takes occasion to give a list of them on their being sent out, ch. x. 1 ff.; and that Mk. and Lk. agree in the time of their being chosen, placing it immediately after the healing on the sabbath,—but with no very definite note of time.

12.] ἐν τ. ἡμ. τ. is vague in date, and may belong to any part of the period of our Lord's ministry now before us. I believe it to be a form of acknowledgment on the part of the Evangelist, that *he did not know exactly into what part of this period to bring the incident so introduced.* Indeed the whole of this paragraph is of a supplementary and indefinite character, serving more as a preface to the discourse which follows, than as an integral part of the narration in its present sequence. This of course in no way affects the accuracy of the circumstances

therein related, which nearly coincide in this and the cognate, though independent, account of Mark. ἐξελθεῖν.—viz. from Capernaum. τὸ ὄρος.—see on Matt. v. 1.

προσεύξ.—see note on ch. v. 16. κ. ἦν διαν. . . . and spent the night in prayer to God, see E. V. The whole context, and the frequency of the objective genitive (see Winer, § 30. 1, edn. 6), should have prevented the Commentators (Hammond, Olearius, &c.) from making the blunder of imagining *προσευχή* here to be a *proseucha* or house of prayer: see note on Acts xvi. 13.

13. προσεφ. τ. μ. αὐτ.] expressed in Mark, *προσεκαλεῖται οὓς ἤθελεν αὐτός*—i. e. *He summoned to Him a certain larger number, out of whom He selected Twelve.* We are not to suppose that this selection was now first made out of a miscellaneous number—but now first formally announced; the Apostles, or most of them, had had each their special individual calling to be, in a peculiar manner, followers of the Lord, before this.

ὠνόμασεν] not at a previous, or subsequent period, as Schleiermacher suggests (Trans. p. 89); but *at this time.* Mark (iii. 14) gives the substance, without the *form*, of the word ἀπόστολος—*ἰποίησεν δώδεκα ἵνα . . . ἀποστόλλῃ αὐτοὺς κηρύσσειν . . .* 14.] On the catalogue, see notes on Matt. x. 1 ff.

Βαρθολομαῖον, ¹⁵ καὶ Μαθθαῖον καὶ Θωμᾶν, Ἰάκωβον ^{x Acts 1. 12.}
 Ἀλφαῖον καὶ Σίμωνα τὸν καλούμενον ^{x Acts 1. 20. xii. 13.} ἡλιζάνην, ¹⁶ καὶ ^{12. Gal. 1. 14. Tit. 1. 14. 1 Pet. 1. 18 only.}
 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριωθ ὃς ἐγένετο ^{18 only.}
 ᾧ προδότης, ¹⁷ καὶ κατυβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου ^{18 only.}
 πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ ^{18 only.}
 τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ ^{18 only.}
 τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκουσαι ^{18 only.}
 αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, ¹⁸ καὶ οἱ ἐν- ^{18 only.}
 οχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ^{18 only.} ἐθεραπεύοντο. ^{18 only.}
¹⁹ καὶ πᾶς ὁ ὄχλος ἐζήτουν ἀπαισθαι αὐτοῦ, ὅτι ^{18 only.} δύνα- ^{18 only.}
 μιν παρ' αὐτοῦ ἐζήρχετο καὶ ἰάτο πάντας. ^{18 only.} ²⁰ καὶ αὐτὸς ^{18 only.}

only. — Gen. xlviii. 1 al.
 e — Matt. xiv. 2 ref.

c ch. v. 15. vii. 21. viii. 2.

d — Matt. xii. 46 ref.

15. rec om 1st *καὶ*, with A Q rel vulg goth: ins BDL lat-a b c l q Syr copt æth arm Eus. aft *θωμαν* ins τον επικαλουμενον διδυμον (see John xi. 16; xx. 24; xxi. 2) D. ins και bef ιακωβον D' L 33. 69 lat-a b c l Syr copt æth arm: om AB D²-gr Q rel vulg lat-e f ff₂ g₁ syr copt-ms goth. rec ins τον bef αλφαιου (from Mk iii. 18), with ADQ rel goth: om BL 1. 33. 69 arm.

16. rec om 1st *καὶ*, with A rel am (with em forj ing per tol) lat-e f g₁ q syr goth: ins BD F (Wtst) LQ 69 vulg-ed lat-a b c ff₂ l Syr copt æth arm. rec ισκαριωτην (|| Mt), with A Q rel (Mcion, e): om lat-a b: txt BL 33 Mcion, e, σκαριωθ D vulg lat-e f g₁ l Syr. rec aft ος ins και (from || Mt Mk), with ADQ rel syr goth: om BL latt Syr copt æth arm Mcion₂-e.

17. aft οχλος ins πολυς (usual addition) BL 1 Syr: om ADQ rel vss. om της [aft πασης] D F (Wtst). for ιερους. κ. τ. π. τυρ. κ. σιδ., αλλων πολιων D. for οι ηλθον, εληλυθωτων D.

18. rec (for ενοχλ.) οχλουμενοι, with DQ rel: txt ABLN 1. rec (for απο) υπο (misunderstanding), with X 69 (KU 1. 33, e sil): txt ABDQ rel. rec ins και bef εθεραπευοντο (from the same misunderstanding which produced the reading υπο), with X rel syrr goth: om ABDLQ 33 latt copt æth arm.

19. rec εζητει, with ADQR rel vulg lat-a c ff₂ g₁ syr: txt BLN am lat-b e f Syr goth. for απαισθαι, απασθαι [= απασθαι] D.

20. om αυτος D lat-e. om 2nd αυτου D al lat-ff₂ Orig₂ Thl. aft πρωχοι

16.] Ἰούδαν Ἰακώβου—usually, and I believe rightly, rendered *Jude the brother of James*: see Prolegg. to Jude. On the question *who this James was*, see on Matt. x. 3, and xiii. 55. 17.] Having descended from the mountain, He stood on a level place—i. e. possibly, as has been suggested by some, *on a flat ledge or shelf on the side of the mountain*; but more naturally *below the mountain*: see on Matt. v. 1. Whether Luke could thus have written *with the Gospel of Matthew before him*, I leave the reader to judge: premising, that is, the identity of the two discourses. 19.] Luke uses the same expression, of power going forth from our Lord, in ch. viii. 46.

20—49.] SERMON ON THE MOUNT (?). Peculiar (in this form) to Luke, answering to Matt. v.—vii. On the whole question of the identity or diversity of the two discourses, see on Matt. v. 1. In Matthew I

cannot doubt that we have *the whole discourse much as it was spoken*; the connexion is intimate throughout; the arrangement wonderfully consistent and admirable. Here, on the other hand, the discourse is only reported in fragments—there is a wide gap between vv. 26 and 27, and many omissions in other parts; besides which, sayings of our Lord, belonging apparently to other occasions, are inserted; see vv. 39, 40, 45. At the same time we must remember, that such gnomic sayings would probably be frequently uttered by Him, and might very likely form part of this discourse originally. His teaching was not studious of novelty like that of men, but speaking with authority, as He did, He would doubtless utter again and again the same weighty sentences when occasion occurred. Hence may have arisen much of the difference of arrangement observable in the reports—

f Matt. xvii. 8
 ref.
 g Matt. v. 8 ref.
 h Matt. v. 6
 (ref.).
 i ver. 26 only.
 Eccl. iii. 4.
 (-Λωτ,
 James iv. 9.)
 k = here only.
 (Matt. xiii. 49
 ref.).
 l Matt. v. 11
 ref. 4 Kings
 xix. 16.
 m = hero only.
 Plato, Crito.
 § 6. see John
 ix. 34, 35.
 n ch. i. 42, 44
 only. Mal.
 iv. 2.
 o = Matt. v.
 12 ref.
 ver. 35.
 p ch. i. 49 ref.
 q = ver. 35.
 Matt. xi. 22.
 24 al. Sir. xiv. 22.
 16. Isa. xxx. 7.
 f Matt. vi. 2, 5. Phil. iv. 18. Gen. xliii. 28.
 t ch. i. 58 ref.
 s ch. ii. 26. 2 Thes. ii.
 68.
 H τ.
 α.
 ΑΒΙ
 ΗΚΙ
 ΡΩ.
 VXT.
 Η.Ι.
 68.

‘ἐπ’ αὐτοὺς τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
 ἔλεγεν Μακάριοι οἱ ^κ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία ^κ
 τοῦ θεοῦ. ²¹ μακάριοι οἱ ^κ πεινῶντες νῦν, ὅτι ^κ χορτασθή-
 σθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι ^κ γελάσετε. ²² μακά-
 ριοὶ ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν
 ἀφορίσωσιν ὑμᾶς καὶ ^κ ὀνειδίσωσιν καὶ ^κ ἐκβάλωσιν τὸ
 ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
²³ χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ^κ σκιρτήσατε· ἰδοὺ γὰρ ^κ
 ὁ ^κ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ
 γὰρ ^κ ἐπ’ οἰοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. ²⁴ ^κ πλὴν
 οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ^κ ἀπέχετε τὴν ^κ παράκλησιν
 ὑμῶν. ²⁵ οὐαὶ ὑμῖν οἱ ^κ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.

ins τω πνευματι (|| Mt) QX 1. 38. 69 gat lat-a c f syr-jer goth arm: om ABDR rel
 vulg lat-b e ff₂ g₁, 2 syrr copt Mcion-t Orig Eus Cyr^{exp} Ambr-comm.

²¹. om last clause D: transp 1st and 2nd clauses syr-jer.

²². μισησουσιν (itacism?) DPXA. om 2nd ὑμας D. transp ονειδισωσιν
 and ἐκβαλωσιν D lat-a b c ff₂ g₁ l Cyr₂.

²³. rec (for χαριτε) χαιρετε (more usual), with (some cursive?) Chr₂: txt ABD
 (PQ, Tischdf) RZ rel Scr's mss. for ἰδου γαρ, οτι (|| Mt) D 6-pe Syr. for
 τω ουρανω, τοις ουρανοις (|| Mt) BR 69 lat-e f goth Thl Cyr: txt ADPQZ rel.
 rec (for τα αυτα) ταυτα, with EKL MÜTA, ταυτα APR rel vulg lat-b copt
 goth Orig: txt BDQXZ 33 lat-a c e Syr copt(appy) arm Mcion-e. om 2nd γαρ
 D-gr 64 lat-a Ambr.

²⁵. om 1st ὑμιν Z 1. 69 Tert. rec om 1st νυν, with ADP rel latt Syr Iren-
 lat Mcion-t: ins BLQRXA' A Z 1. 33. 69 lat-f syr-w-ast copt goth æth arm Thl.

because sayings known to have been uttered
 together at one time, might be thrown to-
 gether with sayings spoken at another,
 with some one common link perhaps con-
 necting the two groups. ²⁰. εἰς
 τοὺς μ.] The discourse was spoken to the
 disciples generally,—to the Twelve par-
 ticularly,—to the people prospectively;
 and its subject, both here and in Matt.,
 is, the state and duties of a disciple of
 Christ. πτωχοί] To suppose that

Luke's report of this discourse refers only
 to this world's poverty, &c.—and the
 blessings to anticipated outward prosperity
 in the Messiah's Kingdom (De Wette,
 Meyer), is surely quite a misapprehension.
 Comparing these expressions with other
 passages in Luke himself, we must have
 concluded, even without Matthew's report,
 that they bore a spiritual sense; see ch.
 xvi. 11, where he speaks of 'the true
 riches,' and ch. xii. 21, where we have
 εἰς θεὸν πλουτῶν. And who would apply
 such an interpretation to our ver. 21?

See on each of these beatitudes the
 corresponding notes in Matt. ἡ βασιλ.
 τ. θ.] = ἡ βασιλ. τ. οὐρανῶν Matt., but it
 does not thence follow that οὐρανοὶ =

θεός, but the two are different ways of
 designating the same kingdom—the one by
 its situation—in heaven, where its πολιτεία
 is (ἡ αὐτῆς Ἱερουσαλὴμ, Gal. iv. 26), the
 other by Him, whose it is. ²².]
 ἀφορίσωσιν and ἐκβάλ. must not be un-
 derstood of Jewish excommunication only,
 but of all kinds of expulsion from society.

τὸ ὄν. ὑμ.—literal: your name:—
 either your collective name as Christians,
 —to which Peter seems to refer, 1 Pet. iv.
 14—16;—or, your individual name.

²³.] ἐν ἐκ. τ. ἡμ., not in the most solemn
 sense of the words (see Matt. vii. 22), but
 in the day when men shall do thus to
 you. ²⁴.] Of course (see Prolegg.

ch. i.) I cannot assent to any such view as
 that taken by Meyer and others, that
 these 'woes' are inserted from later tra-
 dition (gehören zur Formation der spätern
 Uebersetzung); in other words, were
 never spoken by our Lord at all:—either
 we must suppose that they ought to
 follow Matt. v. 12, which is from the
 context most improbable,—or that they
 and perhaps the four preceding beatitudes
 with them, were on some occasion spoken
 by our Lord in this exact form, and so

οὐαὶ οἱ ^u γελῶντες νῦν, ὅτι ^v πενθήσετε καὶ ^v κλαύσετε. ^u ver. 31 (ref.)
²⁶ οὐαὶ ὅταν ^v καλῶς ὑμᾶς ^v εἰπωσιν πάντες οἱ ἄνθρωποι. ^v Mark xvi. 10
^a κατὰ τὰ αὐτὰ γὰρ ^p ἐποίουν τοῖς ^z ψευδοπροφήταις οἱ ^v here only,
πατέρες αὐτῶν. ²⁷ ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ^z Matt. vii. 15
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ^v ch. ii. 34.
ὑμᾶς, ²⁸ ^z εὐλογεῖτε τοὺς ^z καταρωμένους ὑμᾶς, προσεύ- ^v Heb. vii. 1 al.
χεσθε περὶ τῶν ^b ἐπηρεαζόντων ὑμᾶς. ²⁹ τῷ τύπτοντί σε ^v Gen. xiv. 19.
ἐπὶ τὴν ^c σιαγόνα ^d πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ ^v Rom. xii. 14.
^e αἰροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ ^v Ps. cviii. 28.
³⁰ παντὶ δὲ τῷ ^e αἰτοῦντί σε δίδου ^v Matt. xxv. 41
καὶ ἀπὸ τοῦ ^e αἰροντος ^v ref. dat. (see
τὰ σὰ μὴ ^b ἀπαίτει. ³¹ καὶ καθὼς θέλετε ἵνα ⁱ ποιῶσιν ὑμῖν ^v v. r.), 4 Kings
οἱ ἄνθρωποι, καὶ ὑμεῖς ⁱ ποιεῖτε αὐτοῖς ὁμοίως. ³² καὶ εἰ ^v ii. 24. Herod.
ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ^b ποῖα ὑμῖν ⁱ χάρις ἐστίν; ^v iv. 164.
^v (Matt. v. 44
^v r.) 1 Pet.
^v iii. 16 only?
^v (περὶ αὐτῶν,
^v Ps. lvi. 2.
^v Symm.)
^v Matt. v. 39
^v only. Lam. 1.
^v 6. Hos. xi.
^v 4.
^v here only.

rec aft 2nd ουαι ins υμιν (as above), with ADPQR rel latt Orig-lat₁ Hil: om BKL (S)
 Σ 1. 69 Iren-lat Orig₂—om oi γελ. νυν S.

²⁶. rec aft ουαι ins υμιν, with DA 69 lat- δ Syr copt æth arm Iren-lat Chr₂: om
ABPQR Σ rel vulg lat- a c syr goth Orig-lat Mcion-t Bas Chr, Thl Ambr. ^{υμας}
bef καλως B Σ 33 lat- e q .—ειπωσιν bef υμας AHL 33 vulg-ed(not am ing) Syr
Iren-lat.—for υμας, υμιν D al vulg lat- a c : om 69. om παντες (perhaps
as seeming inconsistent with the other member of the comparison, oi παρ. αυρ.) D F(Wst)
LSVΓΔA vulg-ed Syr æth Mcion-t Mac Thl Euthym: ins ABPQR Σ rel am(with fuld em
forj ing mt per) lat- a b c e f ff_2 g_1 l syr copt goth (arm?) Iren-lat Tit-bostr Chr, Ambr
Aug Bede. rec (for τα αυρα) ταυρα, with AP rel vulg lat- δ f ff_2 syr Iren-lat
Tert: txt BDKRXX Σ 33 lat- a c e Syr copt goth. (Q defective.) om γαρ D 29
am(with fuld em forj ing mt per tol) lat- a b c e f ff_2 g_1 l Mcion-t Aug. om oi
πατερες αυρων B.

²⁷. [αλλα, so ABDPR Σ &c.]

²⁸. rec (for 1st υμας) υμιν, with L rel vulg lat- c f Justin Orig₁: txt A B(Mai)
DKMPRXΓ Σ 1. 33. 69 lat- a b ff_2 g_1 Orig₁ Eus Thl. rec ins καὶ bef προσευχεσθε
(from || Mt), with (Scr's b c i w, e sil) vulg lat: ff_2 Syr: om ABDPR Σ rel am(with
fuld em forj ing per) lat- a b c &c syr (copt?) goth arm. rec (for περι) υπερ
(from || Mt), with ADPR rel copt æth Justin Clem Orig Eus, Chr: txt BL Σ .

²⁹. for επι, εις D [Clem₂ Orig₂]. aft παρεχε ins αυρω (|| Mt) D vulg-sixt per
lat- a b c e f ff_2 g_1 l Syr goth æth Ambr₂—στρεψον αυρω 69 al. aft χιτωνα ins
σου AF Syr copt.

³⁰. om δε (|| Mt) BKLR 1 lat- δ ff_2 l Syr æth arm Barnab Clem₂. om τω
B Barnab.

³¹. ποιουσιν υμας A. om και υμεις B lat- a ff_2 l Iren-lat. om ομοιως D
248 lat- e Clem Iren-lat.

have been here placed in that form.

²⁶.] Not said to the rich, but to the disciples. The very warning conveyed in ψευδοπροφ. shews this, and should have prevented Meyer from making the blunder. The mention of προφ. and ψευδοπροφ. has reference to the disciples' office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but ὑμῖν λέγω τοῖς ἀκούουσιν = ἐγὼ δὲ λέγω ὑμῖν, which introduces the same command Matt. v. 44,—

and τοῖς ἀκούουσιν serves the purpose of the ἀκούω—to you who now hear Me. The discourse being mutilated, the strong antithesis could not be brought out.

²⁹.] See Matt. v. 39 ff. ³¹.] Matt. vii. 12; but here it seems somewhat out of connexion, for the sense of vv. 29, 30, has been resist not evil, whereas this precept refers to the duty of man to man, injury being out of the question.

³².] This verse again belongs to ver. 28, not to ver. 31; see Matt. v. 46 ff.

m Mark iii. 4

ref.

n Matt. v. 43

ref.

o = ch. xviii.

18 ref.

p = Phil. ii. 6.

Rev. xxi. 16.

(Matt. xx. 12

ref.) Wlad.

vii. 4.

q = ver. 24.

r here (Eph. iv.

19 v. r.) only.

Isa. xxi.

19. 2 Macc.

ix. 18. Sir.

xxii. 21. = 1

s = Matt. v. 12

ref. Gen.

xv. 1.

t Matt. v. 45.

Sir. iv. 10.

u Mark v. 7

ref.

v = Rom. ii. 4.

Eph. iv. 32.

1 Pet. ii. 8.

from Ps.

xxxiii. 8.

w = Rom. xi. 22.

Eph. ii. 7.

Ps. cii. 17.

y here bis & James v. 11 only.

Σαδ. xxxiv. 6.

only. Ps. xxxvi. 33.

καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

33 καὶ ἐὰν ἁγαθοποιῇτε τοὺς ἁγαθοποιούντας ὑμᾶς,

κ ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ

ποιοῦσιν. 34 καὶ ἐὰν δανείζετε παρ' ὧν ἐλπίζετε λαβεῖν,

ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανεί-

ζουσιν, ἵνα ἀπολάβωσιν τὰ ῥῖσα. 35 πλὴν ἀγαπάτε τοὺς

ἐχθροὺς ὑμῶν, καὶ ἁγαθοποιεῖτε, καὶ δανείζετε μηδὲν

ἀπελπιζόντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ

ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ

τοὺς ἀχαρίστους καὶ πονηροὺς. 36 γίνεσθε οἰκτίρμονες,

καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. 37 καὶ μὴ κρί-

νετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ

w = Rom. xi. 22. Eph. ii. 7. Ps. cii. 17. x 2 Tim. iii. 2 only t. Wlad. xli. 29. Sir. xxi. 17, 25 only. P801
y here bis & James v. 11 only. Σαδ. xxxiv. 6. (-μός, Rom. xli. 1.) s Matt. xii. 7, 37. James v. 6 ΓΑΔΙ
only. Ps. xxxvi. 33. 35. 4

32. aft ἁμαρτωλοὶ ins τουτο ποιοῦσιν (retaining following clause) D.

33. κ. γὰρ ταν B, κ. εἰ D. ἀγαθοποιεῖτε (ilacism?) DHMPΓΔΛ 33.

χαρις bef υμιν D; εστιν bef χαρις P. om γαρ (see ver 35) BA æth. om

oi A. for το αυτο, τουτο D vulg lat-a ff.

34. καν D. rec δανειζετε, with (but each, according to Treg, e sil) MSUVΓ 1:

δανισατε B'Z: δανισατε B'N 157: txt ADP rel Justin. for ων, ω ΓΞ.

rec απολαβειν (from απολαβωσιν below), with ADP rel: txt BLΞN Justin.

χαρις bef υμιν D lat-e. om εστιν B lat-e: ins ADPΞN rel. rec aft 2nd και ins

γαρ, with ADP rel vulg lat-a c: om BLΞ copt. rec ins oi bef ἁμαρτωλοὶ (see ver

32), with Ξ (HK 69, e sil) copt: om ABDP rel goth. om ra isa D lat-a δ c e ff,

l q Ambr.

35. μηδενα Ξ. aft πολυς ins εν τοις ουρανοις A ev-y lat-c, in celo lat-a l

Ambr. rec ins του bef υψιστου, with 1(e sil). 69: om ABDPΞ rel.

36. rec aft γινεσθε ins ουν (from Mt v. 48), with AP rel vulg lat-f g_{1,2} syrr

Orig-lat: om BDLΞ 1. 33 lat-a δ c e ff, l q copt goth æth arm Clem, Orig, Tert

Cyp. om και (Mt v. 48) BLΞ 1 lat-c copt æth Mcion-t Clem, Chr: ins A D-gr

P rel vulg lat-a δ syrr goth Justin, Orig Cyp.

37. om 1st και (see Mt vii. 1) D 1 latt Syr copt arm Mcion-t Thl Cyp. for

2nd και (omg ov), ινα (from || Mt) AD Λ(Treg, expr) lat-a c e f goth æth [Polye]

Mcion-t Cyp Ambr. rec om 3rd και, with ACDP rel Tert: ins BLSXΞ syr.

δικαζ. and δικασθ. B. for 4th και (omg ov), ινα D lat-a c e ff, æth Bas

33 ff.] χάρις corresponds to μισθός, Matt. (see note on Matt. v. 12.) 35.

ἀπελπιζόντες] Three renderings have

been given—(1) the ordinary one, μηδὲν

ἀπ' αὐτῶν ἐλπίζοντες, Euthym.;—but

this meaning of the word is unexampled,

though agreeing with the context. (2)

'causing no one to despair,' i.e. refusing no

one (reading μηδὲν: cf. Ξ in various read-

ings);—so the Syr. renders it. (3) 'not

despairing,' i.e. 'without anxiety about the

result.' This last sense of the word is best

supported by examples, both from Polybius

(e.g. ἀπελπ. τὰ πράγματα, i. 19. 12,—

τὴν σωτηρίαν, ii. 54. 7, al. freq., see In-

dex), and the Apocrypha,—see ref. But

as it is an ἀπαξ λεγόμενον in the N. T.,

perhaps the force of the context should

prevail, and the ordinary meaning be

adopted, as there is nothing in analogy

(ἀπαίτῳ, ἀπολαμβάνω, . . .) to forbid the

meaning; and so Passow gives it in Lexic.

υἱοὶ ὑψίστου] Meyer maintains that

this must mean 'sons of God' in the sense

of partakers of the glory of the Messiah's

Kingdom, but without reference to the

state of believers in this life, which last he

says is according to the usage of Paul, not

of the three first Evangelists. But surely

this is sufficiently answered by ὁ πατὴρ

ὑμῶν in the next verse, where the actual

present sonship to our heavenly Father is

a reason why we should imitate Him.

36.] οἰκτίρμ. = εἰλεμοί, Matt. v. 48, which

last is the larger description, comprehend-

ing in it charity and mercy; see note there.

37.] = Matt. vii. 1, 2. The say-

ing is much enriched and expanded here;

* καταδικασθῆτε * ἀπολύετε, καὶ * ἀπολυθήσεσθε * ³⁸ δίδετε, καὶ δοθήσεται ὑμῖν μέτρον καλὸν ὃ πεπισμένον ὁ σισα-
 λευμένον ὃ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν ὁ κόλπον
 ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ ἡμερεῖτε ἂν τιμετρηθῇ-
 σεται ὑμῖν. ³⁹ Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς ὁ Μῆτις
 δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς
 ὁ βόθυνον ὁ ἐμπεσοῦνται; ⁴⁰ οὐκ ἔστιν μαθητὴς ὁ ὑπὲρ τὸν
 διδάσκαλον ὁ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος

here only. Wlad. iv. 8. g here only t. h Matt. vii. 16 reff. i Matt. xv. 14
 reff. Euseb. xiii. 17. k Matt. xii. 11 (reff.). l = Matt. x. 24. Phil. ii. 9. i Kings xv. 22.
 m 1 Cor. i. 10. 2 Cor. xiii. 11. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 18.

Tert Cyr. rec ins καὶ bef σισαλ., with ACP rel vulg lat-f syr goth Clem Cyr :
 om BDL 1. 69 lat-a b c e f f₂ g, l copt æth arm Ambr.,—om σισαλευμένον X : σισαλ.
 bef πεπισμένον D 1 Dial. rec ins καὶ bef υπεριεχ., with ACP rel vulg Syr goth
 æth Tert : om BDLX 1. 69 lat-a b c e f f₂ g, l copt arm Clem Orig Eus. (33
 defective.) [υπερεκχυννόμενον, so AB'CDP &c.] for τῷ γὰρ αὐτῷ μέτρῳ ω,
 ω γὰρ μετρώ (from Mt vii. 2) BDLX 1. 33 lat-c e (copt) : om αὐτῷ X al : om γὰρ
 69 al lat-a b l q arm Mcion-t Ambr : txt ACP rel vulg lat-f g, syr goth. for
 αντιμετρηθῶ, μετρηθῶ. (|| Mt) B'P lat-b e q æth(appy) arm. (33 def.)
³⁹. ελεγειν D 69 latt. rec om καὶ, with AP rel syr copt goth : ins BCD
 F(Wet) LXZ 33. 69 latt arm Thl-ed. rec (for εμπισ.) πισοῦνται (from Mt
 xv. 14), with ACZ rel vulg lat-b c : txt BDLP 1. (69) ev-y lat-a copt(appy).

40. rec aft διδάσκαλον ins αὐτου, with ACP rel syr copt goth : om BDLX 1.
 33. 69 latt Iren-lat Mcion-t Orig. (It is true, as Meyer observes, that αὐτου is
 wanting in Mt x. 24 : but the probability of the mechanical addition of αὐτου
 [especially with ο διδάσκαλος αὐτου in the same verse] is greater than any influence
 from || Mt, the balance of evidence is perhaps on the same side.)

perhaps it was so uttered by our Lord on some other occasion; for the connexion is very strict in Matt., and would hardly bear this expansion of what is not in that place the leading idea. ³⁸] The similitude is taken from a very full measure of some dry thing such as corn. That no liquid is intended by ὑπεριεχ., as Bengel supposes, is evident—for the three present participles all apply to the same μέτ. καλ. and form a climax. ³⁹ δώσουσιν] The subject of this verb answers to the unexpressed agents of ἀντιμετρηθήσεται; such agents being indefinite, and the meaning thereby rendered solemn and emphatic; see on ch. xii. 20. If we are to find a nom., it should be the Angels, who are in this matter the ministers of the divine purposes (so Meyer). This saying is found with a totally different import Mark iv. 24; one of the many instances how the Lord turned about, so to speak, the Light of Truth contained in His declarations, so as to shine upon different departments of life and thought. ³⁹.] From this verse to the end is in the closest connexion, and it is impossible that it should consist of sayings thrown together and uttered at different times. The connexion with what went before is not so

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evident, indeed the ελεγειν δὲ π. αβ. seems to shew a break. The parabolic saying, implying the unfitness of an uncharitable and unjustly condemning leader (the Lord was speaking primarily to His Apostles) to perform his office, leads to the assertion [ver. 40] that no Christian ought to assume in this respect an office of judging which his Master never assumed; but rather will every well-instructed Christian strive to be humble as his Master was. Then follows the reproof of vv. 41—43; and vv. 44, 45 and 46—49 shew us, expanded in different images, what the beam in the eye is, to which our first efforts must be directed.

τυφλ. τ. 38.] See this in quite another connexion, Matt. xv. 14, where Peter answers, φράσον ἡμῖν τὴν παραβολὴν [ταύτην]—meaning apparently the last uttered words, which the Lord however explains not specifically, but by entering into the whole matter. I believe this παραβολή to have been one of the usual and familiar sayings of our Lord. ⁴⁰.] See above. κατηρτισμένος (see reff.)—fully instructed—perfect, in the sense of 'well-conditioned,' knowing what is his duty, and consistently endeavouring to do it. De Wette, Kuinoel, &c., have given a strange rendering of this clause, making κατηρτ.

K k

αὐτοῦ. ⁴¹ τί δὲ βλέπεις τὸ ^a κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου, τὴν δὲ ^o δοκὸν τὴν ἐν τῷ ⁱ ἰδίῳ ὀφθαλμῷ
 οὐ ^a κατανοεῖς; ⁴² πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
 Ἀδελφε ἄφες ἐκβάλω τὸ ^a κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου ^o δοκὸν οὐ βλέπων; ⁴³
 ὕποκριτά, ἐκβαλε πρῶτον τὴν ^o δοκὸν ἐκ τοῦ ὀφθαλμοῦ
 σου, καὶ τότε ⁱ διαβλέψεις τὸ ^a κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου ἐκβαλεῖν. ⁴⁴ οὐ γὰρ ἐστὶν δένδρον
 καλὸν ^u ποιοῦν ^u καρπὸν ^u σαπρὸν, οὐδὲ πάλιν δένδρον
^t σαπρὸν ^u ποιοῦν ^u καρπὸν καλόν, ⁴⁵ ἕκαστον γὰρ δένδρον
 ἐκ τοῦ ἰδίου καρποῦ γινώσκειται. οὐ γὰρ ἐξ ^u ἁκανθῶν
^v συλλέγουσιν ^v σῦκα, οὐδὲ ἐκ ^a βάτου ^b σταφυλῆν ^c τρυγῶ-
 σιν. ⁴⁶ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ ^u θησαυροῦ
 τῆς καρδίας αὐτοῦ ^u προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
 ἐκ τοῦ πονηροῦ ^u προφέρει τὸ πονηρόν· ἐκ γὰρ ⁱ περισ-
 στεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. ⁴⁷ τί δέ με

41. om 2nd ro D al latt copt. τὴν δε εν τ. σω οφθ. δοκ. (|| *Mt*) P 69: for ιδιω, σω D latt.

42. rec ins η bef πως (from || *Mt*), with ACDP^u rel: ins και bef πως 251 am (with em forj ing per tol) lat-*g*_{1,2}: aft πως ins δε N: om B lat-*e* ff₂. om αδελφε (|| *Mt*) D 157 lat-a b c e ff₂ l q. for το εν τω οφθαλμω (twice), εκ του οφθαλμου (|| *Mt*) D latt Syr aeth arm. for αυτος το βλέπων, και ιδου η δοκος εν τω σω οφθαλμω υποκειται (|| *Mt*) D; simly lat-a b c e ff₂ l q. om 2nd την C. rec εκβαλειν bef το καρφος, with ACD^u rel: aft το καρφος, L 1: txt B 69.

43. for ου γαρ, ουκ D lat-a Syr aeth. καρπους σαπρους D latt Syr. rec om παλιν (see *Mt* vii. 18), with ACD rel lat-a c syrr goth aeth: ins BL^u 1. 69 lat-δ *g*₁ q copt arm. καρπους καλους (see *Mt* vii. 18) D latt Syr.

44. om γαρ D I (Treg) al tol lat-a b c e ff₂ l q. (δε Γ, according to Tischdf.) for ιδιου καρπου, καρπου αυτου D, fructu suo latt. εκλεγονται εξ ακανθων D lat-a b c. rec τρυγωσιν bef σταφυλην (conformation to order of former clause), with A rel latt Syr goth aeth arm: txt BCDLX^u 33. 69 ev-y syr.—σταφυλας (K) L 69 lat-o e syrr copt goth.

45. αυτου bef της καρδιας D: om αυτου B. (See digest on *Mt* xii. 35.) rec aft πονηρος ins ανθρωπος (|| *Mt*), with AC^u rel vulg lat-o e ff₂ *g*₂ syrr goth aeth arm: om BDL 1 lat-a b *g*₁ l copt. rec aft πονηρου ins θησαυρου της καρδιας αυτου (from || *Mt*), with AC rel; θησαυρου (alone) 69 vulg lat-δ Dial: om BDL^u 1 am (with forj tol) lat-a ff₂ *g*₁ arm. rec ins του bef περισσευματος, with CLMSU^u Dial: om ABD^u rel. rec ins της bef καρδιας (|| *Mt*), with C rel Dial: om ABD^u. το σωμα bef λαλει (|| *Mt*) C al latt copt [Clem] Dial.—om αυτου (|| *Mt*) CF (Wst) vulg lat-*g*₁ Syr copt aeth Dial. for λαλει, καλει D-gr.

δε δ 8. αὐτ. the predicate—'every disciple will be instructed as his Master.' But if I mistake not, the position of κατηγ. as first in the sentence forbids this rendering.

41.] De Wette imagines a break in the sense here, and a return to *Mt*. vii. 3 f.;—but the whole is in the strictest connexion; see above. 43.] The καρπὸς σαπρὸς = the δοκὸς ἐν τῷ ὀφθ. If thy life

is evil, it is in vain to pretend to teach others.

45.] Again the closest connexion of sense and argument; nor is this verse (De Wette) put here because of the similarity of the preceding verses to *Mt*. xii. 33 reminding the compiler of ver. 35 there. Do these expositors suppose that our Lord only once spoke each of these central sayings, and with only one re-

καλεῖτε Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; ⁴⁷ πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὁ ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοίος. ⁴⁸ ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἔβαθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· ἡ πλημυρὴς δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευσαί αὐτήν, διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν. ⁴⁹ ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἡ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

VII. ¹ Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. ² ἑκατοντάρχου δὲ τινος δούλος κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος. ³ ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων.

(from Isa. xxxiii. 16) only. (ch. xiv. 8.) 1 Kings xxiv. 21.

7 Ezra vi. 7, 8, 14. Eccl. vii. 2.

46. καλεῖτε bef με 2: με bef δε Δ. for καλεῖτε, λεγετε dioitib D 28 Iron-lat Gaud: λαλεῖτε K. for ᾧ, ὅ B lat-e Syr goth.

47. for τῶν λόγων, τοὺς λόγους (Mt vii. 24) CF(Wlat) M, τ. λόγους τουτους X lat-b q Syr-ms.

48. [πλημυρὴς, so B¹L²ΞN 33. one ρ in προσερρῆξεν B¹DLN.] rec (for δια το καλῶς οἰκοδομῆσθαι αὐτήν) τεμελιωτο γαρ ἐπὶ τὴν πέτραν (Mt vii. 26), with ACD rel latt syrr goth: both are joined in æth: txt BLΞN 33 syr-marg copt.

49. οἰκοδομοῦντι (from ver 48) C 69. om ὃ D lat-a b c e ff₂ g₁ q. rec εὐθεως, with AR rel: om (Mt vii. 27) D lat-a c: txt BCLΞN 33 ev-y. rec εἰσεν (from Mt vii. 27?), with AC rel vulg lat-a c ff₂ g₁ l₂: txt B(Mai) DLRΞN 1. 33. 69 ev-y tol lat-b e l q.

CHAP. VII. 1. rec (for ἐπειδὴ) ἐπει δε, with C²RΞ rel vulg lat-e f copt goth arm-zoh: ἐπειδὴ δε K al: καὶ ἐγένετο οτε D lat-b ff₂ g₁ q: txt A B[sic: see table] C¹Ξ. for ἐπληρώθη, ἐτελεσεν D. for αὐτοῦ το λαοῦ, λαλῶν D. om τας 2. ἦλθεν D.

2. for δούλος, τις D¹-gr: παῖς puer D². for ἐντιμος, τιμιος D. 3. for ἀκουσ. δε, καὶ ακουσ. D al vulg lat-b c Syr. om προς αὐτον D 69 lat-a b c e f ff₂ g₁ l₂.

ference? 48—48.] The connexion goes on here also—and our Lord descends into the closest personal searching of the life and heart, and gives His judicial declaration of the end of the hypocrite, whether teacher or private Christian;—see notes on Matt.

48.] ἔσκαψεν κ. ἔβαθυνεν—not a mere hendiadys for “dug deep,” but, as Bengel observes, “crescit oratio:” he dug, and deepened as he dug: was not content with one digging, but kept going deeper.

49. συντίσεν] So we have συμπίπτει στήν, Eur. Herc. Fur. 905. πόλιν . . .

ὑπὸ σεισμοῦ . . . ξυμπεπτωκυῖαν, Thuc. viii. 41.

CHAP. VII. 1—10.] HEALING OF THE CENTURION'S SERVANT. Matt. viii. 5—13. In Matt. also placed after the Sermon on the Mount, but with the healing of the leper in our ch. v. 12 ff. interposed. Our narrative is fuller than that in Matt. in the beginning of the miracle, not so full at the end. See notes on Matt.

τὰ ῥήματα . . . εἰς τ. ἀκ. for τὰ ῥηθέντα εἰς . . . This, though there is no art. after αὐτοῦ, is better than to connect εἰς with ἐπλήρωσεν.

3.] πρεσβ. not elders of the συναγωγὴ

w. w. 5th c. ch. xi. 27. Acts xxiii. 20.
 x = Matt. xiv. 28 only. (Luke [Acts xxiii. 24 et al.] only, exc. as above, and 1 Pet. iii. 20.) see Job xxi. 10.
 y ver. 20. ch. viii. 19. Acts xx. 18 al. fr. chiefly Luke. Exod. ii. 18. s Matt. viii. 5 al. 1 Kings xxii. 4. a Phil. ii. 28. 2 Tim. i. 17. Tit. iii. 18 only t. Wisd. ii. 8 only. (or, 2 Cor. viii. 17, 22.) b constr., here only. c (middle). Acts xix. 24. Col. iv. 1. Titus ii. 7. Ps. xxxix. 7. d Matt. viii. 20 ref. e = Matt. xv. 6 ref. Esch. xxii. 5. f Matt. ix. 28. ch. viii. 49. g w. lva. j Mt. only. (Matt. iii. 4 ref.) h i Mt. ref. i Matt. xxvii. 8. ch. i. 26. 28. xxviii. 28. 3 Thess. i. 11. 1 Tim. v. 17. Heb. iii. 8. x. 29) only. L. P. H. Gen. xxxi. 28. 1 Tim. i. m = Rom. x. 11. 1. n constr., Acts vii. 31. Jude 16. Job xxxix. 23. see 2 Thess. i. 10.

δαίων, ἡ ἐρωτῶν αὐτὸν ὅπως ἐλθὼν ἡ διασώσῃ τὸν δοῦλον αὐτοῦ. ⁴ οἱ δὲ ἡ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἡ παρεκάλουν αὐτὸν ἡ σπουδαίως, λέγοντες ὅτι ἡ ἄξιός ἐστιν ὡς ἡ παρὲξ τοῦτο. ⁵ ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ἡκοδόμησεν ἡμῖν. ⁶ ὁ δὲ ἡ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἡδη δὲ αὐτοῦ οὐ ἡ μακρὰν ἡ ἀπὲχοντος ἀπὸ τῆς οἰκίας ἐπεμψεν πρὸς αὐτὸν φίλους ὁ ἐκατόνταρχος λέγων αὐτῷ Κύριε μὴ ἡ σκύλλου. οὐ γὰρ ἡ ἱκανός εἰμι ἵνα ὑπὸ τὴν ἡ στέγην μου εἰσεέλθῃς, ⁷ διὸ οὐδὲ ἡ ἐμαυτὸν ἡ ἡξίωσα πρὸς σε ἐλθεῖν. ἀλλὰ εἰπέ λόγῳ, καὶ ἡ ἰαθήτω ὁ παῖς μου. ⁸ καὶ γὰρ ἐγὼ ἡ ἀνθρώπος εἰμι ὑπὸ ἡ ἐξουσίαν ἡ τασσόμενος, ἔχων ὑπὲρ ἡ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ ἡ ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ. ⁹ ἀκούσας δὲ ταῦτα ὁ ἡ Ἰησοῦς ἡ ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὅχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ ἐν τῷ ἡ Ἰσραὴλ τοσαύτην πίστιν εὑρον. ¹⁰ καὶ ὁ ὑποστρέψαντες οἱ πεμ-

4. for τον ιησ., αυτον C.—om προς τον ιησ. D lat-a o c ff. 2. l. παρακαλεσαν A
 copt-ms: ηρωτων DLX 1. 69: txt BCR rel. aft λεγοντες ins αυτω AC'KA vulg
 lat-f aeth: om BC'DRZ rel. rec παρεισι, with ΓΓΑ(KMSUV?): txt
 ABCDRZ rel.

5. [οικοδομησεν C'D: οικ. Δ.]

6. ἐπορεύετο δε μετ' αυτων ο ιησ. D lat-a (c e). ου μακρ. απεχ. bef αυτου D.
 om απο D 1. 69 goth. om πρ. αυτου B.—for προς, επ' A. rec ο
 εκατονταρχος bef φιλους, with ADR rel vulg lat-a b goth: om ο εκατονταρχος Δ: txt
 BCLXZ 33 lat-c e copt aeth.—om ο BL. rec εμι bef ικανος (see || Mt), with
 ACDRX rel: txt B am(with ing forj) lat-b l q. μου bef υπο τ. στ. (|| Mt)
 CDLMRXΓZ 1. 33. 69 Chr Thl: txt AB rel vss.

7. om διο το ελθειν (see || Mt) D al lat-a b c e ff. 2. l. ins μονον bef επι
 (|| Mt) C 69 syr-w-ast. rec (for ιαθητω) ιαθησεται (|| Mt), with ACD rel lat-a b c:
 txt BL.

8. for πορευθητι, πορευου DX.

9. ο ιησ. bef ταυτα C 157 am Syr. om αυτου (|| Mt) DRX latt Syr-ms arm.
 ins αμην bef λεγω (|| Mt) DX 69 vulg lat-a c e f ff. 2. 1. 2 l copt-dx-marg goth
 arm: om ABCR rel lat-b syrr copt aeth. aft υμιν ins οτι AU syrr arm.
 for ουδε, ουδεποτε D. ευρον bef εν τω ισραηλ D.

(who in Luke are ἀρχισυναγωγοί, Acts xiii. 15), but of the people. 4.] If

the rec. reading παρεισι be retained, it must be remembered that it is *not* the second person of παρίκομαι (for which δψιμ, βούλει, οἶμ are no precedents, being peculiar conventional forms), but *third pers. fut. act.* The second person in *ei* does not occur in later Greek, with the above exceptions.

5.] αὐτός, at his own expense. τὴν σ. our syna-

gogue.

7.] διὸ, on account of his unworthiness; which unworthiness itself may be connected with the fact, that entering his house would entail ceremonial uncleanness till the evening. Matt. does not express this clause, having the narrative in a form which precludes it. See notes there. The οὐδὲ brings into emphasis, not ἐμαυτόν, as distinguished from others, but the whole following clause; "neither did I adopt *that* course."

φθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον
 ὅτι ὑγιαίνοντα.

11 Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν κα-
 λουμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ
 αὐτοῦ [ἱκανοὶ] καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ
 πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἕξεκομίζετο τεθνηκώς,
 μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ
 ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν
 ὁ κύριος ἔσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ Μη

w = ch. viii. 42, ix. 38. Heb. xi. 17 (John i. 14 refl.) only. (and constr.) Tobit iii. 15.
 86. Acts ix. 36. y ch. x. 33. xv. 10. Matt. xiv. 14 al.†

10. εἰς τὸν οἶκον bef οἱ πεμφθέντες BDFKLX lat-a b c e copt: txt AC rel vulg
 lat-f, syrr goth arm.—D adds δούλοι. om 2nd τὸν D¹.—om τὸν ἀσθενοῦντα BL 1
 lat-a b c e ff, g, l q copt. om δούλον D.

11. om ἐγένετο ἐν D lat-e. for τῇ, τῷ ABR rel Thl vulg lat-a b g, l: txt (see
 note) CDKM (S, e sil) lat-c e f syrr copt goth æth arm. ἐπορεύθη BR 69: txt
 ACD rel. om αὐτῷ ARUXA 69: ins BCDX rel. om ἱκανοὶ (as unusui
 ual) οἱ μαθ. αὐτοῦ: Meyer suggests, because followed by καὶ) BDFLX vulg lat-a e f
 ff, g, l Syr syr-jer copt arm: ins ACR rel lat-b c syr goth.

12. ἐγένετο δεῦρος D, simply lat-b c ff, q. ἤγγισεν D(appy) 69. om καὶ ἰδὼν
 D-gr æth. om τεθνηκώς A 54 lat-c: ins BCDREX rel. rec uis bef μονογενῆς,
 with ACDR rel vulg lat-a b & c copt goth: txt BLXZ lat-c. Steph af αυτη ins
 ην, with B(sic) CLV (S ?) Z 1. 33 latt Syr syr-marg copt arm: om AC'R rel syr goth.
 —for καὶ αυτη ην χηρα, χηρα αυτη D. πολυς οχλ. r. πολ. συναληλυθι αυτη D,
 so (in part) lat-c. elz af ακανος ins ην, with BL (S ?) Z 33. 69 copt æth arm:
 om ACR rel latt syrr goth Thl Ambr.

13. for καὶ ἰδων, ἰδων δε D lat-e Syr. om αυτην D. for κυριος, ιησους
 D 1 forj(with gat) lat-b f Syr copt æth Chr. επ' αυτην KBUXΓ 69.

9.] After this there is an important addition in Matt. on the adoption of the Gentiles, and rejection of Israel who shewed no such faith. 10.] Here Matt. simply states the fact of the healing, not knowing of the οἱ πεμφθ.

11—16.] RAISING OF A DEAD MAN AT NAIN. Peculiar to Luke. 11. ἐν τῇ ἑξῆς.] With regard to the variety of reading here, Schulz remarks that St. Luke, when χρόνῳ is understood, uses ἐν τῷ καθ' ἑξῆς, see ch. viii. 1. On the other hand Meyer observes that when ἡμῖνα is understood, he never prefixes ἐν:—see refl.:—so that internal as well as external evidence is divided. NAIN occurs nowhere else in the Bible. It was a town of Galilee not far from Capernaum, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of Little Hermon.' Stanley. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. The κώμη καλουμένη Ναὶν (or Ναϊς) of Josephus, B. J. iv. 9. 4, on the borders of Idumea, is a different place. See Winer, R.W.B.; and Stanley's descrip-

tion, Sinai and Palestine, p. 357, edn. 3.

This is one of the three greatest recorded miracles of our Lord: of which it has been observed, that He raised one (Jaeirus's daughter) when just dead,—one on the way to burial,—and one (Lazarus) who had been buried four days.

12. ἕξεκ.] The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiaikim that he should be buried with the burial of an ass, drawn forth and cast beyond the gates of Jerusalem. Jer. xxii. 19. "One entrance alone Nain could have had; that which opens on the rough hill-side in its downward slope to the plain. It must have been in this steep descent," &c. Stanley, ut supra. The usage of μονογενῆς with a dative is classical: cf. Herod. vii. 221, τὸν δὲ παῖδα . . : ἰδὼνα οἱ μουνγενεῖα: Æsch. Agam. 872, μονογενεῖς τίκνον πατρί. κ. αὐτ. χήρ.] Some few cursive mss. read this in the dative, καὶ αὐτῇ χήρῃ: but it is more agreeable to Luke's usage to take it as a nominative. See ch.

κλαίει. ¹⁴ καὶ προσελθὼν ἤψατο τῆς ^aσοροῦ· οἱ δὲ ^aβαστάζοντες ^bἔστησαν. καὶ εἶπεν ^cΝεανίσκε, ^dσοὶ λέγω, ^eἐγέρθητι. ¹⁵ καὶ ἠνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ¹⁶ ἔλαβεν δὲ φόβος πάντας, καὶ ἰδοῦντες τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ^hἠγέρθη ἐν ἡμῖν, καὶ ὅτι ⁱἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. ¹⁷ καὶ ^jἐξῆλθεν ὁ ^kλόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ ^lπεριχώρῳ. ¹⁸ Καὶ ^mἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. ¹⁹ καὶ ⁿπροσκαλεσάμενος δύο ^oτινὰς τῶν

a here only. Gen. i. 30. Job xli. 32. Aid. only. a — Matt. vii. 11. Mark xiv. 18 al. b — Mark x. 49 ref. c Matt. xix. 20, 22 red. d ch. v. 34 | Mk. al. e — Matt. xxvii. 52 al. f Isa. xxi. 19. g Acts ix. 40 only t. h — ch. v. 26. i Cor. x. 13. Exod. xv. 15. h Matt. xxiv. 11, 24 | Isa. xli. 26. i — ch. i. 68, 78. Hch. ii. 6, from Ps. viii. 5. Gen. i. 24. j Matt. xiv. 35 al. Gen. xli. 17. k — Matt. xxviii. 15. Mark i. 45. Acts xi. 23. l Matt. xiv. 35 al. Gen. xli. 17. m — Luke xlii. 1 red. n Matt. x. 1. Acts xxiii. 17, 18, 30 al. o Gen. xxviii. 1. p — Matt. xxviii. 15. Mark i. 45. Acts xi. 23. l Matt. xiv. 35 al. Gen. xli. 17. m — Luke xlii. 1 red. n Matt. x. 1. Acts xxiii. 17, 18, 30 al. o Gen. xxviii. 1.

1. νεανίσκε is repeated in D lat-a ff₂.
 15. for ανεκαθ., εκαθισεν B lat-c e Iren-lat. απιδωκεν A 33 lat-c f.
 16. rec απαντας, with ACFLRΓΞ (33, e sil): txt BD rel. rec εγηγηται
 (aptler sense), with R rel Chr: εγηγηθη D: txt ABCLΞ 1. 33.
 17. ουτος bef ο λογος D vulg lat-b e ff₂. και παση τη περιχωρω bef περι αυτου
 FLΞ 33 lat-b c. rec ins εν bef παση, with ADR rel vulg lat-a e f: om BFLΞ 1
 am (with fuld forj ing) lat-b c.
 18, 19. D reads εν οις και μεχρι ιωαννου του βαπτιστου ος και προσκαλεσαμενος
 δυο των μαθητων αυτου λιγι μορευθιντες εκατε αυτω συ ει κ.τ.λ., simply lat-e.—
 νιας is also omd by vulg lat-b c f ff₂ g₁ l Syr copt goth æth. [ιωαννη (itacism) ?]
 AB'N, similarly elsewhere.]

ii. 25, 36, and accentuate, as there, αὔρη.

14.] The *σορός* (= *λάρναξ*, Jos. Antt. xv. 3. 2) was an *open coffin*. There was something in the manner of our Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them. All three raisings from the dead are wrought with words of power,—‘Damsel, arise,’—‘Young man, arise,’—‘Lazarus, come forth.’ Trench quotes an eloquent passage from Massillon’s sermons (*Miracles*, p. 241),—‘Elie ressuscite des morts, c’est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l’enfant qu’il ressuscite: il souffle, il se rétrécit, il s’agit: on voit bien qu’il invoque une puissance étrangère; qu’il rappelle de l’empire de la mort une âme qui n’est pas soumise à sa voix: et qu’il n’est par lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d’un sommeil éternel: et l’on sent bien qu’il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu’il opère les plus grandes choses.’

15. *ἔθ. αὐτ. τῇ μ. αὐ.*] Doubtless there was a deeper reason than the mere consoling of the widow, (of whom there were many in Israel now as beforetime,) that influenced our Lord to work this miracle: Olshausen (vol. i. p. 271) re-

marks, “A reference in this miracle to the *raised man himself* is by no means excluded. Man, as a conscious being, can never be a *mere means* to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised.” He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to *ἔδωκεν αὐτ. τῇ μ. αὐ.* and make her joy to be a true and abiding one.

16.] *φόβος*, the natural result of witnessing a direct exhibition of divine power: compare ch. v. 8. *προφ. μέγ.*] For they had only been the *greatest of prophets* who had before raised the dead,—Elijah and Elisha; and *the Prophet* who was to come was doubtless in their minds. Bornemann supposes *ὅτι* in both cases to be not merely *ὅτι* loquents, but ‘for that,’ and to be connected with *ἰδοῦντες* (but qu.?).

17.] Meyer refers *ὁ λόγος οὗτος* to the saying just cited: but it seems more natural to interpret it *this account*, viz. of the miracle. And so in reff. On the construction *ἐξῆλθεν ἐν*, Meyer cites Thuc. iv. 42, *ἐν Δευκαδίᾳ ἀπήσαν*.

18—35.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD’S ANSWER, AND DISCOURSE TO THE MULTITUDES THEREON. Matt. xi. 2—19. The incident

μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμύεν πρὸς τὸν κύριον ^{p = Mark xiv. 14.}
 ὁ λέγων Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον ὁ προσδοκῶμεν; ^{q (ref.)}
 20 Ὁ Παραγεγόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰω- ^{r ch. viii. 19.}
 ἄννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων Σὺ ^{Acts x. 18.}
 εἶ ὁ ἐρχόμενος ἢ ἄλλον ὁ προσδοκῶμεν; ^{Exod. ii. 17.}
 τῇ ὥρῃ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ ὡς ^{ch. xii. 12.}
 τήνων καὶ πνευμάτων ὡς πονηρῶν, καὶ τυφλοῖς πολλοῖς ^{x. 19. Dan.}
 ὡς ἐχάριστο βλέπειν. ^{tw. ἀνθ. ch. vi. 18.}
 22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ^{viii. 2.}
 Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ὅτι εἶδετε καὶ ἤκούσατε ^{a = Mark iii. 10 ref.}
 ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, ὡς λεπροὶ ^{v (ref.)}
 καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, ὡς πτω- ^{viii. 3 al.}
 χοὶ εὐαγγελίζονται, ^{Acts xix. 12.}
 23 καὶ μακάριός ἐστιν ὁς ἐὰν μὴ ^{do.}
 σκανδαλισθῇ ἐν ἐμοί. ^{w = Rom. viii. 28 al. & constr.,}
 24 ἀπελθόντων δὲ τῶν ἀγγέλων ^{2 Mac. iii. 81.}
 Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου ^{x Matt. viii. 9.}
 Τί ἐξεληλύθατε εἰς τὴν ἔρημον ὁθεάσασθαι; ὡς κάλαμον ^{z Matt. x. 8 ref.}
 ὑπὸ ἀνέμου σαλευόμενον; ^{1. ch. iv. 8.}
 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ^{from isa.}
 ἄνθρωπον ἐν ὡς μαλακοῖς ἱματίοις ὡς ἡμφιεσμένον; ἰδοὺ οἱ ἐν ^{1. i. 17.}
 ὡς ^{17 Mk. al.}
 ὡς ^{c ref.}
 ὡς ^{d ch. xxiii. 55 ref.}
 ὡς ^{f ch. vi. 48.}
 ὡς ^{Pa. xvii. 7.}
 ὡς ^{g ref.}
 ὡς ^{h Matt. vi. 80 ref.}

19. om ὁ bef ἰωαννης 21 1. rec (for κυριον) ἰησουν, with AD rel vulg lat-δ c f syrr copt goth: txt BLR 33 am (with fuld tol) lat-a ff. 9, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. for αλλον, ετερον (|| Mt) BLR 33 Cyr: txt AD rel Orig.

20. om ver (homotele) R al fuld lat-g, l. oi ανδρες bef προς αυτον D 33 lat-a syrr. [ειπαν, so BDL 33.] for απεσταλκεν, απεστειλεν B al Cyr. for αλλον, ετερον (|| Mt as in ver 19) DLX 1. 33 Cyr: txt AB rel.

21. rec (for ἐκείνη) αυτη, with ADR 33 (sic) vulg lat-a b f ff. 9, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. arm: txt BLN 1. 69 ev-y lat-c e q copt Cyr Bas-sel. rec ins de bef thr, with ADR 33 rel vulg lat-e f ff. 9, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Cyr Bas-sel for ωρα, ημερα LN 69 Cyr. θεραπειεν D-gr lat-a b ff. 2, q.

rec ins to bef βλέπειν (it appears from the weight of MS testimony, that *of* ἐχαριστο was mistaken for the article, and it thus became inserted after the verb), with (F, e sil) LUA 1. 33: om ABR 33 rel.—και τυφλους εποικει βλέπειν D.

22. rec aft αποκριθεις ins ο ιησους (|| Mt), with AR rel lat-c f q syrr goth æth: om BD 33 vulg lat-a b e ff. 9, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. for απαγγειλατε, ειπατε D. lat-e. om ori (see || Mt) BLX 1. 69 lat-a b c ff. 2, l q (Orig) Did Ambr.

om χωλοι περιπατουσιν 3. ins και bef κωφοι (from || Mt) BDFGA 1A Syr æth arm-mss: om A 33 rel latt syrr.

23. for εαν, αν D.

24. for προς τους οχλους, τοις οχλοις (|| Mt) DEFGHVΓAA copt Thl: txt AB 33 rel. περι ιωαννου bef προς τους οχλους D am lat-a f copt. εξηλαθate (from || Mt) ABDL 69: εξηλαθete K 1: txt X rel.

25. εξηλαθate (|| Mt) ABDL 33. 69: εξηλαθete KM 1: txt E rel. for

there holds a different place, coming after the sending out of the Twelve in ch. x.;—but neither there nor here is it marked by any definite note of time. πάντων τούτων here may extend very wide: so may τὰ ἔργα τοῦ χριστοῦ in Matt. On the common parts, see notes on Matt., where I have discussed at length the probable reason of the enquiry. 21.] This fact follows

by inference from Matt. ver. 4: for they could not tell John & βλέπειν, unless our Lord were employed in works of healing at the time. Observe that Luke, himself a physician, distinguishes between the *dis-eased* and the *possessed*. 22 f.] Nearly verbatim as Matt. The expression νεκροὶ ἐγ. does not necessarily imply that more than one such miracle had

1 ch. ix. 29. ἰματισμῷ ἑνδύζω καὶ ἵτρυφῇ ὡς ὑπάρχοντες ἐν τοῖς
 John xix. 24. 26 βασιλείοις εἰσίν. 26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην;
 18. Acts xx. 27. 1 Tim. ii. 9 only. ναί, λέγω ὑμῖν, καὶ ὁ περισσότερον προφήτου. 27 οὗτός
 k = here (ch. xiii. 17. 1 Cor. iv. 10. Eph. v. 27) only. sec Isa. xlii. 17. 12 Pet. ii. 18 only. Gen. xlii. 20. Prov. xix. 10. m = ch. xvi. 28. Phil. ii. 6. n = here (1 Pet. ii. v) only. Bath. ii. 18. o 1 ref. p MAL. iii. 1. q Mark i. 2. ref. Rom. xxi. 27. r 1 only. Job xiv. 1. s 1 ref. t = Matt. xi. 19. 1 Tim. iii. 16. Pa. i. 4. u Acts xix. 4. v = Luke (ch. x. 25 al.) only, exo. Matt. xxii. 86. Tit. iii. (9) 13 f. w = ch. x. 19 ref. Cant. iii. 2. x 2 Cor. xi. 10. y Matt. vii. 24 ref. z 1 Cor. xiv. 7 only f. (-λητής, Matt. ix. 23.) s 1 Matt. xx. 3. xxiii. 7 al. 1. 32 f. o 1 (ref.)

υπαρχοντες, διαγοντες DK Clem. (*agenē* D-lat.)

26. ἐξηλθατε (|| *Mt*) BDLX 69: ἐξηλθετε 1: txt A rel. at end ins *οτι ουδεις*
 εστιν μειζων εν γεννητοις γυναικων προφητης ιωαννου σου βαπτιστου D, omg these
 words in ver 28; lat-a has them in both vv.

27. rec aft *ιδου* ins *εγω* (from || *Mt*), with A rel syrr goth aeth Orig: om BDLX 1
 latt copt arm Mcion Orig-ms. om *προσωπον σου* X.—om σου D-gr 57 Tert.
 om *εμπροσθεν σου* (Mt i. 3) D 122 lat-a l Mcion-t.

28. rec aft *λεγω* ins *γαρ*, with A rel vulg lat-f g, q syr goth; δε D 69 lat-a b c e ff;
 g, l: pref *αμην* LX syr-jer arm (*all corrns*): om BZ 33 ev-y Syr copt. aft *υμιν*
 ins *οτι* D lat-c e. om *προφητης* (see || *Mt*) BKLMXEN 1. 33 lat-a b c e ff, l

syr-marg syr-jer copt aeth Orig, Thl Euthym: ins A (D ver 26) rel vulg lat-f g, q
 syrr goth Clem Mcion-t.—om (but see ver 26) *μειζων το ουδεις* syrr D. rec aft

ιωαννου adds *του βαπτιστου* (from || *Mt*), with A (D ver 26) rel latt syrr goth aeth
 Orig, Ambr Quast: om BLEN 1 Syr-ms syr-jer copt arm Orig. for *ο δε, οτι ο*
 D. aft *μικροτερος* ins *αυτου* D.

29. *ειδικαιωσαι* D¹.

30. om *εις εαυτους* D 60. 243 aeth.

31. rec at beg ins *ειπε δε ο κυριος* (insd to signify that the precedg ver is not part
 of the discourse, and to resume it here), with M-marg evn lat-f g₁; ουκετι εκεινους
 ελεγετο αλλα τοις μαθηταις X: om ABD rel am (with fuld em forj gat harl ing jac mm
 mt per tol) syrr copt goth aeth arm Thl Euthym Bede.

32. ins *τοις* bef *παιδιοις* D¹. ins *τη* bef *αγορα* D. rec (for *λεγοντες*) *και*
λεγουσιν (see || *Mt*), with AP rel vulg lat-f g, syrr: α λεγει BN 1: οι λεγουσιν A
 262: λεγοντα X 157: txt D-gr L 69 lat-a b c e ff, l q copt. (*The variations have all*
been corrections of the harsh construction.) om 2nd *υμιν* (see || *Mt*) B(Mai)
 DLX ev-y¹ vulg lat-c e g₁, l copt arm Ambr Aug: ins AP rel lat-a b f ff, syrr
 goth aeth.

taken place: the plural is generic.

24–26.] See Matt. 29, 30.] It
 has been imagined that these words are a
 continuation of our Lord's discourse,
 (Grot., De Wette, Meyer, Dr. Words-
 worth,) but surely they would thus be
 most unnatural. They are evidently a
 parenthetical insertion of the Evangelist,

expressive not of what had taken place
 during John's baptism, but of the present
 effect of our Lord's discourse on the then
 assembled multitude. Their whole diction
 and form is *historical*, not belonging to
 discourse. Besides, if *ακουσας* were meant
 to signify 'when they heard him' (John),
 then *βαπτισθ.* should be *βαπτιζόμενοι*.

ἐκλαύσατε. ³³ ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ^d only t. ^e i. Prov. xxiil. ^f ver. 30 read. ^g 1. Mark vii. ^h 1. Cor. i. ⁱ 2. Cor. vii. ^j 18. Jam. i. 12. ^k Rev. xii. 6. ^l Isa. xiv. 30. ^m w. Isa. Mark vii. 24. ch. xvi. 27. ⁿ John iv. 47. ^o xvii. 16. ^p 3 John 6. ^q 1. ch. ix. 14. ^r xiv. 8. xiv. 30 only. ^s 1 Kings xvi. ^t 11. Judith xii. 16.

ἔσθων ἄρτον μήτε ³⁴ πίνων οἶνον, καὶ λέγετε ὁ δαίμονιον ³⁵ ἐσθίων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρωπος ³⁶ φάγος καὶ ³⁷ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. ³⁸ καὶ ἔδικαιώθη ἡ σοφία ³⁹ ἀπὸ πάντων τῶν τέκνων αὐτῆς.

³⁶ ἡ Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου ³⁷ κατεκλίθη. ³⁸ καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρ-

³³. [syrr-cu contains Lu. vii. 33—xv. 21.] for 1st *μήτε*, *μη* BZ. rec *αρτον* bef *εσθίων* and *οἶνον* bef *πίνων*, with AP rel syr goth: txt BLZ vulg lat-*f* *g*_{1,2} Syr copt arm.—om *αρτον* and *οἶνον* (|| *Mt*) D 1. 69 lat-a *δ* *ο* *ε* *ff*₂ *l* *q* *æth* Orig. rec *εσθίων*, with APEN rel: txt BD.

³⁴. rec *τελωνων* bef *φιλος* (|| *Mt*), with HX [Clem]: txt ABDPZ rel vulg lat-a *ο* *ε* *ff*₂ *g*_{1,2} (syrr copt goth ?) Thl Aug.

³⁵. rec *των τεκνων αυτης* bef *παντων*, with APZ rel syr copt goth: om *παντων* DF(Wtst) LMX 1 syr-cu arm Iren-lat Ambr: txt B 69 latt Syr Ambr. (*παντων* being om'd as in || *Mt*, was restored in the wrong place.)

³⁶. ηρωτησεν D lat-a *δ* *ο* *ε* *ff*₂ *g*₁ Amphil. αυτον bef τις D 1 latt: των φ. bef αυτ. ³³. rec (for τον οικον) την οικιαν (*more usual in the gospels*), with AP rel: txt BDLZ 1. 33. 69 Mcion-e Amphil. rec ανεκλιθη, with AP rel Amphil: txt BDLXZ 1. 33 Mcion-e.

³⁷. rec *εν τη πολει* bef *ητις ην*, with AP rel lat-a *δ* *ο* *ε* *q* syr goth Amphil: om *ητις* xi.

^{31—35.}] See on Matt. vv. 16—19. ^{36—50.}] ANOINTING OF JESUS' FEET BY A PENITENT WOMAN. Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 6; Mark xiv. 3; John xii. 3: although such an opinion has been entertained from the earliest times. Origen on Matt. xxvi. 6 ff. vol. iii. p. 892, mentions and controverts it. It has been held in modern times by Grotius, Schleiermacher, Ewald, and Hug: and recently by Bleek. But the *only particular common to the two* (unless indeed we account the *name of the host* to be such, which is hardly worth recounting), is the *anointing itself*; and even that is not strictly the same. The character of the woman,—the description of the host,—the sayings uttered,—the time,—all are different. And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had been once commended by our Lord, was *very likely to have been repeated*, and especially at such a time as 'six days before the last Passover,' and by one anointing Him for His burial. I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her as a *new person* so soon after (ch. viii. 2), and

what is there stated of her, make the notion exceedingly improbable.

^{36.}] The exact time and place are indeterminate—the occasion of Luke's inserting the history here may have been the φίλος τελωνῶν κ. ἁμαρτωλῶν in ver. 34. Wieseler places it at Nain, which certainly is the last πόλις that has been named: but it is more natural to suppose τῇ πόλει to refer only to τῇ οἰκίᾳ before—the city where the house was. Meyer thinks that the definite article points out Capernaum. The position of the words ἐν τ. πόλει in the amended text requires a different rendering from 'a woman in the city which was a sinner.' We must either render, 'which was a sinner in the city,' i. e. known as such in the place by public repute,—carrying on a sinful occupation in the place,—or (2) regard ἥτ. ἦν ἐν τ. πόλ. as parenthetic, 'a woman which was in the city, a sinner.' The latter seems preferable.

ἁμαρτωλός, in the sense usually understood—a prostitute: but, by the context, *penitent*.

ἦν is not however to be taken as a pluperfect. She *was*, even up to this time (see ver. 39), a prostitute (compare Augustine, Sermon. xcix. "Accessit ad Dominum immunda, ut rediret munda:" which cannot, as Wordsw., be explained away by what follows, "accessit confessa, ut rediret professa." The latter was a matter of course, otherwise she would not

k = ch. xliii. 7. Acts xxii. 39. xviii. 1. Euth. iii. 5. l = Mark ii. 15 ref. m = here only. (Matt. xxv. 27 al.) Euth. ix. 30, 40. n Matt. xxvi. 7 l Mk. only. 4 Kings xxi. 18 only. o Matt. xxvi. 7 ref. p ch. viii. 35. Acts xxi. 8. q = ver. 44. Rev. xi. 6. (Matt. v. 45 ref.) Ps. vi. 6. r ver. 44. John xi. 2. xli. 3. xlii. 5 only t. Sir. xii. 11. Ep. Jer. 18, 24 only. u = Matt. xli. 17 ref. v = Acts xlii. 17, 18, 19. xxv. 36. xxviii. 19. w Matt. xlii. 27 ref.†

τωλὸς καὶ ἔπιγυνούσα ὅτι ἡ κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, ἡ κομίσασα ἡ ἀλάστρον ὁ μύρου³⁸ καὶ σῆσα ὅπως ἡ παρὰ τοὺς πόδας αὐτοῦ κλαίονσα, τοῖς δάκρυσιν ἤρξατο ἡ βρέχειν τοὺς πόδας αὐτοῦ, καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἔξεμασεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἠλειφεν τῷ ὁ μύρῳ. ³⁹ ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἔν ἐαυτῷ λέγων Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. ⁴⁰ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Σίμων, ἔχω σοί τι εἰπεῖν.

ην D aeth: txt BLΞN vulg lat-c f ff, l (Syr syr-cu) copt arm Ambr. rec om καὶ bef επιγ., with DLΞ rel latt syr-cu aeth arm: ins ABFMP8VXΔ 69 syrr copt goth Antch. for επιγυν., γυνούσα D. roc αναεσιται (cf ανεκλιθη ver 36), with P rel: txt AB (D) LXΔΞ 33 Tit-bostr Antch.—(aft φαρισαῖου D lat-c e.) μρουν bef αλαστρον D.

38. rec παρα τους ποδας αυτου bef οπισω, with AP rel syr goth: txt BDLXA 1. 33 latt Syr syr-cu copt aeth arm Orig-lat (Mcion-e) Antch Ambr. for αυτου, του ιησου ΔΚ. rec ηρξατο βρεχειν τους ποδας αυτου bef τους δακρυσιν, with AP rel syr copt goth aeth Amphil: txt BDL 33 latt syr-cu arm Orig-lat.—for ηρξατο βρεχειν, βριζει D. ξεμαξιν (as in ver 44 and John xii. 3) ADLX 33 copt: txt BP rel latt syrr syr-cu Orig-lat, ξεμασεν E'H'Δ 69.

39. for ο καλεσας αυτον, παρ' ω κατεκειτο D lat-c. om λεγων DX 69 lat-s syr-txt arm Orig-lat Amphil Aug. ins ο bef προφητης B(Mai) Ξ: om ADP rel for ητις απτεται, η απορμενη D Orig.

40. ειπεν bef ο ιησ. Ξ. ειπον D. rec φησι bef διδασκαλι ειπε, with P rel Amphil; so, but for φησι, εφη AD copt aeth: txt B I, LΞ 1.

have come at all)—and this was the first manifestation of her penitence. "Quid mirum, tales ad Christum confugisse, cum et ad Johannis baptismum venerint?" Matt. xxi. 32 (Grotius). It is possible, that the woman may have just heard the closing words of the discourse concerning John, Matt. xi. 28—30; but I would not press this, on account of the obvious want of sequence in this part of our Gospel. The behaviour of the woman certainly implies that she had heard our Lord, and been awakened by His teaching.

ΔΛΔΒ. μ.: for the word, &c., see on Matt. xxvi. 7. Our Lord would, after the ordinary custom of persons at table, be reclining on a couch, on the left side, turned towards the table, and His feet would be behind Him. She seems to have embraced His feet (see Matt. xxviii. 9), as it was also the Jews' custom to do by way of honour and affection to their Rabbis (see Wetstein on this passage), and kissed them, and in doing so to have shed abundant tears, which, falling on them, she wiped off with her hair. It does not appear that this

latter was an *intentional* part of her honouring our Lord: had it been, there would hardly have been an article before δάκρυσιν. As it stands, τοῖς δάκρυσιν is the tears, implied in κλαίονσα,—the tears which she shed,—not 'her tears,' which would be δάκρυσιν only. The ointment here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin.

39. εἰπ. ἐν ἐαυ. λέγων] This phraseology is perhaps a mark of translation from the Hebrew. The Pharisee assumes that our Lord did not know who, or of what sort, this woman was, and thence doubts His being a prophet (see ver. 16);—the possibility of His *knowing this and permitting it*, never so much as occurs to him. It was the *touching* by an unclean person, which constituted the defilement. This is all that the Pharisee fixes on: his *offence* is merely technical and ceremonial.

40.] ἀποκριθεὶς—the disgust manifested in the Pharisee's countenance; for that must have been the ground on which the nar-

ὁ δὲ Διδάσκαλε, εἰπέ φησιν. ⁴¹ Δύο ὅ χρεοφειλέται ἦσαν ὁ δὲ
 δανιστῇ τινι· ὁ εἷς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ
 ἕτερος πενήτηκοντα. ⁴² μὴ ἐχόντων αὐτῶν ἀποδοῦναι
 ἀμφοτέροις ἔχαρισατο. τίς οὖν αὐτῶν, εἰπέ, πλείον

a — Matt. xviii. 28. Deut. xv. 2. b — Matt. xviii. 25 ref. c Matt. v. 36 ref.
 10. xii. 13. Col. ii. 13 L.F.† (Str. xii. 3 al.) e — Matt. xxiii. 17, 19 ref. d — 2 Cor. ii.

⁴¹. at beg, ins ο δε ειπεν D syr-marg, and simly X lat-b c syrr syr-cu copt.
 [χρεοφειλέται so A B(sic: see table at end of prolegomena) D I, L(as corr'd by origl
 scribe) Ξ &c.] ins δηνάρια bef πενήτηκοντα D 69 lat-a c Syr syr-cu.

⁴². rec aft ἐχόντων ins δε, with A I, rel lat-b f g, q syr copt goth æth arm (et inad
 in lat-c c Syr syr-cu) : om BDLPΞ vulg lat-a f f, g, l Orig-lat Amphil Aug. om
 2nd autων D I, 69 lat æth arm Ambr Aug : ins ΑΒΡΞ rel lat-c f Orig-lat.
 om ειπε (more likely to be dropped out than inserted, of the mistake in A) BDLΞ 1
 latt Syr syr-cu copt æth Aug : for ειπε, ει: A : txt I, P rel syr goth.

rative relates ver. 39. We must not however forget that in similar cases ἰδὼν δ' Ἰησ. τὰς ἐνθυμήσεις αὐτῶν is inserted (Matt. ix. 4), and doubtless might also have been here.

There is an *inner personal appeal* in the words addressing the Pharisee. The calling by name—the especial *ἔχω σοὶ τι εἰπεῖν*, refer to the *inner thoughts of the heart*, and at once bring the answer διδῶς., εἰπέ, so different from οὗτος εἰ ἦν προφήτης.

⁴¹.] We must remember that our Lord is here setting forth the matter *primarily* with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, the *case may have been so* : and, I am inclined to think, *was so*. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below.

Δύο χρ.] The *debtors* are the prominent persons in the parable—the creditor is necessary indeed to it, but is *in the background*. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks *from the position of the debtors*, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that he makes an assumption for the purpose of the parable :—*that sin = the sense of sin*, just as a debt is *felt* to the amount of the debt. The disorganization of our moral nature, the deadly sedative effect of sin in lulling the conscience, which renders the greatest sinner the least ready for penitence, *does not here come into consideration* ; the examples being two persons, both *aware*

of their debt. This assumption itself is *absolutely necessary for the parable* : for if forgiveness is to awaken love in proportion to the magnitude of that which is forgiven, *sin* in such a connexion must be the *subjective debt* which is *felt* to exist, not the objective one, the magnitude of which *we* never can know, but God only : see on ver. 47 below.

πεντακόσια . . . πενήτηκοντα—a very different ratio from the ten thousand talents and the hundred pence in Matt. xviii. 21—35, because there it is intended to shew us how insignificant our sins towards one another are in comparison with the offence of us all before God. ⁴². μὴ ἐχόντων . . . ἔχαρισατο] What depth of meaning there is in these words, if we reflect Who said them, and by what means this forgiveness was to be wrought ! Observe that the μὴ ἐχ. is pregnant with more than at first appears :—*how* is this incapacity discovered to the creditor in the parable ? how, but *by themselves* ? Here then is the *sense and confession* of sin ; not a bare objective fact, followed by a decree of forgiveness : but the incapacity is an *aroused* one, the forgiveness is a *personal* one,—*ἀμφοτέροις*.

τίς οὖν . . .] The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the *sense* of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed : and then we seem to come to the false conclusion, 'The more sin, the more love : let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering *what the love is*, which is here spoken of. It is an unquestionable fact, that the *deepest penitents* are, in *one kind* of love for Him

† — Acts (1. 9) H. 15. (ch. x. 30. 3 John 9) only. Job xxv. 8. Acts xix. 33. xxvii. 19. 1 Cor. ix. 15. 2. 5 al. Exod. xxi. 2 vat. h Mark vii. 35 ref. Gen. xi. 16. i see Mark xv. 24 J. J. Hob. xii. 10. j ver. 38 (ref.). k ch. xii. 48. Rom. xvi. 16. 1 Cor. xvi. 20. 9 Cor. xiii. 12. 1 Thess. v. 35. 1 Pet. v. 14 only. Prov. xxvii. 6. Cant. i. 2 only. m here only, and constr. Jer. xvii. 3 al. xiv. 2. p Matt. vi. 17 ref. xxvii. 5 al. labool. — 2 Pet. iii. 4 only. 1 Mac. i. 11. see Acts xxiv. 11. o Mark vi. 13. James v. 14. 2 Kings i Gal. iii. 19 al. 3 Kings xiv. 16 P. 35.

ἀγαπήσει αὐτόν; ⁴³ ἀποκριθεὶς ὁ Σίμων εἶπεν ὁ ὕπολαμ-
βάνω ὅτι ᾧ τὸ πλεῖον ἔχαρισατο. ὁ δὲ εἶπεν αὐτῷ
Ὁρθῶς ἔκρινας. ⁴⁴ καὶ στραφεὶς πρὸς τὴν γυναῖκα
τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας
αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας καὶ ταῖς
θριξίν αὐτῆς ἔξεμαξεν. ⁴⁵ κ φίλημά μοι οὐκ ἔδωκας
αὕτη δὲ ἂφ ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου
τοὺς πόδας. ⁴⁶ ὁ ἐλαίψ τὴν κεφαλὴν μου οὐκ ἤλειψας
αὕτη δὲ ὁ μύρψ ἤλειψεν τοὺς πόδας μου. ⁴⁷ οὐ χάριν,

rec αυρον bef αγαπησει, with A I, P rel tol lat-f goth: αυρον πλεον αγαπησει D al
latt Ambr Aug: om αυρον Δ (not Γ, Treg): txt BFLXZ 33.

43. rec aft αποκριθεις ins δε, with ALP rel lat-a f q syr goth Amphil, and aft
o I, 1 arm: txt BDLZ vulg lat-b c e ff, g, 1. 2 l Syr copt.—om o BLFZ. for
πλεον, πλεον D.

44. for τω σιμωνι εφη, ειπεν τω σιμωνι D latt. ins kai bef υδωρ D 157.
rec (for μοι επι ποδας) επι τους ποδας μου, with A I: P rel vulg lat-b c f g, 2 Amphil;
ποδας μου I: μοι επι τους ποδας LZ copt: μοι επι τους ποδας X: επι ποδας μοι
D lat-a ff, g, 1 q: μοι επι ποδ. μου goth: txt B 33. (The construction was perhaps
gradually changed to suit the next clause.) rec aft θριξιν ins της κεφαλης (from
ver 38), with E rel syr-cu: om ABD I, KLPXZ 1 latt syrr copt goth with arm Ambr
Aug.

45. εισηλθεν L¹ 69 ev-y vulg lat-a e ff, g, 1. 2 copt Amphil Aug Vict-tun.
δieleipeν AEG I, KLMXΔΔZ 33. 69. τους ποδας bef μου P al.

46. rec μου bef τους ποδας (from last ver, as appears by the MS authority), with
KM S(e sil) XΔΔ: om μου D I, lat-a b c e ff, l q arm Aug, 1: txt ABPZ rel vulg
lat-f.—τους ποδας μου bef ηλειψεν LZ Syr.

who has forgiven them, the most devoted;—in that, namely, which consists in personal sacrifice, and proofs of earnest attachment to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that *this love* is not the highest form of the spiritual life; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being filled with all the fulness of Christ; that their views are generally narrow, their aims one-sided:—that though ἀγάπη be the greatest of the Christian graces, there are various kinds of it; and though the love of the reclaimed profligate may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet *that kind* is not so high nor complete as the sacrifice of the *whole life*,—the bud, blossom, and fruit,—to His service to whom we were in baptism dedicated. For even on the ground of the parable itself, in that life there is a continually freshened sense of the need, and the

assurance, of pardon, ever awaking devoted and earnest love.

In the ὑπολαμβάνω of Simon, we have, understood, “that is, if they feel as they ought.”

44—46.] It would not appear that Simon had been deficient in the ordinary courtesies paid by a host to his guests—for these, though marks of honour *sometimes* paid, were not (even the washing of the feet, except when coming from a journey) *invariably* paid to guests:—but that he had taken no *particular pains* to shew affection or reverence for his Guest. Respecting water for the feet, see Gen. xviii. 4; Judg. xix. 21. Observe the contrasts here:—ὕδωρ,—δάκρυς (‘fudit lacrymas, sanguinem cordis,’ Aug. Sermon. xcix. (xxiii.) 1),—φίλημα οὐκ ἔδωκ. (on the face),—καταφιλοῦσα τοὺς πόδας:—ἐλαίψ τὴν κεφ.,—μύρψ (which was more precious) τοὺς πόδας. ἀφ’ ἧς εἰσῆλθ.] These words will explain one difficulty in the circumstances of the anointing: how such a woman came into the guest-chamber of such a Pharisee. She

λέγω σοι, ἁφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ. ὧ δὲ ὀλίγον ἁφίεται, ὀλίγον ἀγαπᾷ.
 48 εἶπεν δὲ αὐτῇ Ἁφένονται σου αἱ ἁμαρτίαι. 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἑν' αὐτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἁφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε, ἠπορεύου εἰς εἰρήνην.

VIII. 1 Ἡ Καὶ ἐγένετο ἐν τῷ καθέξῃ, καὶ αὐτὸς

47. aft οὐ χαριν ins δε D-gr. for ai αμαρτιαι αυτης αι πολλαι, αυτη πολλα D lat-f; l: αυτη αι αμαρτιαι αυτης P, αυτη αι αμαρτιαι vulg lat-a c: αυτης αι αμ. AFK. om οτι ηγ. το αγαπα D lat-e. for ω, ο Ξ. aft αφιεται ins και B.

48. for σου, σοι P al vulg lat-δ o.

49. εστιν bef ουτος DP 1. 69 latt copt.

50. εν ιρηνη in pace D latt.

CHAP. VIII. 1. for καθεξης, εξης A.

for σου αυτω, μετ' αυτου D.

appears by them to have entered *simultaneously with our Lord and His disciples*. Nor do vv. 36, 37 at all preclude this idea:—ἐπιγνοῦσα ὅτι κατέκειται may mean, 'having knowledge that He was going to dine,' &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the *touching* at which he wondered. 47.] This verse has been found very difficult to fit into the lesson conveyed by the Parable. But I think there need be little difficulty, if we regard it thus. Simon had been offended at the uncleanness of the woman who touched our Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman's conduct and his, now assures him, 'Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are forgiven: *for* (thou seest that) *she loved much*: her conduct towards Me shews that love, which is a token that her sins are forgiven.' Thus the ὅτι is not the causative particle, 'because she loved much;' but, as rightly rendered in E. V., *for she loved much*: 'for she has shewn that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness.' Thus Bengel, 'Remissio peccatorum, Simoni non cogitata, probatur a fructu, ver. 42, qui est evidens et in oculis incurrit, quum illa sit occulta;'—and Calov., 'probabat Christus a posteriori.' But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The *sense* of forgiveness of *sin* is not

altogether correspondent to the sense of forgiveness of a *debt*. The latter must be altogether past, and a fact to be looked back on, to awaken gratitude: the former, by no means so. The *expectation*, the *desire*, and *hope* of forgiveness, the *πίστις* of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that 'in that day' all will be found to have been forgiven. The ἀφεις τῶν ἁμαρτιῶν, into which we have been baptized, and in which we live, yet waits for that great ἁφένονται σου αἱ ἁμαρτίαι, which He will then pronounce.

The aorist ἠγάπησεν is in apposition with the aorists throughout vv. 44—46, as referring to the same facts.

Remark that the assertion regarding Simon is not αἱ ὀλίγαι ἀφίενται, but ὀλίγον ἀφίεται; stamping the subjective character of the part relating to him:—he *felt*, or *cared about*, but *little forgiveness*, and his little love shewed this to be so: on the whole, see Bleek's note.

49.] This appears to have been said, not in an hostile, but a reverential spirit. Perhaps the καὶ alludes to the miracles wrought in the presence of John's messengers. 50.] See on ver. 47.

The woman's faith embraced as her own, and awoke her deepest love on account of, that forgiveness, which the Lord now first formally pronounced. εἰς εἰρήνην, εἰς εἰρήνην 1 Sam. i. 17; not only 'in peace,' but implying the state of mind to which she might now look forward.

CHAP. VIII. 1—3.] JESUS MAKES A CIRCUIT TEACHING AND HEALING, WITH

^a — Matt. vii. 15 ^{ref.}
^a see Heb. xiii. 18.
^b — 1 Cor. xi. 2. xv. 3.
^c i. Mark iv. 28. Rom. vii. 4, 5. Col. i. 6, 10 only.
^d Heb. iii. 17. Wisd. x. 7 only.
^e Goepp. here only. Rom. vii. 26.
^f Heb. xii. 1. Rev. xiii. 10 al.
^g ch. xi. 33 (^{ref.}).
^h Matt. viii. 34 ^{ref.}.
ⁱ Mark xi. 18. John xii. 29.
^j Lev. vi. 28.
^k Matt. xiii. 44 ^{ref.}.
^l i. Heb. ix. 2. Rev. i. 12 al.
^m Exod. xxv. 31. constr., see Matt. xxi. 7 ^{ref.}.
ⁿ 1 Cor. iii. 10. Eph. v. 15.
^o w. ^{πρός}, Matt. iii. 13. ch. vii. 4, 20. xi. 6. Acts xx. 18 only. Job ii. 11. p. here only t. 2 Mac. viii. 14 only.

καλῇ γῇ, οὗτοί εἰσιν ^a οἵτινες ἐν καρδίᾳ ^a καλῇ καὶ ἀγαθῇ ^a ἀκούσαντες τὸν λόγον ^b κατέχουσιν καὶ ^c καρποφοροῦσιν ἐν ^d ὑπομονῇ. ¹⁶ Οὐδείς δὲ ^b λύχνον ^e ἄψας ^f καλύπτει αὐτὸν ^g σκεύει ἡ ^h ὑποκάτω κλίνης ⁱ τίθουσιν, ἀλλ' ἐπὶ ^j λυχνίας ^k τίθουσιν, ἵνα οἱ ^k εἰσπορευόμενοι βλέπωσιν τὸ φῶς. ¹⁷ οὐ γάρ ἐστιν κρυπτόν ^l ὃ οὐ φανερόν ^m γενήσεται, οὐδὲ ⁿ ἀπόκρυφον ^o ὃ οὐ μὴ γνωσθῇ ^p καὶ εἰς φανερόν ^q ἔλθῃ. ¹⁸ ^m βλέπετε οὖν ^m πῶς ἀκούετε· ὅς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ. ¹⁹ ^o Παρεγίνοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο ^p συντυχεῖν αὐτῷ διὰ τὸν

¹⁵ εἰς τὴν καλὴν γῆν (|| *Mt*) D 157 Orig, in bonam terram latt. om καλη καὶ D lat-a b c e ff, l g Ambr. aft τον λογον ins του θεου D. for καρποφουσιν, τελεςφορουσιν (from ser 14) L^{xx}.

¹⁶ for λυχνίας, τὴν λυχνίαν (|| *Mt Mk*) DKM (U) X. rec επιτιθησιν (a similar constr. in || *Mk*), with A rel: τιθε D: txt B(sic) FLAΞN 1. 69. om ινα to φως (|| *Mk*) B.

¹⁷ for γενήσεται, εἰσται D. rec ο ου γνωσθησεται (from *Mt* x. 26: not as Meyer, altered to text, to correspond with ελθῃ: the rec reading was evidently originated by some scribe, who omitted to alter ελθῃ into accordance with it), with A rel: ο ου μὴ γνωσθησεται F: ἀλλ ινα γνωσθῇ D: txt BL^{xx} 33. (μη is over the line in L.)

¹⁸ rec γαρ bef αν, with DKUXA (S 1. 33, e sil); γαρ ιαν A rel: txt BL^{xx}. αρθησεται απ' αυτων bef και ο δοκει εχειν D lat-e.

¹⁹ παρεγινατο B(Mai) DX. aft η μητηρ ins αυτου DN 69 ev-y lat-c e Syr syr-cu copt Epiph.

it not in earnest, and bring not forth fruit:—but there is in this very receptivity a wide difference between men; some being false-hearted, hating the truth, deceiving themselves,—others being earnest and simple-minded, willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that our Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, in loc.

καλῶς καὶ ἀγαθῶς has here nothing to do with its classical sense of *εὐγενής*, but is purely ethical,—and to be rendered as in E. V., honest and good. ἐν ὑπομ. in patience—consistently, through the course of a life spent in duties, and amidst discouragements—ὁ ὑπομινος εἰς τίλος, οὗτος σωθήσεται, Matt. xxiv. 13.

¹⁶—¹⁸.] Mark iv. 21—25, where see notes. The sayings occur in several parts

of Matt. (v. 15; x. 26; xiii. 12), but in other connexions. Euthym. remarks well, εἰδὸς δὲ κατὰ διαφόρους καιροὺς τὰ τοιαῦτα τὸν χριστὸν εἰπῆν. On the meaning of the separate sayings, see notes on the passages in Matt. Observe that ver. 18, πῶς ἀκούετε = τί ἀκούετε Mark, and δοκεῖ ἔχειν = ἔχει Mark.

¹⁹—²¹.] THE MOTHER AND BRETHREN OF JESUS SEEK TO SEE HIM. Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in Matt., who says, after the discourse in ch. xii., ἐν αὐτοῦ λαλοῦντος τοῖς ὄχλοις and Mark καὶ ἔρχονται having before stated, ver. 21, that His relations went out to lay hold of Him,—for they said, "He is beside Himself." We must conclude therefore that they have it in the exact place, and that Luke only inserts it among the events of this series of discourses, as indeed it was, but without fixing its place. His account is abridged, and without marks of an eye-

ὄχλον. ²⁰ ἡ ἀγγελία δὲ αὐτῷ [λεγόντων] ἦ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες.

²¹ ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί ἐσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

²² Ἐγένετο δὲ ἐν ἡμέρῃ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. καὶ ἀνήχθησαν.

²³ πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνουν. ²⁴ προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερωθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. ²⁵ εἶπεν δὲ αὐτοῖς Πού ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς

o = here (ch. ix. 51. Acts ii. 1) only t.
e Mk. red. f ch. v. 5 red.
i only t. Pa. cvi. 26 Symm.

d absol., 1 Cor. xv. 50 (Acts ix. 27, 40) only. Josiah i. 4.
g l. Pa. cv. 9. h James i. 6 only. Josiah i. 4, 11, 12.

²⁰. rec (for ἀγγελ. δε) καὶ ἀγγελ., with A rel vulg lat-e f g₂ syr-cu goth æth arm Bas: txt BDLX³ 33. 69 lat-a b ff₂ g₁ l q copt. om λεγοντων (as unnecessary and harsh?) BDLΔ³ 1. 33 latt Syr syr-cu copt goth æth Bas. add ori DLX 1 ov-y lat-a b c goth Bas. εἰω bef ἐστήκασιν D al lat-e e Bas (Mcion-t). θελοντες bef σε BZ: ζητουντες σε (see || Mt) D.

²¹. αυτοις D al lat-e. ins η bef μητηρ and οι bef αδελφοι (|| Mt Mk) DXΔ 69: om ABZ rel. rec at end adds αυτον, with V (as corrd by origi scribe) X rel Syr syr-cu copt Cyr Mcion-t: om ABDH³ LV³ 1. 33 latt syr goth æth arm Tit-bostr Thl Ambr.

²². rec (for εγεν. δε) καὶ εγεν., with X rel syr-cu æth arm: txt ABDKLMU 1. 33. 69 latt syrr copt goth. αναβηναι αυτον D-gr. (αμβη) FLM 69 Thl.)

²³. εις την λιμνην bef ανεμου B lat-a. aft ανεμου ins πολλη D.

²⁴. for επισατα (twice), κυριε (|| Mt) D. διεγερθεις (conformm to above and || Mk) BLM 33: txt AD rel. om του υδατος D.

²⁵. rec aft του ins εστιν, with D rel latt: om ABLX 1 æth. προς αλληλων

witness, which the others have. ²⁰.] If we read λεγόντων, it may be observed that we have the same elliptic gen. absol. in Hom. II. ε. 665 ff., οὕτως ἐπιφράσας· οὐδ' ἰνόησι, μηροῦ ἐξέρύσαι δόρυ μίλινον, ὄφρ' ἐπιβαίη, σκευδόντων:—Herod. i. 3, οὐδὲ ἰκδόντες ἀπαιτούντων: see also οὐ προσδεχομένων, Thuc. iii. 34; ἰόντων, Pind. Nem. i. 46, and other examples in Bernhardt, Syntax, p. 481. In ref. Josh. we have λέγοντες similarly placed.

²²—²⁵.] JESUS, CROSSING THE LAKE, STILLS THE STORM. Matt. viii. 18, 23—27. Mark iv. 35—41. The chronology of this occurrence would be wholly uncertain, were it not for the precision of Mark, who has introduced it by ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψις οὐσής,—i. e. on the same day in which the preceding parables were delivered. How it has come to be mis-

placed in Matthew, must ever be matter of obscurity. The fact that it is so, is no less unquestionable than the proof that it furnishes of the independence of the two other Evangelists.

²³. ἐν μιᾷ τ. ἡμ.] This serves to shew that Luke had no data by which he could fix the following events. If he had seen the Gospel of Mark, could this have been so?

²³.] ἀφύπ. belongs to the later Greek, and even there more commonly signifies 'to awaken.'

κατέβη—from the sky—or perhaps from the mountain valleys around: see Matt. vii. 27, and note on Acts xxvii. 14.

συνῆλ.] They (= their ship) were filling. ²⁴.] See notes on Matt.

²⁵.] In Matt. this reproof comes before the stilling of the storm. But our account, and that in Mark, are here evidently exact.

j see ch. i. 66. ἄλλήλους ἵ Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις B. om
 k = Mark i. 27 ἑπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ; ABD
 l here only t. 26 Καὶ ἵ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, GH
 m = ch. ix. 30 ἥτις ἐστὶν ἵ ἀντιπέρα τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ MRS
 n here only t. ἵ ἀντὶ τὴν γῆν ἵ ὑπήντησεν [οὗτῳ] ἀνὴρ τις ἐκ τῆς XTA
 o constr., Matt. πόλεως, ὃς ἵ εἶχεν δαιμόνια ἵ ἐκ χρόνων ἵ ικανῶν, καὶ ἱμά-
 p i Mt. ref. τιον οὐκ ἵ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἵ ἔμενε, ἀλλ'
 q Matt. xi. 18 ἐν τοῖς ἵ μνήμασιν. 28 ἰδὼν δὲ τὸν ἵ Ἰησοῦν ἵ ἀνακράζας
 r Acts ix. 38. x προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν ἵ Τί ἐμοὶ καὶ c-η
 s of time, Luke 9. Acts viii. 11. ix. 33, 43 al. 2 Mac. 1. 30. τοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ἵ ὑψίστου; ἵ δέομαί σου μὴ
 t (δόξα.) με ἵ βασιανίσης. 29 ἵ παρήγγελλεν γὰρ τῷ πνεύματι τῷ
 u = John i. 39, 40 ref. ἵ ἀκαθάρτῳ ἐξελεῖν ἀπὸ τοῦ ἀνθρώπου. ἵ πολλοῖς γὰρ
 v i Mt. (bld) ref. w Mark vi. 49. ch. iv. 33 i Mt. xxiii. 18. Judg. vii. 29.
 x = j Mt. (ref.) y i. 2 Kings xvi. 10 al. s j Mt. ref. a ch. v. 12. Gal. iv. 19 al. 2. L.P.
 exc. Matt. ix. 28. b j. 2 Pet. ii. 8. Rev. ix. 5 al. i Kings v. 8. c Mark viii. 6 ref.
 d dat., Acts viii. 11. Rom. xvi. 26.

bef λεγοντες LX 33 lat-a b c.

om και υπακουουσιν αυτω B.

26. κατεπλευσαν R al. for και κατ., κατ. δε D am (with fuld em for) lat-a c.
 rec γαδαρηνων, with AR rel Syr syr-cu syr-txt goth: γεργασηνων LXZ [C^p
 in ver 37] 1. 33 syr-jer copt aeth arm: txt (see *prolegomena*) BD[C^p sah in ver 37]
 latt syr-marg Ambr. rec αντιπεραν (cf περαν, || Mt Mk), with LA: περαν SM:
 txt ABDRZN rel.

27. κ. ἐξηλθον ε. τ. γ. και D. om 2nd αυτω BEZ 1. 33 arm: ins ADR rel vna.
 (τω ιησ. H.) τις bef ανηρ B: om τις D ev-y tol' lat-a (aeth?). for ος
 ειχεν, εχων B. (not L, Treg.) for εκ χρ. το ενιδ., κ. χρονω ικανω ουκ ενιδουατο
 ιματιον BLZ (1.) 33 syr-marg syr-jer copt aeth arm: for εκ, απο D.—for και, ος D.
 for οικια, οικω D. μεινεν AL 1. for μνημασιν, μνημειους D al.

28. rec ins και bef ανακραζας, with AR rel syr goth arm: om B (D) LXZ 33 latt
 Syr syr-cu copt aeth. ανακραζειν D, addg και bef ειπεν, D¹-gr.—om προσεπεσεν
 αυτω και D. om ιησου DR 1. 69 ev-y lat-e copt. om του θεου DZ 1
 lat-g₁ l.

29. rec παρηγγειλε (corrtn to aor, as so often), with BFMSAZ 69 Cyr-jer: ειλεγεν
 (|| Mk) D lat-e: txt ACR rel latt syrr syr-cu. for πνευματι, δαιμονιω D lat-e.

26—39.] HEALING OF A DEMONIAIC IN THE LAND OF THE GERASENES. Matt. viii. 28—34. Mark v. 1—20, in both of which places see notes.

26.] Αντ. τ. Γ., a more precise description than τὸ πέραν Matt., or τὸ π. τῆς θαλ. Mark.

27.] ἐκ τῆς πόλ. belongs, not to ὑπῆντ. (Meyer and E. V.), but to ἀνὴρ τις—a certain man of the city. The man did not come from the city, but from the tombs.

I put to any reader the question, whether it were possible for either Mark or Luke to have drawn up their account from Matt., or with Matt. before them, seeing that he mentions *two possessed* throughout? Would no notice be taken of this? Then indeed would the Evangelists be but poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. Of the discrepancy itself, no solution has been proposed which can satisfy any really critical mind.

That one should have been prominent, and the spokesman is of course possible, but such a hypothesis does not help us one whit. Where *two* healings take place, narrators do not commonly, being fully aware of this, relate in the singular: and this is the phenomenon to be accounted for. It is at least reasonable to assign accuracy in such a case to the more detailed and chronologically inserted accounts of Mark and Luke.

28.] ἀνακράζων. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, *Miracles*, p. 167, note †.

29.] παρήγγελλεν. He was ordering, imperf.: in the midst of this ordering, and as a consequence of it, the possessed man cried out, as in last verse. On πολ. χρόνους see reff. Plutarch, *Thes.* 6, uses χρόνους πολλοῖς ἑσπερον—not 'for many years,' still less, 'oftentimes,' E. V.,

v l only.
 2 Chron. xxv.
 12 bis only.
 w ch. v. 1, 2
 ref.
 x ver. 7 l Mt.
 only t. Tobit
 iii. 8 only.
 y l Mk. only t.
 2 = l Mk. (ref.)
 2 Cor. v. 18
 only t.
 a ch. vii. 38.
 Acts xxii. 8.
 b l Mk. ch.
 xiv. 7 al.
 c = Matt. ix.
 21 ref.
 d Matt. viii. 16
 ref.
 e w. inf. ch. v.
 8. John iv.
 40. Acts iii.
 8. x. 48.
 f Matt. xiv. 25
 al. Deut. iii.
 18, 14.
 g = Matt. iv.
 24. ch. iv. 28.
 Job iii. 24.
 xxxi. 23.
 (Acts xviii.
 5).
 h Matt. viii. 23
 ref.
 i ch. ii. 20 ref.
 k w. inf. Acts
 xxvi. 8.
 (2 Cor. x. 2).
 l Matt. xiv. 15 ref.
 p = Mark i. 45. v. 20. vii. 36.

τοῦ ὁ κρημνοῦ εἰς τὴν ὡ λίμνην καὶ ὡ ἀπεπνίγη. 34 ἰδόντες ἀν
 δὲ οἱ ὡ βόσκοντες τὸ γεγονός ἐφυγον, καὶ ἀπήγγειλαν ἀν
 εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξήλθον δὲ ἀν
 ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον
 καθημενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει
 ὡ ἱματισμένον καὶ ὡ σωφρονοῦντα ὡ παρὰ τοὺς πόδας
 τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ αὐτοῖς
 [καὶ] οἱ ἰδόντες ὡ πῶς ἐσώθη ὁ ὡ δαιμονισθεὶς. 37 καὶ
 ὡ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς ὡ περιχώρου τῶν
 Γερασσηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
 ὡ συνείχοντο· αὐτοὺς δὲ ὡ ἐμβὰς εἰς πλοῖον ὡ ἐπέστρεψεν.
 38 ὡ ἰδεῖτο δὲ αὐτοῦ ὁ ἄνθρωπος ἀφ' οὗ ἐξεληλύθει τὰ
 δαιμόνια εἶναι σὺν αὐτῷ. ὡ ἀπέλυσεν δὲ αὐτὸν λέγων
 39 ὡ Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ ὡ διηγοῦ ὅσα σοι
 ὡ ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν ὡ καθ' ὡ ὅλην τὴν ὡ πόλιν
 ὡ κηρύσσων ὅσα ὡ ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

m Mark v. 16 ref. Pa. xlvii. 13. n ch. i. 49 al. o 2 Macc. v. 2.

απεπνιγόντο C lat-b c ff; απεπνιγησαν S al.

34. rec (for γεγονός) γεγεννημενον, with X rel: txt ABCDKLPRU² 1. 33. 69. [εφυγαν DA.] rec ins απελθοντες (|| Mt) bef απηγγειλαν, with al aeth: om ABCDPR² rel latt syr syrcu copt goth arm Thl Euthym.

35. for ver, παραγενομενων δε εκ της πολεις και θεωρησαντων καθημενον τον δαιμονιζομενον σωφρονοντα και ιματισμενον καθημενον παρα τους ποδας του ιησου εφοβηθησαν D. for εξηλθ. δε, και εξηλθ. C¹ (appy) 1 Syr syrcu aeth. [ηλθαν and ευραν B¹.] τον ανθρωπον bef καθημενον P 1 vulg lat-b c f ff₂ g_{1,2} for εξεληλυθει, εξηλθεν B lat-f. om του bef ιησουν B.

36. for δε, γαρ D lat-c.—και απηγγ. C Syr syrcu. om και BCDLPX 33. 69 lat-a b c f l Syr syrcu copt arm: ins AR rel vulg lat-f₂ (g₁ ?) syr goth. for δαιμονισθεις, ο ληγαιων D², ο λων D¹-gr, a legione vulg lat-f₂ ff₂ g_{1,2} l g.

37. for και ηρωτ., ηρωτ. D lat-a sah. rec ηρωτησαν, with D² rel vulg lat-b c f g_{1,2} coptt goth: txt ABCKMPR 33. 69 lat-a syr, ηρωτησεν X. for απαν τ. πλ. τ. περ., τον ιησουν παντες και η χωρα D. rec γαδαρηνων, with ARN² rel syr syrcu goth: γεργεσηνων C²LPXN^{1,3} 1. 33. 69 copt aeth arm: txt BC¹D latt sah. for οτι φοβω, φ. γαρ D lat-c goth. for αυτ. δε εμ., ενβας δε D: om δε A al. rec ins το bef πλοιον, with AP rel: om BCLRX 1. 33 goth arm.—om εις πλ. D lat-l Ambr.

38. rec εδειτο, with C¹RN¹ rel: εδειτο AP: txt BC²LXN² 33 Cyr. τα δαιμονια bef εξεληλυθει CRX 1. 69 vulg lat-b c sah goth. for ειναι, ινα η (αα || Mk) P. rec aft αυτον ins ο ιησους, with ACPR rel vulg lat-(a) f ff₂ g_{1,2} l syr syrcu goth Vig: om BDL 1 lat-b c g₁ l coptt aeth arm Cyr.

39. for υποστρεφε, πορευου D lat-c. for και διηγου, διηγουμενος D. rec εκποιησε bef σοι, with AC³ rel syr copt goth: α σοι ο θ. επ. D lat-f: οσα σοι ο κυριος πεποιηκεν και ηλειπεν σε (|| Mk) C¹: txt BLP (R) X 1. 33 vulg lat-a c l Tit-bostr Vict Cyr.—πεποιηκεν CR Cyr. απελθων κατα τ. πολιν ηερησσειν D.

xvi. 23). But, as Dr. Wordsw. remarks, we must distinguish between ἄβυσσος, the ad interim place of torment, and the lake of fire into which the devil will be cast by Christ at the end: see Rev. xx. 3, 10. 35.] ἐξῆλ., viz. the people in the town and country = πᾶσα ἡ πόλις, Matt.; here understood in ἀπήγ. εἰς τ.

πόλ. κ. εἰς τ. ἀγ. παρὰ τ. π. τ. Ἰη.] This particularity denotes an eye-witness. The phrases common to Mark and Luke, e. g. ἰμ. καὶ σωφ., οἱ ἰδόντες, denote a common origin of the two narratives, which have however become considerably deflected, as comparison will shew. 38, 39.] See notes on Mark.

40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἅπ-
 εδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες
 αὐτόν. 41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ
 αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεισὼν παρὰ
 τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν
 οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ ἡ μονογενὴς ἦν αὐτῷ ὡς
 ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν. ἐγένετο δὲ ἐν τῷ
 πορεύεσθαι αὐτόν, οἱ ὄχλοι συνέπνιγον αὐτόν. 43 καὶ
 γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἧτις
 ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν
 ἀπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὅπισθεν ἤψατο

o ch. iv. 23 reff. d here only f. e = Mark xii. 41 reff. f = Matt. viii. 23 reff.
 g Matt. xv. 23 reff.

40. εν bef δε, omg *εγενετο*, BLR 1. 33 Syr syr-cu coptt *αθη* Mcion-e: txt ACDP rel
 latt syr goth.—*υποστρεφειν* BR. αποδεξασθαι and τον οχλον D. om o C¹.
 41. for ιδου ηλθιν, ελθων D lat-c. ουτος (from ignorance of reference of
 αυτος) BDR 1. 69 lat-a f copt: txt AP vulg lat-b ff₂ g₁ syr arm. (C uncert.)
 om υπηρχεν και D lat-c Syr. for παρα, υπο D. om του bef ιησου BP: ins
 ACDR rel. ινα εισελθη C¹(appy). την οικιαν D(appy).
 42. for οτι το αυτω, ην γαρ θυγ. αυτω μονογ. D. for και αυτ. απθ.,
 αποθνησκουσα D Syr syr-jer². rec (for και εγενετο εν τω πορευεσθαι) εν δε τω
 υπαγειν, with ABC¹R rel syrtt syr-cu goth *αθη*: txt C¹DP arm. συνεπνιγαν D:
 συνεθλιβον (|| Mk) CL 33. 69, συνεθλιγον U.
 43. for ητις το θεραπευθηναι, ην ουδε εις ισχυεν θεραπευσαι D sah.—ιατροις το
 βιον is also omitted in B arm. rec (for ιατροις) εις ιατροους (with some curative ?);
 εις τους ιατροους Orig: txt ACPR² rel Scr's-mss. aft βιον ins αυτης CX latt
 syrtt copt goth *αθη* arm-use Ambr. rec (for απ') υπ', with P²E² rel Orig, υπο C:
 παρ' 69: txt ABR²E².
 44. aft προσελθουσα ins δε C(appy) copt-mss. om οπισθεν D 258. om

40—56.] RAISING OF JAEIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Matt. ix. 1, 18—26. Mark v. 21—43. Our account is that one of the three which brings out the most important points, and I have therefore selected it for full comment.

40.] ἐν τῷ ὑπ., when Jesus had returned. εἰπ., welcomed Him; see reff. ἦσαν γ.: here we have an eye-witness again.

41.] ἄρχων—a ruler = εἰς τῶν ἀρχισυναγῶγων Mark; —in Matt. only ἄρχων.

42.] μονογ., peculiar to Luke, but perhaps implied in τὸ θυγάτριον of Mark.

ἀπέθν., was dying. In Matt. she is represented as already dead. He is not aware of the subsequent message to Jaieirus, and narrates concisely and generally. The crowd seems to have followed to see what would happen at Jaieirus's house: see ver. 54.

43.] προσαναλ., 'having, besides all her suffering, spent,' &c. But,—see notes on μὴ προσεῶντος τοῦ ἀνέμου, Acts xxvii. 7, and on συμπαρτυεῖν, Rom. ii. 15; viii. 16; ix. 1.—πρὸς may denote the direc-

tion or tendency of her spending. Mark adds, that she grew nothing better, but rather worse. The omission of this clause, *ιατρ. προσαν.* 54. τ. β., in some of the best MSS., is curious. I have not ventured to exclude it, on account of the characteristic ἀπαξ λεγόμενον προσαναλώσασα, which seems to betray St. Luke's hand. The εἰπ. instead of ὑπ., which latter may have come from the ὑπὸ πολλῶν ἰατρῶν of St. Mark, conveys a slightly differing sense. ὑπὸ is more of direct agency, ἀπὸ of ultimate derivation. She could not get more from any system of treatment adopted by any. 44.] Her inner thoughts are given in Mark, ver. 28.

There was doubtless a weakness and error in this woman's view;—she imagined that healing power flowed as it were magically out of the Lord's person; and she touched the fringe of his garment as the most sacred, as well as the most accessible part: see Matt. xxiii. 5: Num. xv. 37—40. But she obtained what she desired. She sought it, though in error, yet in faith. And she obtained it, because

b Mt. reff. τοῦ ἡ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ ἡ παραχρῆμα
 i Matt. xxi. 19, 20 reff. ἡ ἔστη ἡ ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς
 k — here only. Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ
 l ch. v. 6 reff. Ἰωαν. 1. 16. Πέτρος καὶ οἱ σὺν αὐτῷ ἡ Ἐπιστάτα, οἱ ὄχλοι ἡ συνεχουσίν
 m — here only. see ch. xix. 48. 1 Kings xxiii. 8. σε καὶ ἡ ἀποθλίβουσιν, καὶ λέγεις Τίς ὁ ἀψάμενός μου;
 n — here only. Num. xxii. 26 (only?). 46 ὁ δὲ Ἰησοῦς εἶπεν ἡ Ἠψατό μου τις· ἐγὼ γὰρ ἔγνω
 o — Matt. xiv. 2 reff. ὡς δύναμιν ἡ ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ ἡ γυνὴ
 p Mk. ch. vi. 16. ὅτι οὐκ ἡ ἔλαθεν ἡ τρέμουσα ἡ ἦλθεν, καὶ ἡ προσπεσούσα αὐτῷ
 q Mark vii. 34 reff. ἡ Mk. 2 Pet. ii. 10 only. Isa. lxvi. 2 al. s Mark iii. 11 reff.

του κρασπεδου (|| Mk) D lat-a ff. om αυτου A¹ (perhaps).

45. for και το 1st μου, ο δε ιησους γνωσας την εξελθουσαν εξ αυτου δυναμιν επηρωτα τις μου ηψατο (see || Mk) D lat-a. om και οι συν αυτω B al syr-cu syr-jer sah.— rec (for συν αυτω) μετ' αυτου, with X rel: txt ACDLPRUΞ 1. 33. 69. om και λεγεις το 2nd μου BL 1 coptt arm: ins AC (D) PRΞ rel latt syrt syr-cu goth aeth.— for ο αφ. μου, μου ηψατο D vulg lat-b c f.

46. om ιησους DΞ lat-a Syr. (Tregelles expressly states that L 1 syr-cu syr do not omit ιησους.) rec (for εξελθουσαν) εξελθουσαν (|| Mk), with ACDPRΞ rel Orig.; txt BL 33 Orig.

this faith was known and recognized by the Lord. It is most true objectively, that there did go forth healing virtue from Him, and from his Apostles (see Mark vi. 56: Luke vi. 19: Acts v. 15; xix. 12), but it is also true that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them. 45.] We are not to imagine that our Lord was ignorant of the woman, or any of the circumstances. The question is asked to draw out what followed. See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19—and note there. The healing took place by His will, and owing to His recognition of her faith: see similar questions, Gen. iii. 9, and 2 Kings v. 25. ὁ Πέτρ. κ. οἱ σ. αἱ.] A detail contained only here.

On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir., p. 192, note (edn. 2)—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, 'Sic etiam nunc est corpus ejus, id est, Ecclesia ejus. Tangit eam fides paucorum, premit turba multorum' (Serm. lxii. 4). And Chrysos-

tom, ὁ πιστεύων εἰς τὸν σωτῆρα ἀπτεται αὐτοῦ· ὁ δὲ ἀπίστων θλίβει αὐτὸν καὶ λυπεῖ. It is difficult to imagine how the miracle should be, as Dr. Wordsw., "a solemn warning to all who crowd on Christ:" or how such a forbidding to come to Him should be reconciled with δεῦτε πρὸς με πάντες... Rather should we say, seeing it was one of those that thus crowded on Him who obtained grace from Him, that it is a blessed encouragement to us not only to crowd on Him, but even to touch Him: so to crowd on Him as never to be content till we have grasped if it be but His garment for ourselves: not to despise or discourage any of the least of those who "make familiar addresses to Him in (so called) religious hymns," seeing that thus some of them may touch Him to the healing of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of Jaecrus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence amidst a greater crowd, whom no man can number, of all nations, and kindreds, and people, and tongues. 47.] It is not necessary (though perhaps probable), from the ἀπ. δὲ πάντων ver. 46, that the woman should also have denied with them. She may have hidden herself among the crowd. Our Lord (Mark ver. 32) looked around to see τὴν τοῦτο ποιήσαν— a wonderful precision of expression, by which His absolute knowledge of the whole matter is set before us.

δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἑνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη ἡ παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ

Θυγάτερ, ἡ πίστις σου σέσωκέν σε, ἡ πορεύου εἰς εἰρήνην.

49 ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχι-

συναγωγῶν λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ

σκύλλῃ τὸν διδάσκαλον. 50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπ-

εκριθὲν αὐτῷ [λέγων] Μὴ φοβοῦ, ὁ μόνον πίστευσον, καὶ ὡς

σωθήσεται. 51 εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν

εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ

47. for *τρεμουσα, εντρομος ουσα* D. om *ηψατο αυτου* A¹. rec aft
σπηγγειλεν ins αυτω, with C¹(appy) PR rel syr goth: om ABC²DLX² 1. 33. 69 latt
Syr syr-cu copt sēth arm. for *ως, οτι* D: *ευθιως* \mathfrak{A} : *εως* 69.

48. aft *ο* δ ins *ιησους* CMPRXA Syr goth. rec aft αυτη ins θαρσει (from
|| *Mt*), with ACPR rel lat-g syrr goth sēth arm: om BDL² 1 latt syr-cu syr-jer coptt.
θυγατηρ BKL. for *εις ειρηνην, εν ειρηνη* D-gr lat-a δ c coptt.

49. *ερχονται* and om *τις* (both || *Mt*) D lat-c syr-cu. for *παρα, απο* (|| *Mt*)
AD 1 Damasc, a sm lat-a δ . om αυτω (see || *Mt*) BLX² 1. 33 lat-e coptt: ins
ACDPR rel latt syrr syr-cu goth. σου bef η θυγατηρ D-gr. for *μη, μηκει*
BD syr-with-ast sah: txt ACPR² rel. (33 defective.)

50. aft *ακουσας* ins *τον λογον* (|| *Mt*) D vulg lat- δ c δ f g, syr-cu. om *λεγων*
BLX² 1. 33 vulg lat-ff, i syr-cu (Syr sah sēth): ins ACDPR syr copt goth arm.
rec *πιστει* (from || *Mt*), with ACDR X(Treg, expr) rel Ath: txt BL².

51. for *εισελθων, ιθων* (to avoid repetition, from || *Mt* and *Mk* v. 38) A B(Mai)
CR rel latt syrr syr-cu copt-schw sah goth Thl: txt DV copt-wilk sēth arm.
rec (for *τινα*) ουδυνα (|| *Mt*), with AC²R rel: txt B[sic: see table] C¹DX 33. 69 latt
coptt. rec om *συν αυτω*, with AC²R rel syr-cu goth arm: ins bef *τινα* D latt:
txt BC¹LX 33. 69 (syrr) coptt sēth. rec transp *ιακωβον* and *ιωαννην*, with AL

τρεμ. + εἰδὺν α ὅ γέγονεν αὐτῇ, Mark; which is implied here. All this is omitted in Matt.; and if we had only his account, we should certainly derive the wrong lesson from the miracle; for there we miss altogether the reproof, and the shame to which the woman is put; and the words of our Lord look like an encomium on her *act itself*. Her confession *ἐνώπ. παν. τ. λ.*, is very striking here, as shewing us that Christ will have *Himself openly confessed, and not only secretly sought*: that our Christian life is not, as it is sometimes called, merely '*a thing between ourselves and God*;' but a *good confession*, to be witnessed *ἐνώπιον παν. τ. λ.*

48.] How lovingly does our Lord re-assure the trembling woman; her faith saved her—not merely in the act of touching, but as now completed by the act of confession;—it saved her *mediately*, as the connecting link between herself and Christ: but the *δύναμις* ἐξελθ-
λυθῖα ἀπ' αὐτοῦ, working through that faith, saved her *energetically*, and as the working cause;—τῇ χάριτι, διὰ [τῆς] πίστεως, Eph. ii. 8.

ch. vii. 50 and note. Mark's addition, *ἵσθι ὅγ. ἀπὸ τ. μαστίγος σου*, is im-

portant, as conveying to her an assurance that the effect which she felt in her body should be permanent; that the healing about which she might otherwise almost have doubted, as being surreptitiously obtained, was now openly ratified by the Lord's own word.

49.] Little marks of accuracy come out in each of the two fuller accounts. Here we have *ἔρχεται τις*, which was doubtless the *exact* fact:—in Mark *ἔρχονται*,—generally expressed. In Mark again we learn not only that Jesus heard,—but *παρακούσας τὸν λόγον λαλούμενον*, i. e. it was not *reported* to Him, but He *overheard it being said*, which is a minute detail not given here. Nothing could more satisfactorily mark the independent authority of the two narratives. 50.] *καὶ σωθ.* is only here.

51.] Our Lord had entered the house, where He found *θόρυβον, τοὺς ἀβληγὰς καὶ τὸν ὄχλον* (Matt. Mark), who were all following Him into the chamber of death. On this He declared *who were to follow Him* (οὐκ ἀφήκεν, κ.τ.λ.), and uttered the words *ἀναχωρεῖτε· οὐ γὰρ κ.τ.λ.*—Then He entered with His three Apostles and the parents. I say this, not for the sake of harmonizing,

^a constr., ch. xlii. 27. (Matt. xi. 17 reff.) Gen. xlii. 2. Aristoph. Lysist. 897. ^c ὡς τὸ εἶπεν Ἄδωνι. ^b — I. see 1 Thess. v. 10. Dan. xii. 2. ^c only. Gen. xxxviii. 33. d]. Mark i. 51. Gen. xix. 16. ^c — ver. 8 reff. f voc., ch. xli. 89 reff. g Judg. xv. 19. 8 Kings xvii. 21. h ver. 44, 47. i Matt. xi. 1 reff. k Matt. xii. 23 reff. l Mark viii. 6 reff. ^m ch. xv. 6 reff. ⁿ constr., ch. x. 19. Rev. vi. 8. xlii. 7. Sir. xxx. (xxxviii.) 19.

Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ^{AR} 52 ἔκλειον δὲ πάντες καὶ ἑκόπτοντο αὐτήν. ὁ δὲ εἶπεν ^{YH} Μὴ κλαίετε· οὐ γὰρ ἀπέθανεν, ἀλλὰ ^{ME} καθεύδει. ^{YXI} 53 καὶ ^{1.33} κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἑφώνησεν λέγων Ἥ παῖς ἐγείρει. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

IX. ¹ Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς ² δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους.

S(e sil) XA 33 vulg Syr syr-cu coptt goth æth arm : txt BCDR rel forj(with san tol) lat-a b c e f syr syr-jer Chr Damasc Thl Jer. for της παιδος, του κορασιου D.

52. rec (for ου γαρ) ουκ (from || Mk. This, in the very strong concurrence of MSS, is more prob. than that txt shd be from || Mt), with AR rel vulg lat-b e syr-marg Orig Ambr : txt BCDPLXA 1. 33. 69 em(with per) lat-a c syrr syr-cu coptt goth arm Cyr.

53. καταγελων (itacism ?) D¹KX.

54. rec aft αυτος δε ins εβαλων εξω παντας και (probably from || Mt and Mk. Meyer suggests that εβαλων εξω may be a reminiscence from Acts ix. 40), with C³ rel ; παντ. εκθ. εξω και AKRSU 33 em lat-f q syrr goth Thl ; παντ. κ. (only) C¹ coptt : txt BDLX 1 latt syr-cu æth Ambr Bede. rec ευμου, with AR rel : txt BCDX 1. 33, ευμαι (itacism ?) L.

55. ηπεστρεψεν D, concertit lat-b. επεταξεν D. δοθηναι bef αυτη (|| Mk) DR 1. 33. 69 lat-a syrr syr-cu æth arm Ambr.

56. οι δε γονεις αυτης θεωρουντες εξεστησαν D lat-c(omg θεωρ.). for ο δε παρηγγ., παρηγγ. δε D. for μηδενι, μηδε D¹-gr.

CHAP. IX. 1. om δε C³H X(once). rec aft δωδεκα ins μαθητας αυτου (from || Mt), with C²EFHU lat-b ff₂ g, l q ; αποστολους C¹LXA² 33. 69 vulg lat-a c e f g, syr-copt goth æth arm : om ABR rel Syr syr-cu sah arm Dial Thl Euthym. δυναμιν bef αυτους B. πασαν (παντα D² ; omne D-lat) δαιμονιον D¹.

but to bring out the sequence in our narrative here, which unless we get the right meaning for ἀφήκειν, seems disturbed.

53.] The maiden was actually dead, as plainly appears from the εἰδότες ὅτι ἠπέθ. The words οὐκ ἀπ. ἀλ. κ. are no ground for surmising the contrary : see note on Matt. ver. 24.

54.] Mark gives the actual Aramaic words uttered by the Lord, *ταλιθά κύμ*.

55.] Her spirit returned : see reff., in the former of which death had not taken place, but in the latter it had ; so that no inference adverse to her actual death can be derived from the use of the word.

The command *to give her to eat*, shews that she was restored to actual life with its wants and weaknesses ; and in that incipient state of convalescence, which would require nourishment. The testimony of Mark here precludes all idea of a

recovery from a mere paroxysm—καὶ περι-επάει. One who ἰσχάτως εἶχεν at the time of the father's coming, and then died, so that it could be said of the minstrels and others who had time to assemble, εἰδότες ὅτι ἀπέθανεν,—could not, supposing that they were mistaken and she was only in a trance, have risen up and walked, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was real, and the miracle a raising from the dead, in the strictest sense.

56.] The injunction, however, was not observed ; for we read in Matt., ἐξῆλθεν ἡ φῆμη αὐτῇ εἰς ὅλην τὴν γῆν ἑκείνην. CHAP. IX. 1—5.] MISSION OF THE TWELVE. Matt. x. 5—15. Mark vi. 7—13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matt., where see

θεραπεύειν· ² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι. ³ καὶ εἶπεν πρὸς αὐτοὺς Μηδὲν αἶρετε εἰς τὴν ὁδόν, μήτε ράβδον μήτε ⁴ πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε [ἄνὰ] δύο χιτῶνας ἔχειν. ⁵ καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. ⁶ καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν ⁷ κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς ⁸ μαρτύριον ἐπ' αὐτοὺς. ⁹ ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας ¹⁰ ἐναγγε-
 λίζόμενοι καὶ θεραπεύοντες πανταχοῦ. ¹¹ ἤκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα πάντα, καὶ ¹² διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ¹³ ἐγήγερται ἐκ νεκρῶν, ¹⁴ ὑπὸ τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ¹⁵ ἀνέστη. ¹⁶ εἶπεν δὲ Ἡρώδης

v. r.) Acts ii. 12. v. 24. x. 17 only t. Dan. ii. 8 Symm. y Matt. xvii. 9 reff. s — ver. 18.
 Matt. v. 21, &c. 2 Pet. ii. 5. 3 Kings iv. 30. a — Mark xvi. 9 al. fr.

2. rec aft ιασθαι ins τους ασθιουντας (|| Mt), with C rel; τους ασθιεις ADLX
 1. 33: om B syr-cu Dial.

3. om την (|| Mt Mk) CXΔ 69. rec (for ραβδον) ραβδους (see note, || Mt),
 with AC³ Δ-gr rel goth: txt BC'DE'FKLM X(ραβδίου) X 1. 33. 69 latt syrr syr-cu
 sah æth arm Cyr Thl. om ανα BC'FL Δ-gr latt Syr syr-cu goth arm: ins
 AC³D rel syr.

5. εαν CEFHVMXΓΔΞ 69. rec δεχονται (cf || Mt Mk), with C³D rel;
 δεχονται ΗΓΑ 69; receperint latt: txt ABC'KLMUΞ 1. 33 goth. for 1st αφο,
 εκ D al, de latt. rec ins και bef τον κονιορτον, with AC³ rel vulg lat-b e ff₂ g₁
 syrr syr-cu goth: om BC'DLXΞ 1. 33 lat-a c f coptt æth arm. αποτινασσετε
 B 1: εκτιναξατε (placed bef τ. ε. α. π. υμ.) D lat-c.

6. for διηρχοντο κατα τας κωμας, κατα πολεις και ηρχοντο D, simply lat-e.
 7. for ηκουσεν, ακουσα D. γενομενα AX 1. 69. rec adds υ' αυτου,
 with AC³ rel vulg lat-c f g₁ q goth: om BC'DLΞ 69 lat-a b ff₂ l syr-cu coptt arm.
 om παντα DF tol. for κ. διηκ., ηπορειτο D. for εγηγερται, ηγερθη
 (from || Mt) BCLX 1. 69. for εγη. εκ νεκρ., εκ νεκρ. ανεστη D.

8. for αλλων, αλλοι D: υπο τινων, οmg δε, Ξ. rec (for τις) εις (see || Mk),
 with A rel vulg lat-b e sah: om D 69 lat-a e Syr coptt: txt BCLX Δ(Treg expr) Ξ
 1. 33 ev-y syr coptt goth.

9. rec κ. ειπεν (see || Mt), with A rel vulg syrr syr-cu: txt BCDLXΞ 1. 33. 69 latt
 coptt. rec ins ο bef ηρωδης, with B(Mai) LX (1. 33. 69, e sil): om ACD rel Thl.

notes. 1.] θεραπεύειν belongs to δύν.
 καὶ ἔξουσ. as in 1 Cor. ix. 5; some join
 it with ἔδωκεν, as in John v. 26; Matt. xiii.

11. 3.] μήτε [ἀνὰ] δύο χ. ἔχειν—a
 mixed construction;—the former clause
 having been in the second person, this is
 added as if it had been in the infin., αἶρειν.
 The infinitive for the imperative would not
 be in place here,—see Winer, Gram. § 43.
 5. d, edn. 6. It is remarkable that in

|| Mark, there is also a mixed construction,
 ἵνα μηδὲν αἰρῶσιν . . . ἀλλ' ὑποδεξιμέ-
 νους . . . καὶ μὴ ἰνδύσασθε . . . [On
 ἀνὰ, see reff.] 6.] ἐπ' αὐτούς, against
 them;—more determinate than αὐτοῖς,
 Mark.

7—9.] HEROD ANTIPAS HEARS OF THE
 FAME OF JESUS THROUGH THE DOINGS
 OF THE TWELVE. Matt. xiv. 1—12.
 Mark vi. 14—29. How inexplicable would
 be the omission of the death of John the
 Baptist, by the Evangelist who has given
 so particular an account of his ministry,
 (ch. iii. 1—20.) if Luke had had before
 him the narratives of Matt. and Mark.

7.] ὑπ' αὐτοῦ, of the rec., though
 a gloss, points to the right account of the
 matter. Herod (see Mark) heard the ac-
 count of the miracles wrought by the
 Twelve; but even then it was τὸ ὄνομα
 αὐτοῦ which was spread abroad. These
 works were done in their Master's Name,

b1 (Mk. 16) only. 1 Kings
xxii. 9
complat.
Ps. cii. 7
only.
c ch. vi. 19.
Exod. ii. 15.
d ch. ii. 30 ref.
Job. ii. 28.
e Mark v. 16
ref. Josh. ii.
23.
f Mark ix. 2
ref.
g ch. v. 16 (ref.)
only.
h 1 Mt. ref.
i ch. viii. 40
ref.
j Matt. vi. 8
ref.
k = Rev. xxii.
2 (ch. xii. 42)
only. 1. Kath.
l = ch. xiv.
99 only. (Matt. viii. 20 ref.) Judg. xix. 11 P. Jer. vi. 4.
ref. Gen. xxxv. 5. o = ch. xix. 7 (xii. 6 al.) only. Gen. xxiv. 23, 25. (-λαμα, ch. 2. 7.)
p = Acts vii. 11. [Rom. iv. 1.] 2 Tim. i. 18. Lam. i. 6. q here only. Gen. xiii. 25.

Ἰωάννην ἐγὼ ἂπεκεφάλισα, τίς δέ ἐστιν οὗτος περὶ οὗ
ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. ¹⁰ Καὶ
ὑποστρέψαντες οἱ ἀπόστολοι ὁδηγήσαντο αὐτῷ ὅσα
ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ'
ἰδίαν εἰς πόλιν καλουμένην Βηθσαιδᾶ. ¹¹ οἱ δὲ ὄχλοι
γνόντες ἠκολούθησαν αὐτῷ καὶ [ἀπο]δεξάμενος αὐτοὺς
ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς
χρεῖαν ἔχοντας θεραπείας ἰᾶτο. ¹² ἡ δὲ ἡμέρα ἦρξατο
κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ Ἀπό-
λυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας
καὶ [τοὺς] ἀγροὺς καταλύσωσιν καὶ εὐρῶσιν ἐπισι-
ν οἱ bef iωαν. CD coptt. om 2nd εγω BC'LX lat-e fff₂ coptt arm.
for τοιαυτα, ταυτα DLXΞ 69 lat-e Syr syr-cu sah.—r. bef ακουω D. αυτον bef
ιδειν D al lat-b l q goth.

10. aft ἐποιησαν ins κ. οσα ἰδιδασαν (from || Mk) A. ανεχωρησεν D εν-y.
[υπεχωρησεν as in txt is the reading of Cod. B: see table.] rec (for πολιν
καλουμένην) τοπον ερημον πολεις καλουμένης (txt, not appearing to suit the re-
quirements of the narrative following, was amended from || Mt and Mk: of the
variations), with C rel: ερημ. τοπ. πολ. καλ. A: τοπον πολ. καλ. l: κωμην λεγομενην
D: txt BLXΞ 33 coptt.

11. rec (for αποδεξ.) δεξαμενος, with AC rel: txt BDLXΞ 1. 33. 69. aft
θεραπειας ins αυτου παντας D. ιασατο CLΞ 1. 33. 69: txt ABD rel latt syr
coptt.

12. for η δε, ηδη B[sic: see table] lat-e syr-cu. rec (for πορευθεντες)
απελθοντες (from || Mt Mk), with X rel: txt ABCDKLRΞ 33. 69. om τονς
BEX 1. 69: ins ACDRΞ rel coptt. om καταλ. και C'(appy) lat-f. om και
ευρ. επισιτ. D.

and in popular rumour passed for His.

9.] The repetition of ἐγὼ implies personal concern and alarm at the growing fame of Jesus: see notes on Matt.

10—17.] RETURN OF THE APOSTLES. JESUS RETIRES TO BETHSAIDA. FEEDING OF THE FIVE THOUSAND. Matt. xiv. 13—21. Mark vi. 30—44. John vi. 1—13. Compare the notes on each of these.

10.] He went in a ship (Matt., Mark, John), of which our Evangelist seems not to have been aware; for we should gather from our text that it was by land. A great difficulty also attends the mention of Bethsaida here. At first sight, it would appear to be the well-known Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) our Lord was on this side before,—see ch. viii. 37; and (2) Mark (vi. 45) relates that after the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were two places of this name:—another Bethsaida (Julias) lay at the top of the lake, on the Jordan: see

Stanley, p. 381, edn. 3: Van de Velde, index, sub voce. Now it is very likely that our Lord may have crossed the lake to this Bethsaida, and St. Luke, finding that the miracle happened near Bethsaida, and not being aware of the crossing of the lake, may have left the name thus without explanation, as being that of the other Bethsaida. Mark gives us the exact account: that the Lord and the disciples, who went by sea, were perceived by the multitude who went by land, and arrived before Him. How any of these accounts could have been compiled with a knowledge of the others, I cannot imagine.

11.] See note on Mark ver. 34. [ἀπο]δεξάμ. This word includes what Mark tells us of His going forth from His solitude, or perhaps landing from the ship, and seeing a great multitude, and having compassion on them; having received them, i. e. not sent them away.

12.] As the Three agree in their account, and John differs from them, see the difference discussed in notes there. In

τισμόν, ὅτι ὦδε ἐν ἐρήμῳ τόπῳ ἐσμέν. ¹³ εἶπεν δὲ πρὸς αὐτοὺς Ὑπόταγε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, εἰ μή τι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. ¹⁴ ἦσαν γὰρ ὥσπερ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας [ὥς] ἀνά πεντήκοντα. ¹⁵ καὶ ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἅπαντας. ¹⁶ λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. ¹⁷ καὶ ἔφαγον καὶ ἔχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς κλασμάτων κόφινον δώδεκα.

o | Mt. Mk. Rev. xii. 21. Ps. xxxvi. 10.

f | Mt. John. Matt. v. 20. Tobit iv. 16.

vii. 8 | Mt., 19, 20 only. Lev. ii. 6. Ezech. xiii. 10.

h | Mk. red.

13. for πρ. αὐτοὺς, αὐτοῖς L²Ξ. aft αὐτοὺς ins o ις C lat-ff₂ (g₁?) Syr syr-cu. rec υμῖς bef φαγεῖν (from || Mt Mk), with ACDR² rel coptt: txt B lat-δ. [εἶπαν, so BCDL²Ξ 33.] for πλεῖον, πλεον DG 1. αρτοι bef πέντε BN. for πέντε, ἑπτα (mistake) C, but πέντε below. rec δυο bef ἰχθυες (|| Mt Mk), with DLR²Ξ 33 vulg lat-δ o: txt ABC rel lat-a coptt goth sath. ημεις bef πορευθεντες D al latt coptt goth.
14. for ὥςπερ ἄνδρες, ἄνδρες ως D; similarly 1 lat-a e. rec om 2nd ὥςπερ, with A rel copt: ins BCDL²Ξ 33 lat-e sah Orig.
15. κατεκλιναν BL²Ξ 1. 33. 69: txt ACR rel.—om και ανεκλιναν απαντας DX. ins επ' bef αὐτοὺς D lat-a δ ff₂ g_{1,2} l syr-cu Mcion-c. om και κατεκλιναν D. aft τοις μαθηταις ins αὐτου LR²Ξ 33. 69 vulg lat-e Syr syr-cu syr-w-ast sah sath: om ABCD rel lat-a δ ff₂ copt. rec (for παραθειναι) παρατιθεναι, with ADR²Ξ rel: παρατεθειναι 69: txt BC 1, παραθηναι X. for τω οχλω, τοις οχλοις D latt syrt syr-cu copt.
17. for περισσευσαν αὐτοῖς, περισσευματων D al lat-e. for δωδεκα, δεκα-δυο D.

his account, the enquiry proceeds from our Lord Himself, and is addressed to Philip, and answered by Philip and Andrew.

13.] εἰ μή τι—unless indeed we were to go and buy, &c. On the construction see 1 Cor. ix. 11 (v. r.); xiv. 5; Rev. xi. 5 (rec.); and Winer, § 41. 2 prope fin., edn. 6.

14.] κλισίας—by companies—the accusative of the manner, or situation, or time, in which; see Winer, § 32. 6, edn. 6.

[ὥς] ἀνά π. Mark gives κατὰ ἑκατὸν καὶ κατὰ π. with his usual precision. Besides these companies, there were the women and children unarranged; see on John vi. 10.

16.] On the symbolic import of the miracle, see notes on John vi.

17.] κλασ. in Matt. is joined with τὸ περισσεύον, —in Mark with κοφίνους πλήρεις: here it may be taken with τὸ περισσ. (ordinarily, and De Wette) or κόφ. (Meyer), but best, it appears to me, the latter,—because the article is not

expressed as in Matt.

Immediately after this miracle, Matt., Mark, and John relate the walking on the sea, which, and the whole series of events following as far as Matt. xvi. 12,—the healings in the land of Gennesaret, the discourse about un-washen hands, the Syrophenician woman, the healing of multitudes by the sea of Galilee, the feeding of the 4000, the asking of a sign from Heaven, and the forgetting to take bread, are wholly omitted by our Evangelist. Supposing him to have had Matt. before him, how is this to be explained? It is also an important observation, that the omission by Luke of the second miracle of feeding is not to be adduced against its historical reality, as Schleiermacher has done (transl. p. 144), since it is only omitted as occurring in the midst of a large section, which the accounts gathered by Luke did not contain. We see also, that the characteristic κοφίνους of

18 Καὶ ἐγένετο ἑν τῷ εἶναι αὐτὸν προσευχόμενον AM GH VII 11 6
καταμόνας, ¹ συνῆσαν αὐτῷ οἱ μαθηταί. καὶ ² ἐπηρώτη-
σεν αὐτοὺς λέγων ³ Τίνα με οἱ ὄχλοι λέγουσιν εἶναι;
19 οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστὴν,
ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι ὁ προφῆτης τις τῶν ἁρ-
χαιῶν ὁ ἀνέστη. ²⁰ εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε
εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν ⁴ Χριστὸν τοῦ
θεοῦ. ²¹ ὁ δὲ ⁵ ἐπιτιμῆσας αὐτοῖς ἵπαρήγγειλεν μηδενὶ
λέγειν τοῦτο, ²² εἰπὼν ὅτι ὁ δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
πολλὰ παθεῖν καὶ ⁶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυ-
τέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι,
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. ²³ ἔλεγεν δὲ πρὸς πάντας
Εἰ τις θέλει ⁷ ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ
⁸ ἀράτω τὸν ⁹ σταυρὸν ¹⁰ αὐτοῦ ¹¹ καθ' ἡμέραν, καὶ ἀκολου-
θεῖτω μοι. ²⁴ ὃς γὰρ ἂν θέλῃ τὴν ¹² ψυχὴν αὐτοῦ σῶσαι,

18. aft αυτον ins εσει και αυτους D sah-mnt.—om προσευχομενον D lat-a c e
syr-cu. rec λεγουσιν bef οι οχλοι, with CD rel lat-a c syrt syr-cu: λεγουσιν α
ανθρωποι (|| Mt Mk) A al lat-e g₁: txt BLRZ 1.

19. [εἰπαν, so BDN.] for αλλοι το ανεστη, η ενα των πρ. D lat-e.
20. rec αποκρ. δε ο πετρ. (see || Mt Mk), with ADR rel (several omit δ) vms: txt
BCLZ 1 syr-cu copt. aft χριστον ins υιον D al lat-e (f l goth) Orig-ma.
(christus deus copt.)

21. rec (for λεγειν) ειπεν, with R rel: txt ABCDKLMZ 1. 33. 69 Orig.
22. for απο, υπο (|| Mt) D 1 Thl. for τη τρ. ημ., μεθ ημερας τρεις D lat-δ:
simly Mcion. rec (for αναστηναι) εγερθναι (from || Mt, which also has τη
τρτη ημ. It was thus more natural to subst the esp. of || Mt than the anasr. of
|| Mk, which follows μετὰ τρ. ημ. This agst Meyer), with BRZ rel: txt ACD
F¹(Wst) K 1. 69¹ Justin Orig Thaum.

23. rec (for ερχεσθαι) ελθειν (|| Mt), with C²R rel: txt ABC¹DKLZ 1. 33. 69 Orig.
rec απαρνησασθω (|| Mt Mk), with B¹(Mai) CR rel: txt AB¹DKLZ 33
Orig. om και απαρ τον σταυρον αυτου D lat-a l. om καθ ημεραν (see
|| Mt Mk) CDN² rel vulg-ms lat-a b c e ff, l q syr-marg Orig Chr Thl Euthym Ambr
Jer: ins ABKLMRZFN¹⁻³ 1. 33. 69 am(with fuld em forj) lat-f g₁, Syr syr-cu syr-w
ast coptt goth sct Cyr Thl-ed mss-in-Jer.

24. εαν CG H-corr¹ RUVXΓΔΑ 1 Thl.

the first feeding is preserved, without any confusion of terms: σκυριδας being always used in relating and referring to the second,—Matt. xv. 37; xvi. 10; Mark viii. 8, 20.

18—27.] CONFESSION OF PETER. FIRST ANNOUNCEMENT OF THE PASSION AND RESURRECTION. Matt. xvi. 13—28. Mark viii. 27—ix. 1. The Lord had gone into the neighbourhood of Caesarea Philippi;—see notes on Matthew.

19. ὅτι πρ. τις τ. ἀρχ. ἀν.] See ver. 8. There is no improbability, nor contradiction to John's account that the multitudes sought to make him a king, in our Lord's asking this question. We must remember that

such enquiries were not made by Him for information, but as a means of drawing out the confession of others, as here.

20.] See the important addition, the promise to Peter, in Matt. vv. 17—19.

22.] as far as ἀποκταν. is nearly verbatim with Mark: the last clause nearly so with Matt. And yet, according to the Commentators, Mark has compiled his account from Matt. and Luke. The almost verbal agreement of the three in so solemn and sad an announcement, is what we might expect. Such words would not be easily forgotten.

23.] πρὸς πάντας—'having called the multitude with His disciples,' Mark.

ἀπολέσει αὐτήν· ὁς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
 ἐνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. ²⁵ τί γὰρ ὡφελεῖται
 ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπο-
 λείας ἢ ῥυμιωθείς; ²⁶ ὁς γὰρ ἂν ἐπαισχυνοῦν με καὶ
 τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαι-
 σχυνθήσεται ὅταν ἔλθῃ· ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς
 καὶ τῶν ἁγίων ἁγγέλων. ²⁷ λέγω δὲ ὑμῖν ἁληθῶς,
 εἰσὶν τινες τῶν αὐτοῦ ἐστώτων οἱ οὐ μὴ ἡγέσωνται θανά-
 του ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. ²⁸ Ἐγένετο
 δὲ μετὰ τοὺς λόγους τούτους ὥς ἐ ἡμέραι ὀκτὼ καὶ
 ἡ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη
 εἰς τὸ ὄρος προσεύξασθαι. ²⁹ καὶ ἐγένετο ἐν τῇ προς-
 εύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον
 καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων. ³⁰ καὶ
 ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωυ-

²⁵ Cor. v. 7. 1 Thes. v. 23 only. Exod. xxiv. 17. o = here only. see 1 Cor. xv. 40. Jude 7.
 p. ch. vii. 25. 1st. q here only. Esch. i. 4, 7. Nah. iii. 5 only. r l. ch. xiii. 4. iv.
 26. Asia xiv. 13 only. Exod. xxxiv. 35. s = ch. ii. 4. Asia xvi. 12. 1 Tim. iii. 16. Heb. ix.
 2, 3 al.

²⁵. for *οφείλεται*, *οφείλει* CD. *ἀνθρωπον κερδήσαι* and *ἀπολεσαι* η *ζημιωθῆναι*
 D¹ lat-a c Cyp: *ἀνθρωπος ἐαν κερδήσῃ* and *ἀπολεσῇ* η *ζημιωθῇ* D².

²⁶. *εαν* (as || Mk) CLM 33. 69. *ἐμε* D Orig., *ομ* λογους D lat-a e l
 syr-cu Orig., *αὐτ πατρὸς* ins *αυτου* D al coptt.

²⁷. ins *οτι* bef *ἀληθως* D al: add *οτι* KMR sah.—*ἀληθως* is joined to *εἰσιν* in
 ADHLSUAA am lat-f Orig. rec (for *αυτου*) *ωδε* (from || Mt Mk), with ACDPR
 rel Orig Eus Cæs Phot: txt BLX 1 Cyr. rec *ιστηκοτων* (|| Mk), with BLRUXΓX
 Cyr Phot: txt ACDP rel 1. 33. 69 Orig Eus. for *οι, οιτινες* AK Orig Cæs Phot.
 rec *γενουσνται*, with HRTA (G 69, e sil) Orig Cæs Phot: txt ABCDPX rel
 Cyr. for *τ. βασ. τ. θ., τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου* (see
 || Mt) D Orig^{coptt}.

²⁸. *εγενοντο* P. *ομ* και BH forj lat-a b g₁ l syr coptt goth sēth arm: ins
 ACDPRX rel vulg lat-c e f ff₂ g₂ syr-cu. (33 def.) rec ins *τον bef πετρον* (||),
 with G-marg-ecclēs: om ABCDRX rel. (F def.) transp *ιακ.* and *ιωαν.* (|| Mt
 Mk and more usual order) C²DLMX² 33 forj lat-ff₂ g₁ Syr syr-cu copt goth sēth
 arm: txt ABC¹PR rel lat-a b c e f g₂ syr sah.

²⁹. for *το ειδος, η ιδεα* D Orig. for *ετερον και, ηλλοιωθη και* D copt: *ετ. κ.*
 ηλλ. syr-w-ast sah arm Orig.

³⁰. *οι ησαν* C¹: *ην δε* D lat-a Arnob: *ησαν δε* latt: om syr-cu Mcion-e.

There is no allusion to what He had said
 to Peter in this *πάντας*. ²⁵] *ἐαυτόν*

= *τὴν ψυχὴν αὐτοῦ*, Matt., Mark:—his
 life, in the highest sense. ²⁶] after

λόγους, Mark adds *ἐν τῇ γεν. ταύτῃ*
μοιχαλίδι καὶ ἀμαρτωλῷ. Meyer

remarks: 'the Glory is threefold: (1) *His*
οὐαν, which He has to and for Himself as
 the exalted Messiah: (2) *the glory of*
God, which accompanies Him as coming
 down from God's Throne: (3) *the glory of*
the angels, who surround him with their
 brightness.' ²⁷] See note on Matt.
 ver. 28.

28—36.] THE TRANSFIGURATION.

Matt. xvii. 1—8. Mark ix. 2—8. I have
 commented on the relation of the three
 accounts in the notes on Mark, and on the
 Transfiguration itself in those on Matt.,
 which treat also of the additional particu-
 lars found here. ²⁸] *ἐγένετο*—it was,
 see reff. (k). *ὡς ἐλ. ἡμ. ὀκτώ = μεθ'*

ἡμ. ἔξ Matt. and Mark, the one reckon-
 ing being *exclusive*, the other *inclusive*.
προσεύξ.] See on ch. v. 16. This
 Gospel alone gives us the purpose of the
 Lord in going up, and His employment
 when the glorious change came over Him.

²⁹] "St. Luke seems to have de-
 clined the use of *μετεμορφώθη* (employed

τ Ps. xl. 16.
 u — Ool. iii. 4.
 v — Mark x.
 32. Rom. iv.
 6 al.
 w — 2 Pet. i. 15
 (Heb. xi. 32)
 only. Wind.
 iii. 2.
 x — Matt. i. 23
 al. 5 Kings
 ii. 27.
 y Matt. xxvi.
 43 ref.
 z here only.
 a — here only.
 1 Kings xvi.
 36 P.
 b ver. 30.
 c here only.
 Gen. xii. 9,
 11, 14.
 d ch. v. 6 ref.
 L.
 e Matt. xxvi.
 34. 1 Cor.
 vii. 8. Job
 x. 3. Sir.
 xiv. 8.
 f 1 Kings x. 3.
 g 1 Mk. Num.
 x. 34.
 h 1 Mk. ch. i.
 35. Acts v.
 16 only.
 i xxi. 20
 (35).
 j Acts ii. 6.
 xix. 34.
 Rev. xi. 15.
 k Mark xiii. 30. ch. vi. 18. John vi. 70. Eph. i. 4 al. Numb. xvii. 5.
 30 P, 30, &c. m ch. xviii. 30 only.

σῆς καὶ Ἡλίας, ³¹ οἱ ὀφθέντες ^u ἐν δόξῃ ἔλεγον τὴν
 ἔξοδον αὐτοῦ ἣν ἐμελλεν ^x πληροῦν ἐν Ἱερουσαλήμ. ³² ὁ
 δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν ^y βεβαρημένοι ὕπνῳ,
^z διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς
 δύο ἄνδρας τοὺς ^a συνεστῶτας αὐτῷ. ³³ καὶ ἐγένετο ^b ἐν
 τῷ ^c διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος
 πρὸς τὸν Ἰησοῦν ^d Ἐπιστάτα, ^e καλὸν ἐστὶν ἡμᾶς ὥδε
 εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, ^f ἑκατὸν καὶ ^g ἑκατὸν
 Μωυσεὶ καὶ ^h ἑκατὸν Ἡλίᾳ· μὴ εἰδὼς ὁ λέγει. ³⁴ ταῦτα δὲ
 αὐτοῦ λέγοντος ⁱ ἐγένετο ^j νεφέλη καὶ ^k ἐπεσκίαζεν αὐτούς,
 ἐφοβήθησαν δὲ ^l ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.
³⁵ καὶ φωνὴ ^m ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός
 ἐστὶν ὁ υἱὸς μου ὁ ⁿ ἐκλεκτός, αὐτοῦ ἀκούετε. ³⁶ καὶ
 ἐν τῷ ^o γενέσθαι τὴν φωνὴν ^p εὐρέθη Ἰησοῦς μόνος.
 καὶ αὐτοὶ ^q ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις
 ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

31. om oi D latt arm Orig. ins τη bef δοξῇ A. ins oi bef ελεγον P sah.
 aft ελεγον ins δε C'D 69 lat-c e syrr: pref και, C'M vulg lat-b f f₂ g_{1,2} i q arm
 Arnob. ημελλεν AC, μελλει D. for εν, εις D.
 32. διαχωρισθῆναι D. om o bef πετρος AP rel: ins BCDKLMRXΔΞ.
 for τον ιησουν, τω ιησου D: om lat-a b f f₂. for 2nd και, θηλεις (see || Mt) D:
 om MU 69 lat-l sah. τρεις bef σκηνας D F(Wtat) KLΞ 33. 69 vulg lat-c e
 f f₂ Syr syr-cu coptt aeth arm Tert. rec μω. bef 2nd μιαν (|| Mt Mk), with
 (some cursive?) Syr syr-cu Tert: txt ABCDPR rel latt syr copt goth aeth arm.
 for o, a D.
 34. rec επεσκιασεν (|| Mt), with ACDPR rel vulg lat-b c: txt BLN lat-a.
 rec εκινους εισελθειν (corr'n to specify Moses and Elias, cf Syr below), with ADPR
 rel syr(appy) sah goth: εκινους ελθειν S: αυτους εισελθειν C al: txt BL copt
 aeth(appy) arm.—cum viderent Moysen et Eliam ascendentes Syr.
 35. for εγενετο, ηλθεν D. μου bef ο υιος P. rec (for εκλεκτος)
 αγαπητος (from || Mt Mk), with ACDPR rel vulg lat-b f goth: aeth-rom has both:
 txt BLΞ gat lat-a f f₂ l syr-marg coptt aeth-pl. add εν ω ευδοκησα C'DM.
 ακουετε bef αυτου (|| Mk) D lat-c e coptt. (so also D in || Mt [with B 1. 33] and in
 || Mk [with BCL 1. 33 Frag-cant vulg].)
 36. rec ins o bef ιησου, with C'KLMXΔ (1. 33. 69, e sil): om ABC'DR rel.
 for και αυτοι, αυτοι δε D lat-e sah. om ουδεν D al. rec εωρακασιν (more
 usual form), with AC'R rel: εθισαν D', -αντο D²: εωρακεισαν G: txt BC'LX.

by the other two Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous metamorphoses of their heathen deities." Wordsw. 31.] This ἔξοδος could be no other than His death—see ref. ἡλθόν—to fulfil by divine appointment. 32.] διαγρ. not 'when they were awake,' as E. V.—but having kept awake through the whole. The word occurs in this sense in Herodian iii. 4, πάσης τῆς νυκτός . . διαγρηγορήσαντες. It seems to be expressly used here to shew

that it was not merely a vision, seen in sleep. 33.] while they were departing—with a desire to hinder their departure. μὴ εἰδ. 8 λ.—from fear and astonishment—ἐφοβοὶ γὰρ ἐγένοντο, Mark. 34.] There is no difference in the accounts, as Meyer thinks: the ἐν τῷ διαχωρίζ. . . ver. 33, is only an additional particular, and the rest is exactly in accordance. Notice however the remarkable word ἐκλεκτός of the correct text: and compare the ref. 36.] Luke gives the result of our

37 Ἐγένετο δὲ τῇ ^{no} ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ^{ch. vii. 11}
 ἀπὸ τοῦ ὄρους ^{o here only.} ³⁸ συνήνησεν αὐτῷ ὄχλος πολὺς. ^{o ch. xiii. 10} καὶ ^{ref. Gen.}
 ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ^{xxiii. 1.} ἑβόησεν λέγων Διδάσκαλε, ^{John i. 28}
 δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι ^{ch. i. 48.} ^{James i. 8} ^{only, Levit.} ^{xxvi. 9.} ^{1 Kings i. 11.} ^{ch. vii. 13 ref.} ^{t = ch. v. 25.} ^{vii. 16.} ^{Exod. xv. 15.} ^{Mark xiii. 35} ^{ref.} ^{v Mt. bia.} ^{Mark i. 29} ^{only. 3 Kings} ^{xxii. 8.} ^{xxvi. 66.} ^{see Matt.} ^{here only t.} ^(ἀφ' οὗ, Mt. bia.) ^{y here only t.} ^{z Matt. vii. 22.} ^{Acts xiii. 18} ^{only. Jer.} ^{xxvi. (xlv) 5.} ^{3 Macc.} ^{iv. 23 only.} ^{a Matt. xii. 29} ^{ref.} ^{b Mt. ref.} ^{c bia. John x. 24.} ^{Rev. vi. 10 only.} ^{Ps. xciii. 3.}
 δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι ^{ch. i. 48.} ^{James i. 8} ^{only, Levit.} ^{xxvi. 9.} ^{1 Kings i. 11.} ^{ch. vii. 13 ref.} ^{t = ch. v. 25.} ^{vii. 16.} ^{Exod. xv. 15.} ^{Mark xiii. 35} ^{ref.} ^{v Mt. bia.} ^{Mark i. 29} ^{only. 3 Kings} ^{xxii. 8.} ^{xxvi. 66.} ^{see Matt.} ^{here only t.} ^(ἀφ' οὗ, Mt. bia.) ^{y here only t.} ^{z Matt. vii. 22.} ^{Acts xiii. 18} ^{only. Jer.} ^{xxvi. (xlv) 5.} ^{3 Macc.} ^{iv. 23 only.} ^{a Matt. xii. 29} ^{ref.} ^{b Mt. ref.} ^{c bia. John x. 24.} ^{Rev. vi. 10 only.} ^{Ps. xciii. 3.}
 καὶ ³⁹ ἰδοὺ πνεῦμα ³⁹ λαμβάνει αὐτὸν καὶ ⁴⁰ ἐξαίφνης κράζει καὶ ⁴¹ σπαράσσει αὐτὸν ⁴² μετὰ ⁴³ ἀφροῦ, ⁴⁴ καὶ ⁴⁵ μόγις ⁴⁶ ἀποχωρεῖ ἀπ' αὐτοῦ ⁴⁷ συντρίβον αὐτόν.
 καὶ ⁴⁸ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, ⁴⁹ καὶ οὐκ ἠδυνήθησαν. ⁵⁰ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ⁵¹ Ὁ ⁵² γεναὶ ⁵³ ἀπιστος καὶ ⁵⁴ διεστραμμένη, ⁵⁵ ἕως πότε ἔσομαι ⁵⁶ πρὸς ὑμᾶς καὶ ⁵⁷ ἀνέξομαι ὑμῶν; ⁵⁸ προσάγαγε ὧδε τὸν ⁵⁹ υἱόν σου. ⁶⁰ ἔτι δὲ προσερχομένου αὐτοῦ ⁶¹ ἔρρηξεν αὐτὸν ⁶² τὸ δαιμόνιον καὶ ⁶³ συνεσπάραξεν ⁶⁴ ἐπετίμησεν δὲ ὁ Ἰησοῦς ⁶⁵ τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ⁶⁶ ἰάσατο τὸν παῖδα καὶ ⁶⁷ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ⁶⁸ ⁶⁹ ἔξελήσσαντο δὲ ⁷⁰ πάντες ⁷¹ ἐπὶ τῇ ⁷² μεγαλειότητι τοῦ θεοῦ. ⁷³ Πάντων δὲ ⁷⁴ θαυμαζόντων ⁷⁵ ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς

37. rec ins εν bef τη εξης, with ACR rel vulg lat-c copt: om B[sic: see table] LS
 1. 69 lat-g.—δια της ημερας D lat-a b e ff, l sah. κατελθοντα αυτον D.
 for συνηνησεν το πολυς, συνελθειν αυτω οχλον πολυν D.—συννητησαν R.
 38. rec ανεβοσησιν, with AR rel: txt BCDL 69. rec επιβλεψον (corrη, -ψαι
 being mistaken for imperat mid. whereas it is inf-aor-act), with DXA Frag-par
 (E 1. 33. 69, e sil): txt ABCR rel Thl. rec εστι bef μοι, with R rel vulg lat-b c
 ff, g, arm: txt ABCDLX 1. 33 lat-a e copt goth.
 39. for και ιδου το κραζει, λαμβανει γαρ αυτον εξαιφνης πνευμα D lat-e.
 add και ρησιν (see || Mk) DX 1 vulg copt æth arm. for μογις, μολις BR.
 for συντριβον, και συντριβει D.
 40. rec εβαλλωσιν, with (1, e sil) 69: txt ABCR rel.—απαλλαξωσιν D.
 αυτον D al.
 41. απιστε D. for προσαγαγε, προσεinyκε D 33. add μοι LXÆ Frag-par
 33 syr-cu syr-w-ast æth. τον υιον σου bef ωδε (ωδε omitted and wrongly restored)
 ACR rel syr-cu syr copt goth: om ωδε D am(with per): txt BLXÆ 1 lat-(a e) b c f
 Syr æth arm.
 42. συνεσπαρξεν D al. for τω πν. τω αε., τω αε. πν. D lat-e. for
 ιασατο το αυτον, αφηκεν αυτον και απεδωκεν τον παιδα D (lat-e).
 43. παντ. δε εξ. D lat-c e. rec (for επομι) εποησιν, with X rel: txt
 ABCDLÆ Frag-par 1. 33. 69 latt syr syr-cu. rec εστι εποι. ins ο ιησους, with
 AC rel lat-f q syr goth: om BDLÆ 1 latt syr-cu copt arm. om αυτου Frag-par
 lat-c.

Lord's command to them: the *command* itself is related in Matt. ver. 9, and Mark ver. 9.

37—42.] HEALING OF A POSSESSED PERSON. Matt. xvii. 14—21. Mark ix. 14—29. The narrative in Mark is by far the most copious, and I have commented at length on it. 37. τ. εξ. ἡμ.] The transfiguration probably took place at night,—see on Matt. xvii. 1,—and this was

in the morning. Luke omits the whole discourse concerning Elias (Matt. and Mark, vv. 9—13).

38.] μὲν μοι ἔστιν is peculiar to Luke. 39.] κράζει —i.e. the *child*—there is a rapid change of subject, see ch. xvii. 2; xix. 4 al. and Winer, § 67. 1, edn. 6. συντρίβον is perhaps literal—bruising him.

43—45.] OUR LORD'S SECOND ANNOUNCEMENT OF HIS DEATH. Matt. xvii.

μαθητὰς αὐτοῦ ⁴⁴ ὅςθε ὑμεῖς εἰς τὰ ὤτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παρα-
δοῦσθαι εἰς χεῖρας ἀνθρώπων. ⁴⁵ οἱ δὲ ἤγνόουν τὸ
ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένοι ἀπ' αὐτῶν ἵνα
μὴ αἰσθῶνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ
τοῦ ῥήματος τούτου.
⁴⁶ Εἰσῆλθεν δὲ ^b διαλογισμὸς ἐν αὐτοῖς, ^c τὸ τίς ἂν
εἴη μείζων αὐτῶν. ⁴⁷ ὁ δὲ Ἰησοῦς ^d ἰδὼν τὸν ^b διαλογισμὸν
τῆς καρδίας αὐτῶν, ^e ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ
^f παρ' ἑαυτῷ ⁴⁸ καὶ εἶπεν αὐτοῖς Ὅς ἐὰν δεῖξται τοῦτο τὸ
^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} 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παιδιον ἑπὶ τῷ ὀνόματί μου, ἐμὲ δέχεσθαι· καὶ ὅς ἐάν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν ὑπάρχων, οὗτος ἐστὶν μέγας. 49 ἀποκριθεὶς δὲ Ἰωάννης εἶπεν ἱ. Ἐπιστάτα, εἰδομέν τινα ἑπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἠκολουθεῖ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς Μη κωλύετε· ὅς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς

το παιδιον bef του D latt. om ος to δεχεται D. om υπαρχων D. rec
ισται, with AD rel lat-e syrr mss-in-Orig Cypri; txt BCLXZ 1. 33 latt syr-cu copt
Orig.

49. om δε C1(perhaps). rec ins o bef ιωαννης, with ACZ rel: om B.
C1(appy) D 69. for επιστατα, διδασκαλς (|| Mk) C1LZ syr-marg copt.
for ει, εν (|| Mk) BLXDZ 1. 33. 69 copt: txt ACD rel. rec ins τα bef
δαιμονια, with H(Treg, expr): om ABCDZ rel goth arm. εκωλυμεν (|| Mk)
BLZ lat-a b e.

50. rec (for ει. δε) και ιε., with A rel vulg lat-b f syr goth arm: txt B(Mai in
errata) CDLXZ 1. 33 lat-a c e copt syr-marg. om προς αυτον D tol. om
o B. (Z defective.) aft κωλυετε ins αυτον (|| Mk) CDFLMX em(with tol) copt
seth: om ABZ rel vulg lat-b c e syrr syr-cu copt-ms goth. ins ου γαρ εστιν καθ
υμων bef ος γαρ LZ 33 syr-w-ast copt. rec ημων υπερ ημων (|| Mk), with E rel:
υμων υπ. ημων AXΔ (69): txt BCDKLMZ 33 latt syrr syr-cu copt goth seth arm
Synop Tit-bostr Euthym Opt Ambr Aug Jer.

dence is to be thought of among those sent in His name; for that even a little child, if thus sent, is clothed with His dignity; and if there be any distinction among such, it is this, that he who is like that child, humblest and least, i. e. nearest to the spirit of his Lord, *he is the greatest*.

"The whole discourse in Luke is without connexion." De Wette, strangely enough: who also says, κ. 8. ἰδὲν ἡμῖν διέξ. . . . is borrowed from Matt. x. 40; and that ὁ γὰρ μικρ. . . . οὗτος ἔσται . . . ought to stand at the beginning of the discourse, as in Matt. I quote this as one among continually recurring specimens of the criticism which would cut our precious, and most truthful Gospels into fragments without meaning or connexion. We live in times when such criticisms are making way among shallow minds: let the student judge from the above sample, what they are generally worth. Schleiermacher has some excellent remarks on this discourse and the circumstances, Essay on Luke, translation, pp. 159—162.

49, 50.] On the connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. Our Lord had declared the *absolute equality* of all sent in His name—and that if there were any difference, it

was to be made by a *deeper self-renouncing*. Then arises the thought in the mind of the ardent son of Zebedee, of the *exclusive and peculiar dignity* of those who were thus sent, the ἀπόστολοι: and he relates what they had done, as a proof of his fully appreciating this exclusive dignity. The link to what has preceded, is in the words ἐπὶ τῷ ὀν. σου . . . see the rest in Mark.

51—CHAP. XIX. 28.] INCIDENTS DURING THE LORD'S LAST JOURNEY TO JERUSALEM. We now enter upon a long and most important portion of our Gospel, peculiar in *this form*, and most of it *entirely* peculiar, to Luke. At ch. xviii. 15 he again joins the narrative of Matt. and Mark within a few verses of where he parted from them. Respecting this portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to our Lord's *last journey from Galilee to Jerusalem*; see below on ver. 51. (2) that evidently that journey was *not a direct one* (see ch. x. 1; xiii. 22, 31; xvii. 11; xviii. 31, and notes), either in *time* or in the *road chosen*. (3) that in each of the two other Gospels there is a journey placed at this

M M

o here only t. (-Λομβά-
νεν, Mark
xvi. 19 ref.).
p = ch. ii. 21
ref.
q here only.
Jer. xxi. 10.
Ezek. vi. 9
al. see 4 Kings xix 17. r ch. xvi. 26. xxi. 82 al.
x. l. xxvii. 1. ch. iv. 20. v. 7 al. Matth. G. G. § 592. s Matt. xiii. 8 ref. t constr., Matt. 1. H

ο ἀναλήμψεως αὐτοῦ, ἡ καὶ αὐτὸς τὸ ἡ πρόσωπον [αὐτοῦ] ἀπὸ τοῦ ἰουδαίου πέραν τοῦ ἰορδάνου, ἡ ἐστῆρξεν τοῦ πορεύεσθαι εἰς ἱερουσαλὴμ. 52 καὶ ἀπεστείλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες εἰσηλθόν εἰς κώμην Σαμαρειτῶν, ὥστε ἱτοιμάσαι αὐτῶν.

51. for συμπληρ., πληρουσθαι D. om 2nd αυτου BLZ 4 lat-e: ins ACD rel. rec εστηρξεν, with AD rel: txt BCLVXZ 33.—εστηρ. bef το πρ. LXZ 33 lat-a copt Jer. for εις, εν A al. for ωστε, ως B.

very time, described Matt. xix. 1, μετῆρξεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς ἰουδαίας πέραν τοῦ ἰορδάνου, and Mark x. 1, ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς ἰουδ. καὶ πέραν τοῦ ἰορδάνου,—which, in their narrative also, is the last journey from Galilee to Jerusalem. (4) that in John x. 22, we find our Lord at Jerusalem, at the feast of dedication, in the winter (about the end of December), without however any hint as to how or whence He came there. (5) that the whole time between that feast and His Passion is spent thus:—After the attempt to stone Him, John x. 31, He retired to Bethany beyond Jordan;—was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—again retired to Ephraim, somewhere beyond Jericho, on the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.; this whole time being three months and a few days. (6) I believe then that we have obtained a fixed critical point in all the four Gospels for the last journey from Galilee, after which He never returned (in the flesh) thither again. And this last journey was to the feast of dedication, or at all events brought Him in time for that feast (for it does not look like a journey specially to a feast) at Jerusalem. It was between the feast of tabernacles in John vii. 2, to which He went up privately (ib. ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first evangelists relate nothing of the being in Jerusalem at the feast of dedication, or indeed at all, except at the last passover. We therefore find in them nothing of the retirements to Bethany (beyond Jordan) and Ephraim; but the removal of our Lord from Galilee to the confines of Judæa through the parts beyond Jordan is described as uninterrupted. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey,

beginning its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13—15), the final resolve of our Lord to go up to Jerusalem (ix. 51), and,—which in its wider sense it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places disclaimed it (see ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1, xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1, 5, 11, 20; xviii. 1, 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur.

51.] συμπλ. not past—not, when the days were fulfilled; but, were being fulfilled: i. e. approaching their fulfilment. 'When the time was come,' E. V. is too strong: when the days were come would be better, for that would include the whole of the journey in those days. See ref.

ἀνάλημψις can have but one meaning (which, as the word itself is not found elsewhere, must be determined by the sense of the cognate verb: see ref.), His assumption, i. e. ascension into heaven. ἡμέρας τῆς ἀναλήψεως αὐτοῦ λίγει τὸν καιρὸν τὸν ἀφορεθίντα μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀπὸ γῆς οὐρανόν, Euthym.

αὐτὸς resumes the subject, not without some emphasis implying his own voluntary action.

τὸ πρὸς. αἶ. ἑστ. a Hebraism, see ref., implying determinate fixed purpose; cf. Isa. l. 7, the sense of which, as prophetic of the Messiah going to his sufferings, seems to be referred to in this expression. The LXX have there, ἔθηκε τὸ πρόσωπόν μου ὡς σιδηρὴν πύργον.

52.] ἀγγέλους, who have been assumed without reason to have been James and John.

Σαμαρ.] On the enmity of the Jews and Samaritans,

53 καὶ οὐκ ἰδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπαν Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς[; ὥς καὶ Ἡλίας ἐποίησεν]; 55 στραφεῖς δὲ ἐπέτιμήσεν αὐτοῖς. 56 καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην.

(2 Thess. ii. 8 v. r.) only. Joel ii. 3.
f ver. 42. Matt. xvi. 22. Zech. iii. 2.

1. — Matt. x. 14
rec.
v see Jer. xlix.
(chil.) 15.
3 Kings xviii.
11.
w constr., Matt.
xx. 33 rec.
xxi. Matt. v. d.
4.
a — Mark v. 43
rec.
b Matt. vii. 28,
27 rec.
c Gal. v. 16
e Matt. vii. 6. xvi. 23 al.

54. om αὐτοῦ B 1 lat-e. [εἶπαν, so BCLZ.] for αὐτοῦ, see CD 1 goth Bas Chr: txt AB rel, απ' L^z. om ως καὶ ἡλίας ἐποίησεν (see note) BLZ vulg lat-e l syr-cu copt-dz arm Jer: ins ACD rel lat-a b c f syrr copt goth æth (Text ?).

55. see aft αὐτοῖς adds καὶ εἶπεν Οὐκ οἴδατε οἶον πνεύματος ἐστε υμεις, with D F(Wtst) KMUGA 1. 69 latt syrr syr-cu copt Clem(? see Tischdf) Did Epiph(sic) Chr, Dion-arcoep Antch Thdor-stud Thl Chrysoc Cypr(appy) Op Ambr Aug (but of these DFUGA 69 latt goth Chr, Antch om υμεις): om ABCZ rel (see note) fuld(with gat) lat-g, l copt-schw æth Eus(appy) Bas Cyr Gand. rec adds further ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι, with F(Wtst) KMUGA 1. 69 latt syrr syr-cu Antch Cypr Ambr Quæst (but of these DFUGA 1. 69 vulg lat-a e Antch Cypr om γὰρ, Γ has ψυχῇν, vulg lat-c e Syr syr-cu goth om ἀνθρώπων, and UF have ἀποστειναι for ἀπολ.): om ABCDZ rel lat-g, l copt-schw Chr.

see note, John iv. 9. The publicity now courted by our Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the *close of His ministry*, giving rise to the accusation of ch. xiii. 5. *ἔτι ἐτ. αὐτῷ* must

mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which He did not conceal in Samaria, as in Judæa and Galilee, see John iv. 26; and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shewn for the Jewish rites and metropolis.

They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them. 54.] The disciples

whom He named 'sons of thunder,' Mark iii. 17. They saw some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. It happened also in Samaria. *πῦρ*, not *lightning*, but

fire, as in the passage alluded to, and in 1 Kings xviii. 38. It is exceedingly diffi-

cult to determine the true reading in this passage, which seems to have been more than usually tampered with, or wrongly written. It is hardly conceivable that the shorter text, as edited by Tischdf., . . . ἀναλῶσαι αὐτούς; στραφεῖς δὲ ἐπετίμησεν αὐτοῖς. καὶ ἐπορεύθησαν . . . should have been the original, and all the rest, insertion. Homocoteleuton may have had some share in the omission of the latter debated portion, from ΚΑΙ ΕΙΠΕΙΝ ΤΟ ΚΑΙ ΕΙΠΕΙΝ: but this does not touch ὥς καὶ Ἡλ. ἐπ. It has been suggested that those words may have been removed as involving indirect censure of Elias: but surely this lay too far off to create any offence. And their insertion into the text is quite inexplicable. In this great uncertainty, I have thought the candid way is to let my edited text reflect such uncertainty, and I have therefore printed these latter debatable words in the same type as the text, and have annotated on them. Let it be remembered that in both cases, versions far more ancient than our oldest MSS. contain these words. 55.] [οὐκ οἴδατε οἶον πνεύματος ἐστε. Besides the mistaken ways of explaining these words of our Lord (e. g. 'Do you not see what a [bad] spirit you are shewing?' Bornemann) there are two senses which it may bear. (1) Affirmative, as in E. V.,—'putatis vos agi Spiritu tali quali olim Elias . . . sed erratis. Habetis quidem ζῆλον

ε—1 Mt. Matt. 57 καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις πρὸς αὐτὸν ABCD
GHI
KLMN
OPQR
S. 6
xiv. 26. Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ [κύριε]. 58 καὶ
h 1 Mt. ch. xii. 32 only. εἶπεν αὐτῷ ὁ Ἰησοῦς Αἱ ἁλώπεις ἰφωλεῖους ἔχουσιν
Judg. xv. 4. καὶ τὰ κ πετεινὰ τοῦ κ οὐρανοῦ ἰ κατασκηνώσεις, ὁ δὲ
1 1 Mt. only. k Matt. vi. 26. ἰ υἱὸς τοῦ ἰ ἀνθρώπου οὐκ ἰ ἔχει τοῦ τὴν κεφαλὴν ἰ κλίην.
1 1 Mt. only. Ezech. xxxvii. 27. (·σὺν, ch. xiii. 19.) 59 εἶπεν δὲ πρὸς ἕτερον Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν Κύριε
m 1 Mt. (ref.) ἰ ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα
n—Mark v. 37 ref. μου. 60 εἶπεν δὲ αὐτῷ ἰ Ἀφες τοὺς νεκροὺς θάψαι τοὺς
o Acts xxi. 26. Rom. ix. 17 (from Exod. ix. 16) only. 2 Mac. iii. 34. ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν ὁ διάγγελλε τὴν βασιλείαν
p Mark v. 46 ref. τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε
q ch. xi. 7 ref. πρῶτον δὲ ἐπίτρεψόν μοι ἰ ἀποτάξασθαι τοῖς ἰ εἰς τὸν

57. rec (for καὶ) εἰναιτο δε (beginning of lection: cf D and G below), with A rel vulg syr goth: καὶ εἰναιτο D al lat-a c e: txt BCLXZ 33. 69 Syr syr-cu copt aeth arm. rec av, with D rel: txt ABCKLUZ 33. 69 Ath. for ἀπερχῃ, υπαγεις D 157. om κυριε (its unusual place at end of the clause and its non-occurrence in || Mt account for the omission) BDL X(appy) 1 vulg lat-a c syr-cu copt arm Mcion-t Ath Aug: ins AC rel lat-b f q syrr goth.

58. om o B. 59. om κυριε B¹ [but corrd by origl scribe: see table] DV. πρῶτον bef ἀπελθόντι B D(-θοντα) 33: πρ. ἀπελθιν καὶ 1 latt Orig: ἀπελθιν πρ. AK: ἀπελθιν, omg πρωτ., 69 (all more or less from || Mt): txt CZ rel syr aeth.

60. o δε ειτ. D. rec aft αυτω ins o ιησους (cf || Mt), with AC rel: om B(D)LXZ 33 lat-a copt. for ἀπελθων, πορευθεις D Iren-lat.

61. ειπρ. δε μοι πρ. D Iren-gr. om τον bef οικον D.

sed οὐ κατ' ἐπίγνωσιν, et qui proinde humani est affectus, non divinæ motionis.' Grot.; or (2) interrogative—'Know ye not what manner of spirit ye belong to (are of)?' the spirit meant being the Holy Spirit. 'The Spirit in Elias was a fiery and judicial spirit, as befitted the times and the character of God's dealings then; but the Spirit in Me and mine is of a different kind—a spirit of love and forgiveness.'

The latter of these is perhaps better suited to the context: but we seem to want an example in the gospels of (ὁς) οἶδατε used interrogatively: see Matt. vii. 11 ||; xx. 22, 25 ||; xxiv. 42 ||; xxv. 13; xxvi. 2; Mark iv. 13 (doubtful, but the construction is direct), ch. xii. 56; John viii. 14; xiv. 4 al. I have therefore punctuated according to the former sense: which, indeed, seems more naturally followed by the γάρ of the clause following. It is very interesting to remember that this same John came down to Samaria (Acts viii. 14—17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.]

57—62.] Matthew (viii. 19—22) relates the contents of vv. 57—60, but at a totally different period of our Lord's ministry, viz.

His crossing the lake to go to Gadara. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place. When we once begin to speculate on such things, it is easy to find a fitness, on whichever side of the argument we range ourselves. Only (see notes on Matt.) we must not adopt the wretched subterfuge of the harmonists, and maintain that the two events took place twice, each time consecutively, and each time with the same reply from our Lord.

57, 58.] See notes on Matt. 59. ἀκολουθεῖ μοι.] This command is implied in Matthew, where the reply is, as here, κύριε, ἐπίτρεψόν μοι πρῶτον . . . which words could hardly be spoken without a reference in the πρῶτον to it.

60.] Διάγ. κ.τ.λ., peculiar to Luke, and shews the independence of his source of information. Am I wrong in supposing also, that it connects this incident with the sending out of the Seventy, which follows immediately afterwards? 61, 62.] Peculiar to Luke.

τοῖς εἰς . . . a mixture of two constructions—ἀπέρχεσθαι εἰς τ. οικ. μου καὶ ἀποτάξ. τοῖς ἐν τ. οἰκῷ μου. The meaning is, to bid farewell to the persons, not to set in order the

οἰκόν μου. ⁶² εἶπεν δὲ ὁ Ἰησοῦς Οὐδεὶς ἑπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

X. ¹ Μετὰ δὲ ταῦτα ἠνέδειξεν ὁ κύριος [καὶ] ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἄνα δύο πρὸς πρὸς-

u ch. xiv. 25. Heb. vi. 7 only. Pa. xxii. 6. Summ. 15 only. v Acts i. 24 only. Heb. iii. 2. — 2 Mac. ix. 22. (-δεῖξεν, ch. i. 80.) w Matt. xx. 9, 10. ch. ix. [2.] 14 (1 Mk. v. 7.). John H. 6. Rev. iv. 8. xxi. 21 only.

⁶² rec aft εἶπεν δε ins προς αυτον, with L² lat-c Syr copt goth æth arm: aft ιησ., AC rel: om B. — ο δε ιησ. εκ. αυτω D lat-c. ουδεις εις τα οπισω ριπλων και επιβαλλων την χειρα αυτου επ' αροτρον D lat-a b c e q Clem Cypr, Promise Hil Zeno.—om αυτου B f lat-a b q arm Iren-gr Orig, Cyr Bas, Tert Jer.—επιβαλλων (conformation to βαλεων) ADL Clem. rec (for τη βασιλεια) εις την βασιλειαν (prob as Meyer, exegetical gloss on the dat, see ch. xiv. 35), with ACD rel Bas Cyr Chr: txt BL² l. 33 latt Syr arm Clem Orig, Bas Iren-lat.

CHAP. X. 1. for μετα δε τ. ανεδ. ο κυρ., απεδειξεν δε D lat-a b c e. om 1st και BL² Syr copt æth: ins ACDM rel latt syr-cu syr Eus Tert. aft εβδομηκοντα ins δυο (prob traditional corrn, to agree with the number of the members of the Sanhedrim) BDM R (in index to chapters) vulg lat-a c e l syr-cu arm Dial, Clem Epiph Recog Hil Aug Prud Isid Bede: om AC² rel lat-b f q syr copt goth æth Eus, Nyssean Cyr Thl Enthym Iren Tert Ambr Jer. om αυτους B Eus. aft ανα δυο ins

things, as some have rendered it. The answer of our Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be explained simply from agricultural operations—for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred. Hesiod's precept is very similar, *ἔργ. ii. 60, ἰθὺν οὐλας ἱλαῦνοι, μηκέτι παπταίνων μεθ' ἀμύλικας ἀλλ' ἐπὶ ἔργῳ θυμὸν ἰχῶν.* εὐθετός, not 'fit,' but well adapted, 'the right sort of workman.' The sense is more immediately applicable to the *ministry* of the Gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

CHAP. X. 1—16.] MISSION OF THE SEVENTY. It is well that Luke has given us also the sending of the Twelve;—or we should have had some of the Commentators asserting that this was the same mission. The discourse addressed to the Seventy is in substance the same as that to the Twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked (iii. 89, edn. 2), this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly

of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, *co-extensive*, both in space and duration, *with the world*. Here, we have *no such prospective view* unfolded. The whole discourse is confined to the *first division* there (vv. 1—15), and relates entirely to *present duties*.

Their sending out was not to prove and strengthen their own faith, as Hase supposes (Leben J. p. 194),—but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,—and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we *hear nothing of them in the Acts*. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts are written by *this same Evangelist*, and the omission is therefore an argument *for*, and not against, that truth. 1.] μετὰ ταῦτα—chronological—after these things, not 'besides these things,' as Schleiermacher and Olsh. render it.

ἀνδ., an official word; see reff. Bleek has observed, that ὁ κύριος, of our Lord, in narration, is peculiar to St. Luke, and to narrations which he alone gives. Cf. ch. vii. 13; xi. 39; xii. 42; xiii. 15; xvii. 5, 6; xviii. 6; xxii. 31, 61. But this is only true of the Synoptic Gospels. It occurs in the fragment at the end of

z = Matt. xxviii. 16.
 1 Cor. xvi. 6.
 a Matt. ix. 37.
 38 reff.
 b Matt. x. 10.
 xxi. 1, 2 al. f
 Wind. xvii.
 17 al.
 c Mark i. 12.
 John x. 4.
 1 Mac. xii.
 27.
 d here only.
 Isa. lxxv. 25.
 e Matt. vii. 15
 reff.
 f = Matt. iii. 11.
 ch. xii. 10.
 5 ch. xii. 32.
 xii. 35, 36
 only. Job
 xiv. 17 only.
 h ch. ix. 3 f.
 xii. 35, 36
 only. 4 Kings
 iv. 42 comp.
 Judith x. 5. xvii. 10, 15 only.
 j = ch. xvi. 8. John xii. 30. Eph. ii. 2. v. 6.
 1 Matt. ix. 17 reff. m Matt. ii. 12. Acts xviii. 21. Heb. xii. 15 only. Exod. xxiii. 27.

ὡπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον ^κ οὐ ἤμελλεν
 αὐτὸς ἔρχεσθαι. ² ἔλεγεν δὲ πρὸς αὐτοὺς Ὁ μὲν
 *θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· ³ θέρηθητε οὖν τοῦ
 κυρίου τοῦ *θερισμοῦ, ὅπως ἔργατας *ἐκβάλλῃ εἰς τὸν
 *θερισμὸν αὐτοῦ. ⁴ ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς
 ὡς ἄρνας ἐν μέσῳ ^{αδ} λύκων. ⁵ μὴ ἑβαστάζετε *βαλλάν-
 τιον, μὴ ^h πήραν μὴ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν
 ὁδὸν ἀσπάσσησθε. ⁶ εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον
 λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. ⁷ καὶ εἰ ἐκεῖ ἦ υἱὸς
 εἰρήνης, ^k ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· ¹ εἰ
 δὲ μήγε, ἐφ' ὑμᾶς ^m ἀνακάμψει. ⁷ ἐν αὐτῇ δὲ τῇ οἰκίᾳ

δυο BK 69 syr-with-ob: om ACDΞN rel Eus. for πασαν π. κ. τ., παντα τοπον
 και πολιν D lat-a b c e l q Syr syr-cu (Eus). [rec ἐμελλεν, with DKL (S 1, e sil)
 Eus: txt ABCΞ rel. (33 def.)] om αυτος D latt Syr syr-cu. εμερχεσθαι
 A 1 lat-a e syr-marg Eus Thl: διερχ. 69 al.
 2. rec (for 1st δε) ουν, with A rel syr-txt: txt BCDLΞ 1. 33. 69 lat-a e e q syr-
 marg copt-schw goth arm. om μιν D lat-a c. om ουν D-gr. rec
 ειβ. bef εργατας (|| Mt ix. 38), with ACΞ rel lat-a b c: txt BD lat-e.—rec εβαλλη,
 with Γ: txt A B[sic: see table] CDΞ rel Bas.
 3. rec aft ιδου ins εγω (from Mt x. 16), with CDΞ rel lat-b c: om AB lat-a e l arm.
 for αρνας, προβατα (Mt x. 16) AM. for εν μεσω, μεσον D.
 4. [βαλλαντιον, so ABCDΞ &c.] rec (for 3rd μη) μηδε, with ACR rel Clem:
 μητε M 69 vulg lat-a b f Ambr: txt B(Mai) DLΞ 1 lat-c e e syr.
 5. an bef δε D¹. rec οικιαν bef verb, with ARΞ rel vulg lat-f syrr copt goth
 æth arm: txt BC F(Wtst) LXΞ 1.—ins πρωτον between verb and οικιαν D¹-gr, simly
 lat-a b q syr-cu, but om D² (and lat).—πολιν εσελθῃτε εἰς οικιαν 69(sic).—rec (for
 εσελθῃτε) εἰσερχεσθε, with AR rel: txt BCD F(Wtst) LXΞ 1. 69.
 6. kan D. rec aft εαν ins μιν (Mt x. 13), with (but e sil) Scr's d l m n s: om ABC
 DRΞ rel Orig, Constt Bas. εκει bef η B al vulg lat-a b f l Orig. elz ins o bef
 υιος (without any ms authority?): om ABCDRΞ rel Scr's mss goth arm Orig, Constt
 Thl. ins η ειρηνη υμων bef εφ' υμας (|| Mt) R Syr-ed copt Orig₁-lat₁.—for
 ανακαμψει, επιστρεψει η ειρ. υμ. D.

St. Mark (xvi. 19), and in John (iv. 1
 reff.). In the Acts, the usage is very
 general: see ii. 47; v. 9, 14; ix. 1, &c.;
 and in St. Paul's Epistles; see 1 Cor. vi.
 14, 17; vii. 10, &c. καὶ ἐτ. ἑβδ., not
 'other seventy also,' but others also,
 seventy in number, see ch. xxiii. 32. The
 ἐτ. may refer, either to the Twelve, ch.
 ix. 1, or perhaps, from the similarity of
 their mission, to the ἄγγελοι in ch. ix. 52.
 But perhaps the first is more probable,
 from the similarity of the discourses.
 The number of seventy might perhaps
 have reference to the seventy elders of
 Israel, Exod. xxiv. 1; Numb. xi. 16:—
 all sorts of fanciful analogies have been
 found out and insisted on (and moreover
 forced into the text), which are not worth
 recounting. οὐ for of,—see reff.

2.] See Matt. ix. 37 and notes.

If ἐκβάλλῃ were read, the *pres.*, as usual,
 would have the force of the continually
 repeated act: as it is, the *aor.* (as in
 || Mt.) indicates the whole mission, con-
 sidered as one great act. 3. 4.] The
 time was now one of greater danger than
 at the mission of the Twelve; therefore
 ver. 3 is bound immediately up with
 their present sending, whereas in Matt.
 x. 16 it regards a time yet distant in the
 future; also one requiring greater haste,—
 which accounts for the addition, μηδὲνα π.
 τ. ὄβ. ἀσπ. These reasons also account
 for merely the healing the sick being
 enjoined, ver. 9. 6.] υἱὸς εἰρ., a
 (or more probably, the,—as words like
 πατήρ, μήτηρ, υἱός, &c. are often de-
 finite though anarthrous) son of peace:
 i. e. persons receptive of your message
 of peace;—see reff. 7—12.] See on

μένετε, ἐσθοντες καὶ πίνοντες ἡ τὰ παρ' αὐτῶν. ὁ ἄξιός γάρ ὁ ἐργάτης τοῦ ἰσθίου αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς ἡ ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν ἐλθῆτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἵπατε. Καὶ τὸν κοριορτὸν τὸν κολληθέντα ὑμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ὑμῶν ἀπομασσόμεθα ὑμῖν. πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ. λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. οὐαὶ σοι Χοραζαῖν, οὐαὶ σοι Βηθσαιδᾶ, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι

7. rec ἐσθοντες, with ACRe rel: txt BD. rec aft r. μισθ. αυ. ins ἐστι (see Mt x. 10), with AC R(Treg expr) rel arm: om BDLXZ. for εἰ, ἀπὸ D-gr.

8. rec aft ην ins δ' (see ver 10), with AKLXA (1, e sil): om B(Mai) CDRZ rel Orig, Const Thl. δεχονται E'KL'MRUXΓA 69.

9. for ἀσθενεῖς, ἀσθενούντας D al lat-c s. ἡγγισιν Z'. 10. rec (for ἐξελθῆτε) εἰσέρχασθε (from ver 8: see above, ver 5), with AB rel: txt BCDLZ 1. 33. 69 latt. δεχονται D al.

11. rec om εἰς τοὺς πόδας ὑμῶν (homosetel from ὑμῶν το ὑμῶν), with EGSVΓΔA vulg aeth: ins ABCDRZ rel mm lat-a b c e f i l syr-cu goth arm, but of these BDR mm lat-a b c e f i l syr-cu(appy) aeth om ὑμῶν. rec aft ἡγγισιν ins ἐφ' ὑμᾶς (from ver 9), with ACR rel mm lat-f i syr-cu goth-schw: om BDLZ 1. 33 ev-y latt syr-cu goth arm Thl Tert.

12. rec aft λέγω ins δε, with DMVZ (S, e sil) lat-a f goth: om ABCR rel vulg lat-b c e i syr-cu goth aeth arm. ανεκτοτερον ἐσται bef εν τη ημερα ἐκεινη A 69 Syr syr-cu arm; similar order in D lat-c.—for τη ημερα ἐκεινη, βασιλεια του θεου D lat-c, similarly lat-a b.

13. for 2nd ουαι σοι, και D. rec (for ἐγενήθησαν) ἐγενοντο (from Mt xi. 21), with ACR rel: txt BDLZ 33. 69. rec καθήμεναι (grammatical corr), with D rel: txt ABCFLRXΓZ Frag-par 33.

Matt. x. 11—15. The particular directions here are different. 7.] ἐν αὐτῇ δὲ τῇ οἰκ. but in the (that) house itself (see ver. 5, where it was last spoken of, the inhabitants having been since mentioned) remain. Beware of rendering it in the same house, q. d. ἐν δὲ τῇ αὐτῇ οἰκ.

τὰ παρ' αὐτῶν, the things which come from them; which are theirs, and by them set before you: cf. ver. 8.

9.] ἡγγικεν ἐφ' ὑμᾶς ἡ β. τ. θ. is a later announcement than generally ἡγγ. ἡ βασιλ. τ. οὐρ. Matt. x. 7.

11.] ἀπομασσόμεθα ὑμῖν can hardly be with Wordsw., "we wipe off from ourselves on you."

the dat. pron. holds too slight and unemphatic a place for this, and is merely a dativus incommodi: 'against you,' as E. V. Cf. Acts xiii. 51, where ἐπ' αὐτούς represents the same, and is similarly rendered in E. V.

13.] In these words, which our Lord had uttered before (Matt. xi. 21 ff.). He takes His solemn farewell of the cities where the greatest number of His miracles had been done, and discourses uttered: they being awful examples of the ἡ πόλις ἐκείνη just described. It is wonderful how De Wette can write of these four verses 'falsche Reminiscenz, f. d. Matt. xi. 20'—and this

c = ch. xi. 31, 32 | Mt. al. Pa. l. 6. d Matt. xi. 23 ref. e ch. l. 52. Acts xiii. 17. 9 Cor. xi. 7 al. 1 Chron. xvii. 17. f Matt. xi. 23 ref. g here (Matt. xi. 23 v. r.) only. Guck. xxxi. 16 (w. eis ὁδου). h = ch. vii. 30. John xii. 48. Gal. ii. 21. 1 Thes. iv. 8. Jas. xxiv. 16. m Mark xvi. 17 ref. vat. Pa. latil. 9. 1 ch. ii. 30 ref. n ch. xxiv. 39. Mark iii. 11. John vi. 19. Acts vii. 56 al. Josh. viii. 39 p Rev. viii. 10. ix. 1. (ἀπό, Matt. xxiv. 30) k ch. viii. 13 ref. l ch. ii. 51 ref. 1 ch. ii. 51 ref.

ἵ ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 καὶ σὺ Καφαρναούμ μὴ ἕως τοῦ οὐρανοῦ ὑψώθῃς; ἕως τοῦ ἄδου καταβιβασθήσῃ. 16 ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἠθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστειλαντά με. 17 Ὑπίστρεψαν δὲ οἱ ἐξδομήκοντα μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν τὸν σατανᾶν ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ

14. om ἐν τῇ κρίσει D al lat-e: transposed in 1 lat-a b q.
15. rec (for μὴ and ὑψώθῃς) ἡ and ὑψωθείσα (see digest Mt xi. 23), with ACR rel (69) vulg lat-e f g, q syrr goth Cæs Aug: txt BDLΞ lat-a b e i l copt sēth. om 1st tou BCD: ins B(as corrd by origl scribe) RΞ rel. ins η bef 2nd τως C D-gr 1 lat-a b d i l. rec om 2nd του, with ACDR rel Cæs: ins BL Frag-par. (Probd the art is origl, cf ch xvi. 23, and was omd to suit || Mt.) καταβῃσῃ (|| Mt) BD syr-cu Cæs: txt ACRΞ rel latt copt goth.
16. ὑμῶν bef ακουων AK latt Syr Ign Iren-lat. aft ακουων add και ο εμου ακουων ακουει του πεμφαντος με Frag-par Cyr. for ο δε εμε το αποστειλαντα με, ο δε εμου ακουων ακουει του αποστειλαντος με D lat-i l.
17. aft ἐξδομηκοντα ins δυο (see ver 1) BD vulg lat-a syr-marg arm. μετα χαρας bef οι ἐξδομηκοντα AK.
18. εκ του ουρανου bef ως αστραπην B 254.

when he believes Luke to have had Matt. before him. 18.] See Matt. x. 40 and notes.

17—24.] RETURN OF THE SEVENTY. As in ch. ix. 6—10, Luke attaches the return of the Seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised, seeing that He commissioned them only to heal the sick, not to cast out devils, as He did the Apostles, ch. ix. 1. That this was a ground of joy not to be *prominently brought forward*, is the purport of our Lord's answer; the whole of which as far as ver. 24 incl. is in the strictest connexion, and full of most weighty and deep truth. 17.] The ἐν τῷ ὀν. σου is perhaps too much lost sight of in the ἡμῖν here; though I would not lay so much stress on this as Stier has done.

18.] This verse has been generally misunderstood, and its force lost, by imagining it to refer to some triumph *just gained*, which our Lord announces as the reason for their newly manifested power. The truth is, that in this brief speech He sums

up *proleptically*, as so often in the discourses in John, the whole great conflict with and defeat of the Power of evil, from the first even till accomplished by His own victory. The θεωρ. τ. σ. refers to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus who was made lower than the angels. And this θεωρουν belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the Great Victor over the Adversary, and this victory began when Satan fell from heaven. [In this fifth Edition, I would not altogether erase the foregoing interpretation: but surely it is grammatically more correct, with Bleek, to refer the imperfect to the time just past,—to the Lord's prophetic sight at the time of the ministering of the Seventy. Cf. Acts xviii. 5 for a similar imperfect. If this view be correct, the words do not refer to any "*triumph just gained*," but to the Lord's glorious anticipations of final triumph, felt during the exercise of power by His servants.]

ὡς ἀστ. not the suddenness only of the fall, but the brightness of the fallen Angel is thus set forth. The de-

a Matt. xi. 25. ^a κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἠπέκρυψας ταῦτα
 Acts xvii. 24. ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ ὑπηκόοις
 Gen. xxi. 7. ^b (Matt. xi. 25. ^c xxi. 18 v. f.)
 1 Cor. ii. 7. ^d ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.
 Eph. iii. 9. ^e 22 [καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν] Πάντα μοι
 Col. i. 26. ^f παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς
 only. Pa. ^g ἐστίν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν ὁ πατήρ εἰ
 cxviii. 19. ^h μὴ ὁ υἱός, καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι. ⁱ ^h
 c Matt. xi. 26 ⁱ 23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν
 (reff.). ^j Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. ^k ^j λέγω
 d Matt. xi. 26 ^k γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν
 e — Mark i. 24. ^l ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν· καὶ ἀκούσαι ἃ
 f absol., Matt. ^m ἀκούετε καὶ οὐκ ἤκουσαν.
 xi. 27 reff. ⁿ ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

arm: om BD² vulg lat-a *δ* i l syr-cu copt. transp συνετων and σοφων D.
 rec γενητο bef ευδοκία (from || Mt), with AC³D rel lat-i syrr syr-cu copt goth æth
 arm: txt BC¹LX² 33 lat-*δ* c e ff, l q Eus.

22. om *καὶ το ἐπεν* BDLM² 1. 33. 69 vulg lat-a *δ* e f syr-cu æth arm: ins AC rel
 lat-c ff, l q syrr copt goth.—σπ. δε Frag-par.—aft μαθ. ins αυτου C²(appy) Γ.
 rec παρδδοθη bef μοι, with vss: txt ABCD² rel latt goth Orig Eus. for *επε*,
 απο D. om μου D am(with forj per) lat-a c l arm [Justin Iren-lat].
 επεγινωσκει (|| Mt) C F(Wtst) HΔ 33. rec *εαν* (|| Mt), with AC² rel Eus: txt
 BD Frag-par 33. βουλεται AXA Frag-par 69.

23. for *και σπρ.*, σπρ. δε D lat-e. om *κατ' ιδιαν* D latt(not f). aft *ειπεν*
 ins αυτοις D 1 copt. at end ins *και ακουοντες α ακουετε* D; similarly tol
 lat-c e f.

24. om *και βασιλεις* D lat-a e ff, i l Method (Mcion-t): *et iusti* lat-b q. [*ειδαν*,
 so BCL² 33.] aft *ακουσαι* ins μου B. ins *υμεις* bef *ακουετε* D lat-*δ* c f.

Rom. i. 4: Heb. ix. 14: 1 Pet. iii. 18: see also Rom. xiv. 17: 1 Thess. i. 6. The ascription of praise, and the verses following, are here in the very closest connexion, and it is perfectly unimaginable that they should have been inserted in this place arbitrarily. The same has been said of their occurrence in Matt. xi. 25; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that our Lord did utter, on the two separate occasions, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a rejoicing before (in Matt.), but a confession: compare the whole discourse and notes.

That the introductory words *ἐν ἑκ. τ. ὧρ.* = *ἐν ἑκ. τῷ καιρῷ*, may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful; not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics do mention, and rest upon such. On vv. 21, 22, see notes on Matt. xi. 25—27, ob-

serving here the gradual narrowing of the circle to which our Lord addresses himself, ver. 22, *στραφ. πρ. τ. μ.*,—then ver. 23 the same, with *κατ' ιδιαν* added.

23.] This verse should not be marked off from ver. 22 by a new paragraph, as is done in the E. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as shewing us how the grace of Christian love, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of our Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a different connexion.

24. *προφ. κ. βαρ.*] David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1—5, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, "This is all my salvation, and all my desire, though he make it not to grow:"—see also Gen. xlix. 18.

25 Καὶ ἰδοὺ ^h νομικός τις ¹ ἀνέστη ^k ἐκπειράζων αὐτὸν ^h ch. vii. 80
λέγων Διδάσκαλε, τί ποιήσας ¹ ζωὴν ¹ αἰώνιον ^{1w} κληρο- ¹ Mark xiv.
νομίσω; ²⁶ ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐν τῷ νόμῳ τί γέγρα- ^{57, 80} ref.
πται; πῶς ἀναγινώσκεις; ²⁷ ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγα- ¹ ch. iv. 12 ref.
πήσεις κύριον τὸν θεόν σου ⁿ ἐξ ὅλης τῆς καρδίας σου καὶ ¹ ch. xviii. 15
ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου ^{only.}
καὶ ἐξ ὅλης τῆς ^o διανοίας σου, καὶ τὸν ^p πλησίον σου ^m Matt. xxv.
ὡς σεαυτὸν. ²⁸ εἶπεν δὲ αὐτῷ ^q Ὁρθῶς ἀπεκριθης· τοῦτο ¹ Mark xii. 80,
ποίει, καὶ ζήσῃ. ²⁹ ὁ δὲ θέλων ^r δικαίῶσαι ἑαυτὸν εἶπεν ^{32.} Eph. vi.
^q ch. vii. 43 ref. ^r Matt. xii. 37. ¹ Cor. iv. 4. ^{Gen. xiv. 16.}

25. for καὶ ἰδου νομ. τις ἀνέστη, ἀνίστη δὲ τις νομικός D lat-(e) e. rec
ins καὶ bef λεγων, with ACD rel: om BLΞN lat-e copt. om διδάσκαλε D
Mcion-t.

26. om τὶ D¹-gr al.

27. [1st σου was at first omitted but afterwards supplied 1. m. in B: see table.]
ἐν ὅλῃ τ. κ. σου D 1 lat-a b c ff; i aeth. om 1st της BΞ. ἐν ὅλῃ
τ. ψ. σ. κ. ἐν ὅλῃ τ. ισχ. σ. κ. ἐν ὅλῃ τ. δ. σ. (from Mt xxii. 37) BLΞ 1 copt (aeth?)
and omg ἐν ὅλῃ τη διαν. σ. D¹ lat-a b c ff; i Tert: txt AC rel lat-e f syr syr-co goth
arm. εαυτον AVX 69 Orig.

28. for ζήσῃ, ζήσεις D.

29. rec δικαίουν (more obvious tense), with AC³ rel: txt BC¹DLXΞ Cyr Isid.—
εαυτ. bef δικ. D lat-e e Cyr Isid.

25—37.] QUESTION OF A LAWYER: THE PARABLE OF THE GOOD SAMARITAN. Peculiar to Luke. As Stier remarks (iii. 101, edn. 2), it is well that Luke has related the other incident respecting an enquiry of the same kind, for the critics would be sure to have maintained that this incident was another report of Matt. xix. 16. Such clear cases as this should certainly teach us caution, where no such proof is given of the independence of different narratives: and should shew us that both questions addressed to our Lord, and answers from Him, were, as matter of fact, repeated. See however a case to which this remark does not apply, ch. ix. 57 ff. 25.] No immediate sequence from ver. 24 is implied. νομικός, a kind of scribe = νομοδιδάσκαλος, ch. v. 17—whose especial office it was to teach the law, see Tit. iii. 13; = εἰς τῶν γραμματίων, Mark xii. 28.

There is no reason to suppose that the lawyer had any hostile intention towards Jesus,—rather perhaps a self-righteous spirit (see ver. 29), which wanted to see what this Teacher could inform him, who knew so much already. Thus it was a tempting or trying of Jesus, though not to entangle Him: for whatever had been the answer, this could hardly have followed. τί ποιήσας] he doubtless expects to hear of some great deed; but our Lord refers him back to the Law of which he was a teacher.

26. πῶς δν.;] A common rabbinical formula for eliciting a text of Scripture.

πῶς is not merely = τί, but implies how? i. e. to what purport; so that the answer should contain a summary of his reading in the Law. 27.]

The first part of this, together with Dent. xi. 13 ff., the Jews had written on their phylacteries, and recited night and morning: but not the second; so that Kuinoel's idea that Jesus pointed to the phylactery of the lawyer, will not hold.

Meyer thinks the man answered thus, because he had before heard our Lord cite these in connexion, and with an especial view to asking the question τίς ἐστὶν μου πλησίον; It may have been so;—but I should rather believe the same spirit with which he began, to have carried him on to this second question. The words θάλ. δικ. εαυτ. seem to imply this, but see below. 29.] Meyer explains this; The questioner, having been by our Lord's enquiry, πῶς ἀνὰ, himself thrown into the position of the answerer, yet, θέλων δικ. εαυτ., wishing to carry out the purpose with which he asked at first, and to cover what otherwise would be his shame at being answered by so simple a reply, and that his own,—asks τίς ἐστὶν μου πλησίον;—I may observe that we need not take the whole of this explanation, but may well suppose that δικαίῶσαι εαυτ. may mean,

a Interrog., ch. xviii. 26.
 1 Cor. v. 2.
 2 Cor. ii. 2.
 t without article, ver. 26 only.
 u = here only. (ch. vii. 43 ref.) Job ii. 4. iv. 1 al.
 v Mark iii. 22. ch. ii. 61 al.
 w Matt. xxi. 18 ref.
 x Acts xxvii. 41. James i. 2 only.
 2 Kings i. 6.
 y Matt. x. xvii. 28 ref.
 z Acts xv. 28. Rev. xxii. 16.
 a ch. xii. 48.
 Acts xvi. 23, 28. 2 Cor. vi. 5. xi. 28. elaw., Rev. (ix. 18, 20 al.) only.
 e here only. (= ἡμιθνητος, Wind. xviii. 18.) d = here only. 2 Mac. ix. 9. e here only.
 f here bis only. Wind. xvi. 10. g Matt. xxvii. 41 ref. h = Acts xv. 23. xxvii. 7.
 i here only. 2 Kings vi. 12 f. Tobit vi. 5 only. k constr., here only. l ch. vii. 18. Matt. xv. 33 al. f m here only. Esch. xxxiv. 4, 16. n here only. Isa. i. 6. (= ματίσαι, ch. xx. 12)

30. om δε B C¹ (perhaps) copt-ms. aft επειν ins αυτω D¹ Syr syr-cu copt.
 for κατεβαινεν, καταβανει C¹: καταβαινον X. om 1st και C¹. om
 αυτον D al. om τυγχανοντα BDLX 1. 33 latt syrr syr-cu sath Chr, Viet: ins
 AC rel copt.

31. for συγκυριαν, τυχα D: latt vary. for κατεβαινεν, καταβαινων D.
 om εν B[sic: see table] 1 vulg lat-f l q.

32. om γενομενος BLX 1. 33 lat-a c e f copt sath(appy) arm. om ελθων D al
 vulg lat-b e i syr-cu Chr Thl. aft ιδων ins αυρον (see last ver) ADΓΔ latt syr
 syr-cu copt Thl: om BCX rel lat-c sath arm.

33. rec aft ιδων adds αυρον (as above), with ACD rel lat-a copt-wilk: om BLX 1.
 33 lat-b c i l q copt-schw.

'to get himself out of the difficulty': viz. by throwing on Jesus the definition of ὁ πλησίον, which was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles.

30.] ὑπολ. taking him up—implies that the question was made an occasion of saying more than the mere answer. See Herod. vii. 101; Thucyd. v. 49.

κατέβ., both because Jerusalem was higher, and because 'to go up' is the usual phrase for journeying towards a metropolis.

ἀπ. 'Ιερ. εἰς 'Ιεριχώ, about 150 stadia distant. The road passed through a wilderness (Josh. xvi. 1) which was notorious for the robberies committed there. "Arabas . . . quae gens, latrocinia dedita, usque hodie incurat terminos Palestine, et descendentibus de Hierusalem in Hiericho obsidet vias, cujus rei et Dominus in Evangelio recordatur." Jerome, Comment. on Jer. iii. 2. The same Father mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers (De locis Hebraeis, under Adom-mim). περίπ. exactly fell among. They surrounded him.

merely of his clothing, but of all he had; —'despoliaverunt eum,' Vulg.

τυγχάνοντα is not = ὄντα: ὄντα is understood with ἡμιθ., in a state of (being) half-dead.

31.] Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning (κατεβαινεν).

The Law and Prophets enjoined the act of mercy which this priest refused; see Exod. xxiii. 4, 5: Deut. xxi. 1—4: Isa. lviii. 7, not, it is true, literally, —and therefore he neglected it.

"The form συγκυρια is uncommon: Polybins has συγκύρημα and -ρησις." Bleek.

ἀντιπαρήλθεν, he did not even go up to him to examine him, but passed by on the opposite side of the road.

32.] The Levite, the inferior minister of the law, did even worse; when he was at the place, he came and saw him;—came near, and then passed, as the other.

33—35.] The Samaritans were entirely, not half, Gentiles (= ἀλλογενής, ch. xvii. 18). Why our Lord mentions the name here, see below.

ἐπελελογεν. This was the great difference between the Samaritan and the others;—the actions which follow are but the expansion of this

ματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον· ἔπιβίβασας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὐριον [ἐξελθὼν] ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχείῳ καὶ εἶπεν [αὐτῷ]· Ἐπεμελήθητι αὐτοῦ, καὶ ὅ τι ἂν παροδαπανήσῃς ἐγὼ ἐν τῷ ἐπ' ἀνέρχῃ με ἀποδώσω σοι. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

α — Matt. xli. 20, 25. xlii. 62.

γ Matt. xlii. 4 al. Esck. lx. 8.

Gen. xlii. 28.

d ver. 30.

v Matt. xx. 2 ref.

s ch. xix. 15 only.

b vv. 27, 29 ref.

c ch. i. 72 ref.

Gen. i. 5.

c — 1 Tim. iii. 6, 7. vi. 9.

w here only t.

s ch. xix. 8.

z here only t.

Prov. xvii. 20.

here only.

Gen. xxvii.

18

ch. xix. 26.

Acts xxiii. 24

only. 2 Kings

vi. 3. (see

Matt. xxi. 5.)

Acts xlii. 24

1 Cor. xv. 20.

Rev. xviii. 18

only. Nam.

xx. 4, 5, 11.

here only t.

s 1 Tim. iii. 6

only. Gen.

xlii. 21.

(-Amr, ch.

xv. 8.

-Acra, Acts

xxvii. 8.)

t constr., Mark

xv. 1. Acts

ii. 1. 12. 5.

Esck. v. 2 f.

34. for ἐπιβ. δε, και ἐπιβ. D latt Syr syr-cu aeth.

35. for τὴν, τη A al. om ἐξελθων (dropped out because of similar participle ἐκβαλων?) BDL X(Treg expr) Z 1. 33 latt Syr syr-cu copt aeth Vict Chr Ambr: ins AC rel syr arm.

aft εἰ. ins και C' al. δηνάρια bef δυο D lat-c e.

εδωκεν bef δυο δηνάρια B. om αυτω BDLZ 1. 33 vulg lat-b c syr-cu copt arm

Ambr: ins AC rel lat-a f syr aeth. εν τω επανερχ. με bef εγω D, simply lat-c e:

om εγω 1 arm Chr Ambr Aug. om σοι D.

36. for τις, τινα D. rec aft τις ins ουν, with ACD rel lat-c e syr copt aeth

arm: om BLEN 1 vulg lat-a b syr-cu copt-ms. [των is not omitted in B: see

table at end of prolegomena.] rec δοκει σοι bef πλησιον, with 1 latt syr syr-cu

arm Orig-lat; δοκεις πλησιον D: txt A B[sic: see table] CZ rel.—om π. δ. σοι 33.

37. rec (for 2nd δε) ουν, with AC'P rel lat-q syr-txt: om al lat-c Syr syr-cu arm:

και ιε. al vulg lat-b f l: txt BC'DFLXAZ 1. 33. 69 lat-a e syr-marg copt. om

αυτω DX copt-dz. om o bef ιησους B'(Verc).

compassion. [ἔλαιον κ. οἶνον] These were usual remedies for wounds in the East; Galen, cited by Wetstein in loc., prescribes thus for a wound in the head, ἑλαιοῦ φύλλα τὰ ἀπαλῶτα τριψας παράχει ἑλαίου καὶ οἶνον μέλανος καὶ κατὰμασαι:—see also Isa. i. 6.

ἐπὶ τὸ ὤ. κτ., thereby denying himself the use of it.

κτ. is rarely found in the sing. in the classics: see an instance, Herod. ii. 132.

πανδοχεῖον] the Attic form, as in the cognate words ἱεροδόκος, ξενοδοκεῖν, δωροδόκος, &c. is πανδοκεῖον. So Phryn.: οἱ διὰ τοῦ χ λέγοντες ἀμαρτάνουσιν· διὰ γὰρ τοῦ κ χρηὶ λίγινι πανδοκεῖον κ. πανδοκεὺς κ. πανδοκευρία:—p. 307, where see Lo-beck's note. This is the only place where an inn, as we understand the word, a house for reception of travellers kept by a host, as distinguished from an empty caravanserai, is mentioned. The Rabbinical writers frequently speak of such, but under a name adopted from this word, מִשְׁכָּן (Wetstein). Bleek remarks that this serves to shew, that there were such inns in that neighbourhood, though certainly they were not frequent.

ἐξελθ. . . .] when he went on his journey. δύο δην.] some see in this, two days' wages (Matt. xx. 2).

36.] It will be observed that our Lord not only elicits the answer from the questioner himself, but that it comes in an inverted form. The lawyer had asked, to whom he was to understand himself obliged to fulfil the duties of neighbourhood? but the answer has for its subject one who fulfilled them to another. The reason of this is to be found,—partly in the relation of neighbourhood being mutual, so that if this man is my neighbour, I am his also;—but chiefly in the intention of our Lord to bring out a strong contrast by putting the hated and despised Samaritan in the active place, and thus to reflect back the ὁμολογία more pointedly. "Observe γεγονέναι, to have become neighbour. The neighbour Jews became strangers, the stranger Samaritan became neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood." Wordsworth.

37. πορεύου, κ.τ.λ.] The rendering is as in E. V., go and do thou likewise. The και σὺ belongs, not to the πορεύου, but

1 constr. ch. ii. 38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς ἰκαὶ αὐτοὺς ACF
P¹
N¹
L¹

38. for ἐγένετο ἐν τῷ, ἐν δὲ τῷ BL² 33 syr-cu copt arh: txt ACDP rel syrr.
om αὐτοὺς D. om καὶ BDL² 69 lat-a syr-cu copt: ins ACP rel. αὐτῶν L²

to the *ποιεῖς*, which carries the main stress, the *πορεύων* being only secondary.

The lawyer does not answer—'The Samaritan': he avoids this; but he cannot avoid it in conviction and matter of fact.

ποιοὶ ὅμ., i. e. 'count all men thy neighbours and love them as thyself.'

The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which—while disclaiming all fanciful allegorizing of the text—I do not hesitate to say that our Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of *that one great act of mercy which the Saviour came on earth to perform.* And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26: 1 Kings xvi. 34),—*the race of man, the Adam who fell*;—in the robbers and murderers, *him who was a murderer from the beginning* (John viii. 44);—in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall;—in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal and clothe us: Gal. iii. 21 (Trench remarks, Parables, p. 316, note, cdn. 4, that the Church, by joining the passage Gal. iii. 16—23 as Epistle, with this Parable as Gospel for the 13th Sunday after Trinity, has stamped this interpretation with her approval):—in the good Samaritan, Him of whom it was lately said, "Say we not well that *thou art a Samaritan*, and hast a devil?" (John viii. 48)—who came to *bind up the broken-hearted*, to give them the *oil of joy for mourning* (Isa. lxi. 1 ff.);—*who for our sakes became poor, that we through His poverty might become rich*: who, though now gone

from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them, when the chief Shepherd shall appear, a crown of glory that *fadeth not away* (1 Pet. v. 2, 4). Further perhaps it is well not to go;—or, if we do, only in our own private meditations, where, if we have the great clue to such interpretations,—*knowledge of Christ for ourselves*, and a *sound mind* under the guidance of His Spirit,—we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

38—42.] ENTERTAINMENT OF OUR LORD AT THE HOUSE OF MARTHA AND MARY. It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics. Bengel believes them *not to be the sisters of Lazarus*, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi. xii.

Greswell, still more strangely, believes the *persons to be the same*, but that they had *another residence* in Galilee, and endeavours to establish this from John xi. 1 (where he says *ἀπὸ* only indicates residence, *ἐκ* origin; and the *ἐκ* is not Bethany, but the village in Galilee; see notes there). I shall, as elsewhere, take the text in its most obvious and simple interpretation, and where nothing definite is inserted *in it*, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany. "As regards the name *Martha*, it is in Aramaean *ܡܪܬܐ*, from *ܡܪ* *dominus*, and answers to the Greek *κυρία*." Bleek.

38.] *ἐν τῷ πορ.* need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to *the last journey of our Lord from Galilee*, which ended in the triumphal entry into Jerusalem;—see note on ch. ix. 51 ff. Jesus, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He 'loved'—(only used in this sense by John with regard to *this family*, and to *himself*)—Martha and Mary and Lazarus—and this

s = Heb. vii.
 11. Sur. iiii.
 22.
 t = here only.
 (Acts viii. 21.
 xvi. 12.
 2 Cor. vi. 15.
 Col. i. 12
 only. L.P.).
 Ps. lxxii. 36.
 ch. xiv. 7.
 Gen. xiii. 11.
 v = Matt. ii. 6
 al.
 w ch. x. 36, 38
 al.
 x = Matt. vi.
 10. 1 Pet. iii. 15. Isa. xlii. 28.

'χρεία. Μαρία δὲ τὴν ἀγαθὴν 'μερίδα' ἐξελέξατο, 'ἥτις
 οὐκ ἀφαιρεθήσεται [ἀπ'] αὐτῆς.

XI. ¹ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τῷ
 προσευχόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐ-
 τοῦ πρὸς αὐτὸν Κύριε διδάξον ἡμᾶς προσεύχεσθαι, καθὼς
 καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. ² εἶπεν ἃ
 αὐτοῖς Ὅταν προσεύχησθε, λέγετε Πάτερ, 'ἀγιασθήτω

2nd δε, γαρ BLa 1. 69 copt-ms Bas, Antch Damasc: om D al latt syr-cu arm
 Orig-lat Jer Ambr;: txt ACP rel mm(with mt) lat-f g₁ g syrr copt Clem Bas,
 Chr. (33 def.) om απ' BDL lat-a δ c ff₂ i l: ins ACP rel vulg lat-cf Clem
 Bas, Damasc.

CHAP. XI. 1. for και εγ., εγ. δε A al lat-e syr-cu. προσευχόμενον bef εν τω
 τινι P Orig., ins και bef ως επαυσато DM lat-a δ a.
 2. for ειπ. δε, ο δε ειπ. D lat-e. om αυτοις D. aft προσευχησθε ins μ
 βαττολογειτε ως οι λοιποι δοκουσιν γαρ τινες οτι εν τη πολυλογία αυτων ηςακουσθη-
 σονται αλλα προσευχομενοι D (see Mt vi. 7: D throughout conforms many expres-
 sions to Mt). rec aft πατερ ins ημων ο εν τοις ουρανοις (from || Mt), with ACDP
 rel gat(with harl' per) lat-a δ c e syrr syr-cu copt: ins ημων (alone) L al: om B l.

disciples, those who act from love (mis-
 taken or otherwise) to Him—much as
 John vi. 27,—and will set before us the
 bread which perisheth on one hand, and
 that which endureth to everlasting life
 on the other. The ἀγαθὴ μερίς, the good
 portion, is the *ἔν* which is needful—see
 John vi. 53,—the *feeding on the bread of
 life by faith*; which faith cometh by
 hearing, and hearing by the *ῥῆμα χρι-
 στοῦ*, which Mary was now receiving into
 her soul, and which (John vi. 54) shall
 never be taken away, but result in ever-
 lasting life. The two types of charac-
 ter have ever been found in the Church;
 both, caring for Him, and for love to Him
 doing what they do: but the one busy and
 restless, anxious, and stirring; the other
 quiet and humble, content to sit at His
 feet and learn. We see here which of the
 two He praises. But on the other hand
 we must not derive any argument hence
 against an active Christian life of doing
 good: *this is*, in fact, to sit at His feet
 and learn—to take His yoke on us, and
 learn of Him. It is the bustling about
 the πολλὰ of which there is no need,
 which is blamed; not the working out the
 fruits of the Spirit, which are needful,
 being parts themselves of the ἀγαθὴ
 μερίς.

CHAP. XI. 1—13.] JESUS TEACHES
 THE DISCIPLES TO PRAY. The locality
 and time of the following incident are
 alike indefinite. The only limits are
 those of the great journey which is the
 subject of this section. There is no reason

for supposing this to be the *only occasion*
 on which the Lord delivered this prayer to
 His disciples. In the Sermon on the
 Mount, it stands in close connexion with
 what goes before;—and here also. In so
 weighty a summary of His teaching as
 that was, He was not likely, when speak-
 ing of prayer, to omit it;—when asked by
 His disciples to teach them to pray, He was
 not likely to depart from the form once
 given them. Such are ordinary probabili-
 ties, antecedent to every question affect-
 ing the two Gospels: and those critics
 who throw aside all such, are *far more*
prejudiced in reality, than those who allow
 them full weight. "The peculiar and
 abridged form in Luke," says Meyer, "*is*
a proof that the apostolic Church did not
use the Lord's prayer as a form." Rather,
 we may say, a proof of the fidelity with
 which our Evangelist reproduced his origi-
 nal reports, not correcting them as
 others after him did (see var. readd.) to
 suit the forms most probably in use. If
 the apostolic Church did not use the Lord's
 Prayer as a form,—*when did its use begin*,
 which we find in every known Liturgy?
 (See Bingham, Antiqq. xiii. 7.) 1.]

καθ. κ. 'Ιω. . . . of this fact we know
 nothing beyond the allusion here.

2.] ὅταν προσ. λέγ. . . . more definite
 than οὕτως προσ. . . . in Matt. On
 the prayer itself, see notes on Matt. vi.
 9—13. The clauses not found in the text
 could hardly by any possibility have been
 omitted by any, had they ever formed a
 part of it. Stier's argument, that our text

τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου· ³ τὸν ἄρτον ἡμῶν
τὸν ἑπιούσιον δίδου ἡμῖν· τὸ ⁴ καθ' ἡμέραν· ⁵ καὶ ἄφες
ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ
ὃφείλοντι ἡμῖν· καὶ μὴ ⁶ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.
⁷ καὶ εἶπεν πρὸς αὐτοὺς Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ
πορεύεται πρὸς αὐτὸν· μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε,
ἡ χρῆσόν μοι τρεῖς ἄρτους, ⁸ ἔπειδὴ φίλος μου· παρ-
εγένετο ⁹ ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ¹⁰ ἔχω ὃ παραθήσω

xx. 7 only. Ps. cxviii. 62. f here only. Exod. xii. 36. g = Matt. xiv. 17, 19
al. 1 Kings xxi. 3. h = Phil. ii. 26. i ch. viii. 19 ref. k = ch. xii. 35. John
iv. 6 (7). l Matt. viii. 20 ref. m Mark vi. 41 ref. Gen. xviii. 8.

33 vulg Orig Mcion (or Tert). (Σ defective.) om το DKU. ελθτω CPD.
add εφ' ημας D. [Nysse and Max, simply Mcion (or Tert), say that
S. Luke for ελθετω η βασιλεια σου wrote ελθετω το αγιον πνευμα σου εφ' ημας
και καθαριστω ημας.] σου bef η βασιλεια D. rec at end adds γενη-
θητω το θελημα σου ως εν ουρανω και επι της γης (from || Mt and liturgies), with
ACDP rel harl (with tol per) lat-a b c syrr copt aeth (but rth is omd in ACDMPA 69):
om BL 1 vulg lat-ff, syr-cu arm Orig^{exp} Jer Aug^{exp} Bede.

3. for δίδου, δος D al. σημερον (|| Mt) D al latt (but not am em gat mt per
lat-g, q) syr-txt aeth.

4. τα οφειληματα D al, debita per tol lat-b c d. for και γαρ αυτοι, ως και
ημεις D mm lat-a b c. rec αφιεμεν, with FLMSUVXΣ Clem Orig: txt ABCD
rel. for παντι οφειλονται ημιν, τοις οφειλεταις ημων D mm lat-b c Ambr.

rec at end adds αλλα ρυσαι ημας απο του πονηρου (from || Mt and liturgies), with
ACDR rel lat-b c syrr copt Thl: om BL 1 vulg arm Orig^{exp} Jer Aug^{exp}.

5. om προς αυτους D lat-c Mcion-e. for ιπη, ειπαι A D-gr KMPR 69 latt Bas
Damasc: txt BC rel lat-ff, g, coptt Orig.

6. om μον (on account of repetitions, μον, μοι, με) CR rel lat-ff, Syr sah Thl
Euthym: ins ABLX vulg lat-a b &c syrr-cu syrr copt aeth arm Orig, μοι DM 69 lat-c
Orig-lat. παρεστιν D. om προς με D lat-b i Orig-lat.

has not been conformed to Matt., because the doxology has never been inserted here, seems to me to tend in quite another direction: the doxology was inserted *there*, because *that was the form in general liturgical use*, and *not here*, because *this form was never used liturgically*.

3.] τὸ καθ' ἡμ. . . . for that day's need, or for that day, i. e. day by day. No substantive need be supplied after τὸ.

4.] καὶ γὰρ αὐτ. . . . expressed here more strongly than in Matt., as the plea for the exercise of the divine forgiveness to us,—‘for it is our own practice also to forgive:’ but notice the difference—there is no ἁμαρτία here, between man and man, only the ordinary business word of this world.

π. ὀφείλοντι ἡμ.] This varied expression (see above) may serve to shew how far ‘Luke’s reporter’ (De Wette) was from misunderstanding the words of the Lord: that reporter, as Stier well observes, (Reden Jesu, iii. 126, edn. 2.) being no other than the *Holy Spirit Himself*, whose special guidance was promised in bringing to mind the things said by Jesus (John xiv. 26). 5.] Now

follows a parable on continuing instant in prayer, of the same nature as that in ch. xviii. 2 ff. In both parables, the argument is ‘*à fortiori*,’ “if *selfish* man can be won by prayer and importunity to give, and *unjust* man to do right, much more certainly shall the *bountiful* Lord bestow, and the *righteous* Lord do justice.” Trench, Parables, in loc., who further remarks, that here *intercessory* prayer is the subject of the parable; there, *personal*. And, that we must remember that all reluctance on the part of God to answer our prayers is not real, but *apparent* only, and arises from deeper reasons working for our good: whereas the reluctance in these two parables is *real*, arising from selfishness and contempt of justice.

The interrogative form continues to σοι, ver. 7, ‘Who of you shall be in these supposed circumstances?’ λέγω ὑμ. κ.τ.λ.

6. παρ. ἐξ ὁδ.] In the East it was and is the custom to travel late at night, for coolness’ sake.

Why τρεῖς ἄρτους, does not appear. I forbear to give the allegorical interpretations of the number,

N N

αὐτῷ. ⁷ καὶ κείνος ἔσθωθεν ἀποκριθεὶς εἶπεν Μὴ μοι ^α κό-
 πους ^α παρέχε' ἥδη ἡ ^ο θύρα ^ο κλεισται, καὶ τὰ παῖδιά
 μου μετ' ἐμοῦ ^ρ εἰς τὴν ^ι κοίτην εἰσίν· οὐ δύναμαι ^ι ἀνα-
 στάς δοῦναί σοι. ⁸ λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
 ἄναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ^α ἀναίδειαν
 αὐτοῦ ἔγερθεὶς δώσει αὐτῷ ὅσων ^α χρῆζει. ⁹ καγὼ ὑμῖν
 λέγω Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε·
 κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. ¹⁰ πᾶς γὰρ ὁ αἰτῶν
 λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ ^α κρούοντι ἀνοι-
 χθήσεται. ¹¹ τίνα δὲ ἐξ ὑμῶν τὸν πατέρα ^α αἰτήσῃ ὁ υἱὸς
 ἄρον, μὴ λίθον ^α ἐπιδώσει αὐτῷ; ^ι ἢ καὶ ἰχθύν, μὴ ^α ἀντὶ
 ἰχθύος ὄφιν αὐτῷ ^α ἐπιδώσει; ¹² ^ι ἢ καὶ [ἐάν] αἰτήσῃ

a Matt. xxvi. 10 reff.
 o Matt. vi. 6.
 xxv. 10. John
 xii. 10, 26.
 2 Chron.
 xxviii. 24.
 p = ch. iv. 23.
 vii. 1. Isa. 61.
 xxi. 37.
 Mark i. 39.
 q = here (Rom.
 ix. 10. xiii.
 18. Heb.
 xiii. 4) only.
 Exod. xxi.
 18.
 r = Mark i. 35.
 ch. viii. 65.
 1 Mk. xxi.
 46.
 s here only.
 Sir. xxv. 22
 only.
 t = Matt. ii. 13,
 &c. Gen.
 xli. 4, 7.
 u ch. xli. 30
 reff.
 v Matt. vii. 7, 8
 reff.
 w constr., Matt. vii. 9 reff.
 15. 1 Cor. ix. 8. xvi. 6 al. Job ix. 26.
 x Matt. vii. 9, 10 reff.
 s = 1 Cor. xii. 13.
 y ch. xviii. 11. Rom. 8.

7. καὶ εκ. A: εκ. δε D sah. for ειπη, ειπ D lat-b copt. om μου C'M 1
 lat-b c ff₂ i l syr-cu syr sesh. for εις την κοιτην, εν τη κοιτη D al latt sah Clem
 Bas. for εισιν, εστιν D.
 8. om ει και D. rec αυτου bef φιλον, with E rel: αυτον φιλον AR: αυτον
 φιλον αυτου D: txt BCLX 33 latt Orig, Bas Chr Mac. om αυτω D-gr Syr-ed
 Orig. οσον DL rel Orig, Bas-ms Mac Thl: txt ABCKMR (33, e sil) Orig, Bas.
 9. rec ανοιγησεται (from || Mt), with ABCKLMRXA 1. 33. 69 Clem: txt D rel.
 10. rec ανοιγησεται (from || Mt), with CLMRX 1. 33. 69 Clem Bas: ανοιγεται
 (corrtn to ευρισκει, made by B in || Mt also) BD: txt A rel.
 11. for τινα, τις DLX 33 vulg lat-c syr-marg Orig Cyr Aug: txt ABCR rel lat-f
 hom-Cl. rec om ει, with E rel: ins ABCDKLMRX 33. 69 Orig Mcion-e Dial.
 αιτησει bef τον πατερα B. ο υιος bef αιτησει D al. om απορον to
 η και B lat-ff₂ i l sah Orig Mcion-e. rec (for η) ει, with (but e sil) Scr's q r: txt
 ACDR rel copt hom-Cl. aft ιχθυον ins αιτησει D al. for μη, και B al Mcion-e.
 rec 2nd επιδωσει bef αυτω (corrtn to preceding and || Mt), with ACR rel: txt BDL lat-c.
 12. C places this verse bef η και ιχθ. om η C Syr syr-cu. om εαν BLB
 1. 69 Dial: ins C rel, αν AA. rec αιτηση (grammī corrtn or itacism ?), with E

which abound: the significance of the thing asked for, see below on ver. 13.

7.] We have an interesting fragment of domestic life here given us. The door is 'barred,' not only 'shut;' there is the trouble of unbarring it: the father and children are in bed (εις τ. κ. ελσ. ellipt. for 'have gone εις τ. κ. and are εν τῷ κ.' see reff.); (observe how in all the parables which place the Father, or the Husband, before us, the Mother, or the Bride, does not appear;) and he cannot (i. e. will not, cannot from being overcome by reluctance) rise and give to him.

8.] ἀναίδεια is too mildly rendered by 'importunity,' E. V. It should be shamelessness. It is presupposed here that the postulant goes on knocking and asking.

9.] What follows is in the closest connexion, and will not bear the idea that it is transferred here merely as being appropriate. The αἰτεῖν, ζητεῖν, κρούειν, all answer to the features of the

parable. 10.] declares to us not merely a result observable here among men, (in which sense it is not universally true,) but a great law of our Father's spiritual Kingdom: a clause out of the eternal covenant, which cannot be changed.

11—13.] Our Lord sets forth the certainty of our obtaining the Holy Spirit, (the unspeakable gift, in which all other δόματα ἀγαθὰ are included,) from our Father, by another 'à fortiori' argument, drawn from the love of earthly parents, so far less careful and tenderly wise than He is over His children. The construction, as before (ver. 5), is a mixed one: half interrogative, half hypothetical. For the rest, see notes on Matt. vii. 7 f. The egg and scorpion are added here. The serpent and scorpion are the positively mischievous: the samples, ch. x. 19, of the δύναμις τοῦ ἰχθυοῦ:—the stone, that which is simply unfit for food. So that God's answers to our prayers consist of

ᾠόν, μὴ ἱπιδώσει αὐτῷ ἰ σκουρίον; ¹³ εἰ οὖν ὑμεῖς ^{a here only. Job xxxii. 14.}
 πονηροὶ ὑπάρχοντες οἴδατε ὁ δόματα ἀγαθὰ διδόναι τοῖς ^{b sh. x. 19 ref. c Acts xvi. 20 note.}
 τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει ^{d Matt. vii. 11. Eph. iv. 8 (from Ps. lxxvii. 19). Phil. iv. 17 only. 3 Chron.}
 πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;
¹⁴ Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν.
 xxi. 8. e = here only. see Matt. xxiv. 17. 3 Cor. v. 2. f occurrs, Matt. v. 48 ref.
 g Mark vii. 33 ref.

rel: txt ABCDHL R (Treg expr) ΓΔΔ 1. 33. ^{ωον} bef ^{αιτ.} D R (Treg expr) U
 fuld lat-c Aug. om μη BL sah. transp σκουρίον and ἐπιδώσει D.
^{13.} for *υπαρχοντες, οντες* (|| *Mt*) DKMX Clem Mcion-e Dial Ath Cyr: txt ABCR
 rel. rec *αγαθα* bef *δοματα*, with (some cursive?) latt Clem Orig-lat Hil: txt
 ABCDR rel Scr's mss Mcion-e. aft ο *πατηρ* ins *υμων* (|| *Mt*) CU vulg Syr sah
 Ambr Jer Ang. for *πνευμα αγιον, αγαθον δομα* D mss-in-Ambr lat-b c ff, i l.
^{14.} for *ver, ταυτα δι επωντος αυτου προσφερεται αυτω δαιμονιζομενος κωφος και*
επιβαλοντος αυτου παντες εθαυμαζον D lat-c f. om *και αυτο ην* A¹(appy) B(D)L

neither useless nor mischievous things, but of His best gift—His Holy Spirit—in all the various and fitting manifestations of His guidance and consolation and teaching in our lives. This is (because this takes of and imparts to us by leading us continually to Him who is) the *ἀπρος* of the parable;—the ‘paterfamilias’ is our Father in Heaven, with whom however the night is as the day, who never slumbers nor sleeps. It has been noticed how by the hungry traveller coming to the man, may be imported, in the depth of the parable, the awakening in a man’s own soul (which is so precious to him) of that hunger which he has nothing to satisfy, and which none but God can satisfy. The student may, as in the foregoing parable, follow out this clue for himself (provided it be done soberly) with much interest and profit.

Notice that when *we address God* (Mt. vi. 9), He is ὁ πατὴρ ὁ ἐν τ. οὐρ.—when *He answers us*, He is ὁ πατὴρ ὁ ἐξ οὐρ. In the former case we go up into Him and His abode; in the latter He comes down to us. The construction is not (Meyer) ὁ ἐν οὐρανῷ ἐξ οὐρ. δώσει: but the one so common in good Greek, ὁ ἐκ Πιλοποννήσου πόλεμος, denoting the quarter whence the influence implied in the *substantive* comes, which here is the result of that relation implied in *πατὴρ*.

14—36.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND DEMAND OF A SIGN FROM HEAVEN. OUR LORD’S DISCOURSE THEREUPON. Matt. xii. 22—45. Mark iii. 23—30. The reasonings of Greswell to shew that Luke relates an entirely different incident from Matt. and Mark, able and well conducted as they are, fail to carry conviction to my mind. The marks of identity are too many and

striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of Luke’s Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think with Schleiermacher (transl., p. 190), that the section from ch. xi. 14—xii. 53 (or rather perhaps 59) is a connected whole, or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly.

On the other hand, the narrative in Matt. is introduced by his usual *τότε*, following upon a very general description of a *retirement* of our Lord, and His being pursued by multitudes, all of whom He healed; but whether the οἱ ὄχλοι are the same, and the *τότε* meant to specify that this incident occurred *then and there*, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences *ἐν τῇ ἡμέρᾳ ἐκείνῃ*, and can hardly be said with certainty to define *the very same natural day*. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20, iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection: only observing, that the important incident and discourse grounded on it is no way thereby invalidated in authority. It

h = Acts xvii.
 51. 1 Cor.
 vi. 2.
 i Matt. xix. 8
 al. 2 Chron.
 ix. 1.
 k f Mt. ref.
 i Mk. ch. xii.
 48.
 m here only.
 Isa. lv. 9.
 n pass., ch. xii.
 52, 53. Acts
 ii. 3. act.
 ch. xxii. 17.
 Acts ii. 45. L.
 Isa. xxxiv.
 17. mid.
 John xix. 24
 (from Ps. xxi.
 18) f.
 o i Mt. Rev.
 xvii. 16.
 xviii. 16, 19.
 Gen. xivii.
 19.
 p ver. 15.
 q = here only.
 Exod. viii. 19.
 Ps. viii. 3.

ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ ^{κωφός}. AM
FGE
ME
XT
1.33
 καὶ ἐθαύμασαν οἱ ὄχλοι. ¹⁵ τινὲς δὲ ἐξ αὐτῶν εἶπαν ^{Εὐ}
 Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαι-
 μόνια. ¹⁶ ἔτιροι δὲ ¹ πειράζοντες ^κ σημεῖον ἐξ οὐρανοῦ
 ἰζήτουν ¹ παρ' αὐτοῦ. ¹⁷ αὐτὸς δὲ ἰδὼς αὐτῶν τὰ ^{δια-}
 νοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ' ἐνυτὴν ² διαμε-
 ρισθεῖσα ὁ ἱερουσόλυμα, καὶ οἶκος ἐπὶ οἶκον πίπτει. ¹⁸ εἰ δὲ
 καὶ ὁ σατανᾶς ἐφ' ἐαυτὸν ² διεμερίσθη, πῶς σταθήσεται ἡ
 βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με
 τὰ δαιμόνια. ¹⁹ εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ
 δαιμόνια, οἱ υἱοὶ ὑμῶν ² ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο
 αὐτοὶ ὑμῶν κριταὶ ἔσονται. ²⁰ εἰ δὲ ἐν ⁹ δακτύλῳ θεοῦ

1. 33 copt æth arm. ^{εβληθεντος} ACLX 33. 69 vulg lat-b f i l copt-ms : txt BB rel. (for D's reading, see above.)

15. for τινες δε, και τινες D lat-c syr-cu. [ειπαν, so B R (Treg expr).]
 rec om τω (cf Mt xii. 24), with DR rel : ins BCKLM 33. 69 arm, των A. at end
 add (from Mk iii. 23) ο δε αποκριθεις ειπεν πως δυναται σατανας σαταναν εκβαλλειν
 ADKMX syr æth : om BCR rel vss.

16. rec transp παρ' αυτου and εξ ουρανου, with R rel lat-b q syr : txt ABCDL 1.
 33 (69) vulg lat-c f ff₂ g₁ l Syr syr-cu arm. (X has εξ ουρ. εζητ. but omits
 παρ' αυτου.)

17. τα διανοηματα bef νυτων AK vulg lat-b c. ^{διαμερισθαι} bef εφ' εαυτων
 ADL 33 Syr syr-cu copt Promias : txt BR rel vss.—μερισθαισα (|| Mt) CFMXT.
 for πιπτει, πεσινται (sic, as often) D.

18. for διεμρ., εμερισθη C (Γ) A. for πως, ου D.

19. om οι ADΓ : ins BCR rel Orig. rec transp κριται and αυτοι, with R rel :
 κριται bef νμων ACKLMU 1. 33. 69 vulg lat-ff₂ g₁ i l : txt BD.

20. aft ει δε ins εγω (from ver 19) D al lat-c Mcion-t Aug; aft θεου (from || Mt)
 BCLR 33. 69 lat-l syr-w-ast Ambr : om A rel vulg lat-b f ff₂ arm Eus.

seems to have been a portion of the evan-
 gelic history, the position of which was
 not exactly and satisfactorily fixed; of
 which there have been already some in-
 stances (see ch. ix. 57—62), and there are,
 as will be seen, yet more as we proceed.

14.] ^{κωφόν}—and blind, Matt. ver.
 22, where see notes on all the common
 matter.

15. τινὲς ἐξ αὐτ.] No in-
 ference can here be drawn that these per-
 sons were not Pharisees (as Greswell has
 done), and consequently that the charge
 proceeded from a different quarter.

16.] This is not mentioned here by Matt.,
 but further on in the discourse, ver. 38.
 No distinction (Gresw.) can be drawn be-
 tween σημ. and σημ. ἐξ οὐρ., for (1) our
 Lord answers the demand in both places
 by the same reply, the sign of Jonas; see
 also Matt. xvi. 1—4; and (2) the ordinary
 Jewish idea attached to σημ. would imply
 ἐξ οὐρ. : see notes on Matt. xvi. 1.

17.] εἰδώς : so Matt. also, ver. 25.
 οἶκ. ἐπὶ οἶκ.] The ordinary rendering
 and house (divided) against house,

falleth, is certainly right. Before Meyer
 charged this interpretation with having
 entirely arisen out of harmonistic con-
 siderations, he should have ascertained
 whether such an expression as a kingdom
 falling οἶκος ἐπὶ οἶκον is even tolerable.
 The ruling idea of the saying having been
 given by the βασ. ἐφ' ἐαυτὴν, the em-
 phatic pronoun need not be expressed
 again. Similarly we have, 1 Cor. ii. 11,
 τις οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου,
 εἰ μὴ τὸ πν. τοῦ ἀνθρώπου τὸ ἐν αὐτῷ;
 the ὁ ἀνθρ. being the same throughout.

20.] ἐν δακτύλῳ θ. = ἐν πνεύματι
 θ. Matt. No distinction can be estab-
 lished, as Gresw. attempts. The one ex-
 pression explains the other. What was
 done (Hebraistically speaking) by the
 finger of God, was done by the Spirit of
 God. We have much greater variations
 than this in sayings demonstrably the
 same. And as to what the same author
 maintains about the relative magnitude of
 the works of the finger, hand, and arm of
 God, a reference to ref. Ps., where the

ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
 τοῦ θεοῦ. ²¹ ὅταν ὁ ἰσχυρότερος καθωπλισμένος φυλάσῃ
 τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ.
²² ἔπᾶν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νίκησεν αὐτόν,
 τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ᾗ ἐπεποιθεῖ, καὶ τὰ
²³ σκύλα αὐτοῦ διαδίδωσιν. ὁ μὴ ὦν μετ' ἐμοῦ κατ'
 ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
²⁴ ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
 διερχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ
 εὐρίσκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν
 ἐξῆλθον. ²⁵ καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κε-
 κοσμημένον. ²⁶ τότε πορεύεται καὶ παραλαμβάνει ἕτερα

c ch. xviii. 22. John vi. 11. Acts iv. 35 (Rev. xvii. 13 v. r.) only. Josh. xiii. 6. d = ch. xv. 12. John
 vi. 12. xv. 6. Exod. xliii. 10. e | Mt. John x. 12. xvi. 22. 2 Cor. ix. 9 (from Pa. xxi. 9) only.
 f | Mt. 2 Pet. ii. 17. Jude 12 only. Ps. lxxii. 1. Jer. ii. 6. g Matt. xi. 29 ref. h | Mt. ch.
 xv. 8 only. i | Mt. ch. xxi. 5. i Tim. ii. 9. Exod. xliii. 41. k Matt. xvii. 1 ref.

²¹. φυλάσσει (*itacism*?) DEMXΓA. for εαυτ. αυλ., αυλην αυτου D. for
 εστιν, εσται R al.

²². for επαν, εαν D al. rec o ισχυροτερος (from o ισχυρος αδουε: cf also
 ch. iii. 16 || Mk), with ACR rel: txt BDLΓ copt arm. om αυτου D. om
 νικηση αυτον D. for επικοιθει, κοιθειν D.

²⁴. aft οταν ins δε DUX 1 lat-δ syr copt. for δι ανδρων, δια των υδρων D-gr.
 ins τοτε bef λεγει (|| Mt) BLXΞ 33 lat-δ l syr copt Orig-lat: om ACDB rel
 vulg lat-c f i Syr syr-cu æth arm.

²⁵. ελθων CD (R) rel: txt A B[sic in cod: see table] ELMS:U V(e sil) ΔΞ.—εξελθων
 R. ins σχολαζοντα bef σεσαρωμενον (|| Mt) BCLBΓΞ 1. 33. 69 lat-f l copt æth
 Vict-tun. for και κεκοσμ., και κοσμ. L: om και DLΓ copt. (Boik by homocotele
 from itacism.)

²⁶. om τοτε D (syr-cu) Orig-lat. aft παραλαμβανει ins μετ' αυτου (see || Mt)

heavens are 'the works of Thy fingers,' will sufficiently shew how little reliance is to be placed on such subtilties.

²¹.] This parabolic sentence is in close connexion with many prophetic sayings, Isa. xl. 10 marg., liii. 12, and most pointedly Isa. xlix. 24, 25. It will be remembered that the Baptist called the Lord by this name, ὁ ἰσχυρότερος—placing after it, it is true, μου, but still using it as indicative of the Almightyness of the Son of God, rather than in comparison with himself.

The *ισχυρός* is the adversary, Satan; his αὐλή, this present world,—John xii. 31; xiv. 30; xvi. 11. His goods, or tools, or spoils,—τὰ ὑπάρχοντα = τὰ σκεῦη = τὰ σκεῦα,—are the sons of men,—2 Tim. ii. 26; 1 John v. 19 (Greek). With these he is clothed and armed, or rather with their evil capacities, which he furbishes and brightens for his use: with the πανοπλία τοῦ διαβόλου, compare by way of contrast, the πανοπλία τοῦ θεοῦ, Eph. vi. 11—20. Without these arms and tools he would be powerless: the evil one

must have evil men—something receptive of evil—to work upon. But these the ἰσχυρότερος takes from him, and divides his spoils, Isa. liii. 12. He divides his spoils—turns to His own use and that of His followers all that good which the enemy had corrupted into evil.

The Stronger had already come into the strong man's house—the Saviour, into the world—and was robbing him of his captives, and making them into His own disciples—e. g. Mary Magdalene and others: but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death, i. e. the devil. And that His great victory is still proceeding;—He is still taking from him one and another,—rescuing the sons of men by the power of His Gospel, till the end, when He shall (Rev. xx. 1 ff.) bind him in the abyss; and though he be loosed for the final conflict by His sufferance, shall cast him overthrown into the lake of fire for ever. Rev. xx. 14.

²³.] See on Matt. ver. 30.

²⁴—²⁶.]

1 compar., 1 Mt. only
 m 1. 2 Pet. ii. 20. Rev. ii. 15. Ps. lxxii. 17.
 n Matt. xiii. 4. Esch. ix. 8.
 o = Acts ii. 14. xiv. 11. xxi. 22. Judg. ix. 7.
 p = ch. i. 15, &c. John iii. 4 al. Pa. xxi. 10.
 q = here only. r ch. xxiii. 29. Rev. i. 13 only.
 s Job iii. 12. Joel ii. 16.
 t = Matt. xxi. 16 (ch. xxi. 28 [xxiii. 29 v. r.]) only.
 v = Matt. xix. 20 ref. w here only f. x Matt. xii. 7 ref. u = Phil. iii. 2. see Rom. ix. 26. x. 12.

πνεύματα ¹ πονηρότερα ἑαυτοῦ ἐπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται ^m τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

27 Ἐγένετο δὲ ^o ἐν τῷ λέγειν αὐτὸν ταῦτα, ^o ἐπάρασά τις ^o φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῇ Μακαρία ἡ ^u κοιλία ἡ ^u βαστάσασά σε καὶ ^u μαστοὶ οὗς ^u ἐθήλασας. ^u αὐτὸς δὲ εἶπεν ^u Μὲν οὖν μακάριοι οἱ ἀκούοντες τὸν ^u λόγον τοῦ θεοῦ καὶ ^u φυλάσσοντες. ^u τῶν δὲ ὄχλων ^u ἐπαθροίζομένων ^u ἤρξατο λέγειν Ἡ γενεὰ αὕτη γενεὰ

CX 33. 69. rec επτα bef ετ. πν. πον. αυρ. (|| Mt), with ACR rel latt copt arm: αλλα επτα πν. πον. αυ. D lat-a Vict-tun: ετ. επτ. πν. π. ε. G: txt BLZ 69. for εσελθ., ελθοντα E rel (ελθων G): txt ABCDHKLXZ latt. om εσελ C (appy) D 33 lat-a b.

27. rec γυνη bef φωνην, with ACRZ rel copt arm: γ. τις επ. φω. D lat-e: εκ του οχλου bef φωνην γυνη K 1 lat-c: txt BL.

28. for αυτος δε, και αυτος C: ο δε D. rec μουνονγε, with B¹CD rel: txt AB¹LDZ.

rec aft φυλασσοντες ins αυτον, with X rel vulg-mss Lucif: om ABCDLΔZ 1. 33 am(with forj) lat-a b c e f f₂ syr sath arm Mcion-t Aug.

29. rec om 2nd γενεα, with C rel Syr: ins A B[sic: see table] DLXZ 1. 33. 69 latt

See on Matt. xii. 43. 27, 28.] This little but most instructive incident, here interposed, serves to shew the originality of Luke's account, and that, whatever its position may be, it is *itself* of the highest authority. The woman apparently was influenced by nothing but common-place and unintelligent wonder at the sayings and doings of Jesus:—and she broke out, with true womanly feeling, into a blessing of the mother who bare such a wonderful Teacher. Such seems to be the account of the incident itself.

Our Lord's reply is indeed wonderful:—(1) In *reproof*. He corrects in her the unapprehensiveness of his word, which had caused her to go no further into the meaning of it than this ordinary eulogy imported,—and gives her an admonition how to profit better by it in future.

(2) In *humility*. He disclaims all this kind of admiration for *his humanity*: and says not 'my word,' but the word of God, which is in fact the same, but takes the view off from Him in his abasement, unto the Father who sent Him.

(3) In *truth*. He does not deny the honour hereby pronounced upon his mother, but beautifully turns it to its true side—viz. that which was given her long since—μακαρία ἡ πιστεύσασα, ch. i. 45.

Her blessedness consisted not so much in being His mother, as in her lowly and faithful observance of the word of the Lord spoken to her; see ch. ii. 19, 51.

Nor again does He deny that to have borne Him was an honour—μὲν οὖν is 'imo

vero'—'yes, indeed, but.' (4) In *prophetic discernment*. It will be seen that this answer cuts at the root of all Mariolatry, and shews us in what the true honour of that holy woman consisted,—in *faith and obedience*. As the mother of the Lord, she represents our human race, unto whom a child is born, a son is given; no *individual* exclusive honour is due to her, any more than to Cornelius, who was singled out from the Gentile world, and honoured by an angelic message relative to the divine purposes:—if she were, as there is every reason to conclude she was, a believer in her Son, *the Son of man*, she *bore Christ* in a far higher and more blessed sense than by being His mother in His humanity. And this honour may all believers in Him partake of with her; therefore the Lord says not ἡ ἀκούουσα τ. λ. . . . but οἱ ἀκούοντες. The last and boldest perversion of these words of our Lord by Father Newman, viz. that He thus does but still further exalt her honour, in that, besides being His mother, she heard His word and kept it, need only be mentioned, to shew the follies to which able men are abandoned, who once desert truth and simplicity.

29.] This is now in answer to those who sought of Him a sign from Heaven.

τῶν δχλ. επασθ. . . . perhaps in expectation, as He paused in His discourse, that the sign was now about to be shewn:—see notes on Matt. for the main subject. Here we have one part of the sign of Jonas brought out,

πονηρά ἐστίν· σημείον ζητεῖ, καὶ σημείον οὐ δοθήσεται
 αὐτῇ εἰ μὴ τὸ σημείον Ἰωῆα. ³⁰ καθὼς γὰρ ἐγένετο
 Ἰωῆας τοῖς Νινευίταις σημείον, οὕτως ἔσται καὶ ὁ υἱὸς
 τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ³¹ βασιλίσσα ὁ γόνου
 ἐγενήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς
 ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων
 τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ πλεῖον
 Σολομῶνος ὧδε. ³² ἄνδρες Νινευὴ ἀναστήσονται ἐν τῇ
 κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν,
 ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆα· καὶ ἰδοὺ πλεῖον
 Ἰωῆα ὧδε. ³³ οὐδεὶς λύχνον ἄψας εἰς κρύπτην
 τίθῃσιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν,
 ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. ³⁴ ὁ λύχνος
 τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου· ὅταν ὁ ὀφθαλμός

1 = as above [ch. xxi. 55 v. 7.] & Acts xxviii. 2 only. Judith xlii. 18.
 a here only †. see note. o Matt. v. 15 (ref.). ver. 7.

m = Acts xlii. 29. Gen. xi. 9.
 p ch. xix. 30.

syrr-w-ast copt arm Ambr.

rec ἐπιζητεῖ (from || Mt), with CD rel: txt ABLX.

rec aft ἰωῆα ins του προφητου (from || Mt), with AC rel lat-e f q syrr copt:
 om BDLX am (with em forj fuld jac mt per san) lat-a b c ff₂ g_{1,2} i syrr-jer copt-ms
 arm Bede.

30. ins o bef ἰωῆας BA.

rec σημειον bef τοις νινευιταις, with AD rel latt:

txt BCLX 33. add και καθως ἰωῆας εν τη κοιλια του κητους εγενετο τρεις
 ημερας και τρεις νυκτας ουτως και ο υιος του ανθρωπου εν τη γη D, simply lat-a ff₂.

31. om εν τη κρισει D lat ff₂.

om των ανδρων (see || Mt) C al syrr-cu aeth.

32. om ver D.

for νινευη, νινευιταις (from || Mt, where there is no such word
 as here) ABC rel latt Syr syrr-marg arm: νινευι K al: txt E'HKSV.

33. om δε (see ch viii. 16) BCDU 33 vulg lat-a c Syr syrr-cu copt-ms arm: ins A 32
 rel lat-b f ff₂ syrr aeth. Steph κρυπτον, with (S, e sil) 1 Thl-ms: txt ABCD 32 rel.
 om ουδε υπο τον μοδιον LF 1. 69 arm. [αλλ', so ABC 32 &c.]

rec (for φως) φεγγος, with A rel: txt BCDX 1. 33. 69 Thl.

34. aft σωματος ins σου D latt (not i q) Syr copt aeth Jer.

rec om 1st sou

(|| Mt), with L rel syrr-cu arm: ins ABCDM latt syrr copt aeth Jer.

rec aft orav

ins ουν (see Mt vi. 22), with AC rel syrr syrr-cu: om BDLA latt copt aeth arm.

which is not touched on in Matt., viz. his
preaching after his resurrection to the
 Ninevites, announcing—for that would
 necessarily be involved in that preaching—
 the wonderful judgment of God in bringing
 him there,—and thus *making his own*
deliverance, that he might *preach to*
them, a sign to that people; which sign
 (ver. 32) they received, and repented;—
 but a greater than Jonas, shewing and
 preaching a greater sign by far, this
 generation shall reject. ³² πλεῖον
 Ἰωῆα] not 'a greater than Jonas,' or
 'than Solomon'; but Jonah = *the sign*
 of Jonah,—so that πλεῖον is *He who is*
the sign to this generation:—a sign,
 πλεῖον, both in its *actuality*, its *signifi-*
cance, and its *consequences*. The order,
 here, seems to be for the sake of climax;—
 for the undervaluing and not appre-

ciating His *wisdom*, will not lie so heavy
 on them in the judgment, as the *rejection*
 of His *preaching of repentance*.

^{33—36.} Our Lord goes on to speak of
 His teaching and miracles, which this
 generation despised, and demanded a sign
 from heaven in preference; He tells them
 that they will not see the significance
 of them, because they shut the eyes of
 their understanding, which should be the
 light of the soul;—this is set before them
 in a parable concerning the light of the
 body, which is the outward eye. The sen-
 tences are repeated from the Sermon on
 the Mount, see Matt. v. 15; vi. 22 f.
 (where see notes on all that is common),
 and ch. viii. 16; but, as has been shewn,
 the truth shines from a different side of
 them here. ^{33.} κρύπτην, (for so it
 should be accentuated,) a *crypt*, or

q Matt. vi. 22
 (ref.) only.
 r here (acc) &
 Matt. vi. 22.
 xvii. 5 only.
 Sir. xviii. 61.
 xxiii. 19 only.
 s ver. 22 ref.
 t = Matt. vi.
 22, vlt. 17,
 18. Jer.
 xxiv. 2, 3, 8.
 u here (bis) &
 Matt. vi. 23
 only. Prov.
 iv. 19.
 v = Gal. vi. 1.
 (Rom. xvi.
 17. 2 Cor. iv.
 15. Phil. ii.
 4, iii. 17 only t. 2 Macc. iv. 5 only.) w indic., Gal. ii. 2. iv. 11. Col. ii. 3. Heb. iii. 12. Winer, § 56. 2. h. c.
 x = here only. (Matt. xxiv. 27 ref.) Hab. iii. 11. y trans., Rev. xviii. 1. xxi. 22. Pa. xvii. 22.
 u ch. iii. 21 (note). Esck. ix. 8. a ch. vii. 8. Acts xxiii. 20. b John xxi. 12, 15 only. Gen. xii. 2.
 28. 1 Kings xiv. 24. 8 Kings xiii. 7 only. c ch. xix. 17 ref. d = ch. xiv. 10. xvi. 7. John
 xiii. 12 al. Judith xii. 16. e John iii. 7 ref.

η bef o οφθαλμος D lat-b e ff, 2. om 1st και (|| Mt) CDΓ 69 latt. for ολον,
 παν D-gr. for επαν, οταν D al. aft skur. ins εστιν D al lat-c copt sath Jer.
 35. for ver, ει ουν το φως το εν σοι σκοτος το σκοτος ποσον (|| Mt) D lat-a b e ff, i
 syr-cu Aug.

36. om ver (|| Mt) D lat-a b e ff, i syr-cu. rec τι bef μερος, with E rel vulg
 lat-c: om τι CLΓ: txt ABGKM 1. 33. 69 lat-f. ins εν bef τη αστραπη B.
 37. om εν δε τω λαλησαι D syr-cu. aft λαλησαι ins αυτον A; αυτον ταυτα 1.
 69 lat-c e f, 1. i. for ερωτα [so ABM 69] αυτου, ιδειθη δε αυτου D. rec aft
 φαρισαιος ins τις, with AC rel lat-b e syrr syr-cu copt arm: pref, DX vulg lat-a c f f f,
 sath: om BL 1. 69 copt. for οπως, ινα D. for παρ αυτω, μετ αυτου D
 lat-a ff, 2. q.

38. for ιδων ιθανυμασεν οτι, ηρξατο διακρινομενος εν αυτω λεγειν δια τι D al,
 similarly latt syr-cu Tert Aug.

covered passage; *την ἀπόκρυφον οκίαν*, Euthym. Atheneus, v. 205, describing a splendid ship built by Ptolemy Philopator, speaks of a *κρύπτη φραγμοῖς καὶ θυρίαι περιχομένη πάντοθεν*. 35.] *σκόπει . . . μὴ . . . take heed, lest . . .* and the *ἐστίν*, more forcible than *ἦ*, implies the actual existence, in the hearers, of the state against which they are cautioned: *σκόπει μὴ ὁ νοῦς ὁ φωταγωγὸς τῆς ψυχῆς σου σκοτισθῇ ὑπὸ τῶν παθῶν*, Euthym. 36.] "*Tautological: the second member contains the same assertion as the first*." (De Wette.)—Let us examine this. 'When thine eye is single (ver. 34),—i. e. *simple*,—straight and single-seeing,—thy whole body will be light.' Then (ver. 36),—'*if this be so*,—if thy whole body be light, having no part dark,—then it shall all be light as when a lamp with its brightness illuminates thee.' Of what is our Lord speaking? Of *His teaching*, as apprehended by the simple, single-seeing soul. If then the soul be so,—having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as by the candle of the Lord, searching its inward parts. So this saying, which, even as it stands, is not tautological,—for the second clause expresses the further result and waxing onward of the shining light, arising from

the singleness of the eye,—becomes, in its spiritual significance, a weighty declaration of truth, answering to ch. viii. 15:—see also John viii. 12.

37—54.] DISCOURSE AGAINST THE PHARISEES. There can be no antecedent improbability in the supposition that our Lord spoke on various occasions, and with various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. *That was spoken* in the temple, during the last week of His ministry; it formed the *solemn close of His public teaching*,—and at the end of it He departed out of the temple to return no more. I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea,—and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact. There is then but one supposition left, unless we suppose Luke to have put together at random a number of fragments, and to have inserted them here, *creating an occasion for them* (for it amounts to this), which is equally inconceivable. And that is, that our Lord *spoke at this meal*, the occasion being the wonder of the Pharisee at His not washing before sitting down to meat, *parts of that discourse*, with which He

πρῶτον ἵεβαπτίσθη πρὸ τοῦ ἁρίστου. ³⁹ εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι ^h τὸ ἐξωθεν τοῦ ποτηρίου καὶ τοῦ ^k πίνακος ^l καθαρίζετε, ^m τὸ δὲ ἐσωθεν ὑμῶν ^a γέμει ^o ἀρπαγῆς καὶ ^p πονηρίας. ⁴⁰ ἄφρονες, οὐχ ὁ ποιήσας ^b τὸ ἐξωθεν καὶ ^m τὸ ἐσωθεν ἐποίησεν; ⁴¹ πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα

¹ Matt. x. 49 al. Gen. xl. 11, &c. ^k Matt. xiv. 8, 11 ^l Mk. only t. ¹ Matt. viii. 2 al. Levit. xiv. 8. ^m 2 Cor. iv. 16 only. ^h Matt. xlii. 17. ^o Matt. xxiii. 27 reff. ¹ Matt. viii. 2 al. Levit. xiv. 8. ²⁵ Heb. x. 34 only. ^{isa} iii. 14. ^p Matt. xxi. 18 reff. ^{isa} i. 16. ^q ch. xii. 20. ¹ Cor. xv. 36 al. L P., exc. i. Pet. ii. 15. ^{Pa} xlii. 1. ^r = Matt. xi. 22 reff. ^{Judg} iv. 9. ^a here only. ¹ Matt. xlii. 17.

³⁹. aft. *φαρισαῖοι* ins *υποπριται* D lat-*b*.

⁴⁰. transp *σωθεν* and *εξωθεν* CD Γ(Treg. expr) lat-*a c e* Petr-alex Tit-bostr Cyr₂; txt AB rel vulg lat-*b f f*₂ *g*₁ i syr^s syr-cu copt aeth arm Cyr Tert Aug.

afterwards solemnly closed His public ministry. See throughout, notes on Matt. xxiii. ³⁷] *ἀριστήση*, the morning meal.

^{εἰσελ. δι' ἀνέκασεν}] i. e. without any delay; as soon as He had entered, He sat down. ³⁸] The expression of this wonder is not stated, but is probable. Our Lord would hardly have so suddenly begun, *ὑμεῖς οἱ Φ.*, unless something had been *said*, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40.

^{ἵεβαπτ.} . . .] This use of the word shews that it *did not imply necessarily immersion of the whole body*;—for it was only the hands which the Pharisees washed before meat. ³⁹] There is not the least improbability or incongruity in our Lord's having thus spoken *as a guest at a meal* (as Strauss, Schleiermacher, De Wette, &c., maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object. See vv. 53, 54, and compare also ch. vii. 44—46. Observe also, that the *severest parts* of the discourse in Matt. (vv. 13—22, 33) were not uttered on this occasion.

^{νῦν}, i. e. as instanced by your present conduct—*Here is an instance of your &c.* τοῦ ποτ. κ. τ. πιν.—understand, 'in the proverb'—or perhaps the application is left to be *enthymematically* filled up, for the next clause presupposes it. τὸ ἐξωθεν and τὸ ἐσωθεν of a man, are not the outside and inside of the body—but the outside apparent conduct, and the inner unseen motives. Some difficulty has been found in the parallelism of τὸ ἐξωθεν τοῦ

ποτηρίου κ. πίνακος, and τὸ ἐσωθεν ὑμῶν; and a proposal has been made (to which I am surprised to see Bleek giving his adhesion) to take ὑμῶν with what follows: "*the inside* (of the cup and platter) *is full of your plunder and wickedness.*" But surely all verisimilitude is against this, as well as the emphatic position thus given to ὑμῶν. The simple fact is, that the parable and its interpretation are intermixed throughout the whole, the mind of the hearer being left to find its own way in allotting each its part.

⁴⁰] seems clearly to me to be a *question*, and to mean, as E. V., Did not He, who made the outside, make the inside also?—i. e. if His works have become unclean and polluted through sin, what is the use of *only partially* purging them,—not *accomplishing* the purification?—must not the cleansing, to be good for any thing, *extend to the whole*?

The making ὁ ποιήσας to mean, '*he who has cleansed*,' and a negative, instead of an interrogative sentence—'*ye fools, he who has cleansed the outside has not cleansed the inside also*'—gives, especially as the same was more strongly implied in ver. 39, the most frigid sense imaginable; and I can only (still, after his second edition) wonder that Stier, after Kuinoel and others, should have adopted it.

⁴¹] Here again I am compelled entirely to differ from Stier, who, with Erasmus, Lightfoot, Kuinoel, Schleiermacher, &c., understands this as *ironical*—'*but ye give alms of their contents, and behold, all things are clean* (in your estimation) *to you.*' But (1) this is inconsistent with the imperative δότε. (2) It would require ἐκ τῶν ἐνόντων, for the Pharisees did not give τὰ ἐνόντα in this sense. (3) It would be altogether irrelevant to the matter in hand, which was reproof to the Pharisees for their care about outward cleanliness, when the inside was

καθαρὰ ὑμῖν ἐστίν. ⁴² ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ^{AM GH MS XT.}
 ὅτι ἡ ἀποδεκατοῦτε τὸ ἥδύσμον καὶ τὸ πῆγανον καὶ τὴν
 πᾶν ἰλάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν
 ἀγάπην τοῦ θεοῦ. ταῦτα ἔδει ποιῆσαι, καὶ ἐκεῖνα μὴ
 παρῆναι. ⁴³ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε
 τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς
 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. ⁴⁴ οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς
 τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦν-
 τες ἐπάνω οὐκ οἶδασιν. ⁴⁵ ἀποκριθεὶς δέ τις τῶν
 νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
 ὑβρίζεις. ⁴⁶ ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ,
 ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία ^m δυσβάστακτα,

^{41.} for ἐστίν, εἶναι DXF 1. 69 lat-a Bas.-mss? Mcion-t.—εστ. bef ὑμιν D al.
^{42.} for παρερχεσθε, παρερχετῃ A. [του θεου is written over the line in B by the original scribe.] om ταυτα to παρῆναι D lat-b. aft ταυτα ins δε (from || Mt) BCKLMX 33. 69 vulg lat-c Syr syr-w-ast syr-cu copt-wilk ath: om AD rel lat-a ff₂ copt-schw arm. rec (for παρῆναι) αφῆναι (from || Mt), with B³C rel: παρῆναι (combⁿ of readgs) A: txt B¹L.
^{43.} for τοῖς φαρισαίοις, φαρισαῖοι D lat-a b c e ff₂ i syr-cu. aft ἀγοραῖς ins καὶ τας πρωτοκλισίας ἐν τοῖς δειπνοῖς (from Mt xxiii. 6) CD lat-b q: aft συναγ. (but την πρῶτον) 69.—om τας D.
^{44.} rec aft ὑμιν ins γραμματεῖς καὶ φαρισαῖοι υποκριταί (from Mt xxiii. 27), with A rel em lat-b f g syrr Cyr; γρ. κ. φαρ. (but not υποκρ.) D lat-i Lucif: om BCL 1. 33 vulg lat-a c e ff₂ J_{1,2} l syr-cu copt arm Mcion Aug. om ως τα and 2nd τα D, similarly lat-a b c e ff₂ i syr-cu. om 2nd οἱ AD rel Thl: ins B[sic: see table] CLM.
^{45.} οὐαὶ bef τοῖς νομικοῖς D syr-cu. ins βαρεα καὶ (from Mt xxiii. 4) bef

left unclean. (4) It would be inconsistent with the emphatic position of τὰ ἐνόντα, which are thus pointed out as the *true material*, out of which to give alms. It would be altogether contrary to our Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21; ch. xii. 33, where the expression is very similar to this. The command is a *rebuke for their covetousness* (see ch. xvi. 14), which follows in close connexion with ἀπαργή and πονηρία, ver. 39. The τὰ ἐνόντα are the *contents of the vessel*, which vessel (ver. 39: see note above) is ὑμεῖς: = therefore, in its meaning, the *rd ὑπάρχοντα* of ch. xii. 33,—and the πάντα καθαρά ἐστιν answers to the θησαυρὸς ἐν οὐρανῷ of that verse, the *result* of which is the καρδία ἐν οὐρανῷ: and such persons being καθαροὶ τῇ καρδίᾳ,—to them, as τοῖς καθαροῖς, πάντα καθαρά (Tit. i. 15).
^{42.} But woe unto you, for ye do not this,—but make the

most trifling payments, &c. The connexion, which is thus so close, is quite destroyed by the *ironical* interpretation of ver. 41. See note on Matt. xxiii. 23.

^{43.]} Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.

^{44.]} See Matt. ver. 27;—but here the point of comparison is different. *There* (see note) *the sepulchres are whitened, that men may not pass over them unawares*: and the comparison is to the outside fairness, and inside abomination. *Here*, the graves are *not seen*, and men thinking they are walking on clean ground are *defiled* by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees in the metropolis, where Matt. xxiii. was spoken.

οἱ ἄνθρ. οἱ περ. ἐπ. the men who walk over them . . . οἱ ἄνθρ. περ. ἐπ. men, when they walk over them. ^{45.]} This man appears to have been not a common

καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ^o προσψαύετε τοῖς^o
^m φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ ἴμνημα
 τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
 48 ἄρα μάρτυρές ἐστε καὶ ὁ συνευδοκεῖτε τοῖς ἔργοις τῶν
 πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ
 οἰκοδομεῖτε. 49 διὰ τοῦτο καὶ ἡ^q σοφία τοῦ θεοῦ εἶπεν
 Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ
 ἔξ αὐτῶν ἀποκτενοῦσιν καὶ [ἑκ]διώξουσιν, 50 ἵνα ἑκ-
 ζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἑκχυννόμενον
 ἵ ἀπὸ καταβολῆς^q κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ^q

2 Kings iv. 11.

a Matt. xviii. 35 recf.

v Matt. xxv. 84 recf.

δυσβαστακτα CX syt-marg. aft αυτοι ins υμεις B. for ενι, επι C 1: om X.
 om τοις φορτιοις D lat-b q.
 48. rec (for μαρτυρες εστε) μαρτυριτε (Mt xxiii. 31), with ACD rel latt Chr Lucif:
 txt BLN Orig. for και συνευδοκειτε, μη συνευδοκειν D lat-a b e q Lucif.
 rec at end adds αυτων τα μνημεια, with AC rel; τους ταφους αυτων f al Lucif; pref
 r. ταφ. αυρ. 69 al: om BDL lat-a b (e) i l.
 49. om και η σοφια του θεου ειπεν (as Mt xxiii. 34) D lat-b. αποστελλω
 (Mt xxiii. 34) D lat-b Lucif. om και βεξ AKU 1. 69 syrr syt-cu. for
 εκδ., διωξουσιν BCLX Thl: txt AD rel.
 50. εκχευμενον B 33. 69 [εκχυννόμενον, so ACDEGLUA]. for 2nd απο, εως
 D lat-a b c i l q syt-cu Lucif.

Pharisee merely, but besides, a νομικός, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure of ver. 42; or generally among the other Pharisees. 46.] See on Matt. ver. 4. 47.] See on Matt. vv. 29—32. 48.] See on Matt. vv. 34—36. We have here a remarkable variation of expression in ver. 49, ἡ σοφία τοῦ θεοῦ εἶπεν here = ἐγώ, Matt. Various explanations have been given of this. The difficulty is not the variation just noticed, so much as that no such passage exists in the O. T. But I have little doubt that the true explanation is this:—the whole saying is a reference to 2 Chron. xxiv. 18—22, and so marked a one, that I am surprised no Commentators but Olshausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest: then ver. 19, 'He sent prophets to them, to bring them again to the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them . . . And they conspired against him, and stoned him with stones at the commandment of

the king in the court of the house of the Lord. . . . And when he died, he said, The Lord look upon it, and require it.' The words in our text are not indeed a citation, but an amplification of ver. 19 there—a paraphrase of them, giving the true sense of what the wisdom of God intended by them;—enlarging the mere historical notice which laid hold of God's purpose only by one thread let down to the earth, into the divine revelation of the whole purpose of God as the counsel of His will in heaven. In Matt. the Lord Jesus Himself, as became the solemnity of that final and awful close of His testimony to His own who received Him not, stands forth as the doer of this work, the sender of the Prophets and Apostles. (On 'son of Barachias' see on Matt. ver. 35.) Perhaps the strangest solution of the difficulty above noticed is that of Meyer (second ed.), who supposes the words to have been inserted here from Matthew, and introduced as a quotation by ἡ σοφ. r. θ. εἶπεν, which Luke puts into the mouth of Jesus Himself, 'lâßt hier Jesum selbst reden.' Bleek attributes the fact of our Lord having made this event the terminus historicus of their murders of the prophets to the position of the books of Chronicles at the end of the Hebrew Canon: and uses it as a proof that

w Matt. xxiii. 18, &c. rec.
 x ab., here only. 2 Chron. xxv. 6.
 y = Mark iv. 15. ver. 22.
 z Matt. xvi. 19. ref.
 a = ch. i. 77. Rom. ii. 29. al. 1 Kings ii. 8.
 b Matt. xix. 14. ref.
 c Matt. viii. 6. (ref.) only.
 d = Mark vi. 10. (Gal. v. 1) only. Gen. xlix. 29. (Ezek. xiv. 4) only.
 e here only.
 f = Acts ii. 40. Heb. vii. 23 al. Num. ix. 19.
 h here only. Ps. lvi. 8. i = here only. k ch. xvii. 34. ref.
 l Acts xix. 19. xxi. 26. Heb. xii. 22. Jude 14. Rev. v. 11. ix. 16 only. Gen. xxiv. 60.

αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου AM GH
 μεταξύ τοῦ ἑθυσιαστηρίου καὶ τοῦ οἴκου. ναὶ λέγω MS
 ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενιᾶς ταύτης. 52 οὐαὶ L N
 ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλειδα τῆς γνῶσεως
 αὐτοὶ οὐκ εἰσῆλθατε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.
 53 καθεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ
 οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζουν αὐτὸν
 περὶ πλεόνων, 54 ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ
 τοῦ στόματος αὐτοῦ.

XII. ¹ Ἐν οἷς ἐπίσυναχθεῖσιν τῶν ¹ μυριάδων τοῦ

51. rec aft απο ins του (Mt xxiii. 35), with A rel : om BCDLX 1. 33. rec aft
 εως ins του (see Mt), with AC rel : om BDLX 1. 33. aft Ζαχαρίου ins υιον βαπα-
 χιου (from Mt) D al syr-cu copt. for του απολομένου μεταξυ, ον εφονευσαν ανα-
 μεσον (from Mt) D lat-a æth. for οικου, ναου tempri D lat-c.
 52. for ηρατε, εκρυσατε D lat-a (b) c e g syr-cu arm : æth has both. ins και
 bef αυτοι D 69 lat-a b c i l g æth Orig-lat Ambr. rec εισηλθετε, with X rel Orig :
 txt ABC'DE' HLMΓΔ 33. 69. (C' uncert.)
 53. rec (for καθεῖθεν ἐξελθόντος αὐτου) λεγοντος δε αὐτου ταυτα προς τον λαον,
 with A rel lat-a, and addg ενωπιον παντος τ. λαου [X οχλου] DX lat-b c e syr-cu :
 txt BCLN 33 copt. (The confusion has probably arisen from the seeming incongruity
 of the αποστοματίζουν αὐτον &c after His departure.) for οι γραμματεες και οι
 φαρισαιοι, οι φαρ. και οι νομικοι D vulg lat-b c e f l : οι νομικοι κ. οι φαρ. 1 al
 lat-i. ετειχιν C : εχιν DS lat-c e i : συνεχ. H al : txt AB rel vulg copt æth
 arm. for αποστοματίζουν αὐτον, συμβαλλειν αυτω D 69 lat-b c e i l.
 54. om ενεδρευοντες αὐτον D al lat-a b c e i l g syr-cu arm : om αὐτον XN 130.
 rec adds και, with (S, e sil) vulg syr æth arm : om ABCDN rel latt Syr syr-cu copt.
 rec ins ζητουντες αφορμην τινα λαβειν αὐτου ινα ευρωσιν κατηγορησαι αὐτου D, simi-
 larly lat-a b c e f i l g. rec at end adds ινα κατηγορησωσιν αὐτου (expansive
 gloss, as is the above), with AC rel latt syrr arm : om BLN copt æth.

CHAP. XII. 1. for εν οἷς το οχλου, πολλων δε οχλων συμπεριεχοντων εκλω D

they then held the same place as now.

52.] ἤρ. τὴν κλ. τῆς γν. = κλειετε τὴν βασ. τ. οὐ. ἔμπροσθεν τ. ἀνθ. Matt. ver. 14, which words are the best explanation of our text:—the key of knowledge (i. e. not of, as admitting to, knowledge—but the key is the knowledge), being that right understanding of the Law and Prophets, which should shew Him to the people, of whom they testified ; this the expounders of Scripture had taken away, neither themselves entering, nor permitting those to enter who were otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.

53.] ἐνέχ., αὐτῶ understood, see reff., to press vehemently upon Him with a hostile view ; a sense confined apparently to N. T. and LXX. ἀποστ.—ἀποστοματίζουν φασὶ τὸν διδάσκαλον, ὅταν κλειῶν τὸν καῖδα λέγειν ἄλλα ἀπὸ

στόματος, Suidas. So it will mean, to examine Him,—to question Him,—especially, we may suppose, on such things as would require answers out of, or expository of, the Law, as they catechized in schools.

54. ἐνεδρ. αὐτόν.] The accus. is Hellenistic, instead of the usual dative : so ἐνῆδρευσαν τὰς παρθένους, Jos. Antt. v. 2. 12.

CHAP. XII. 1—12.] WARNING AGAINST HYPOCRISY. A discourse spoken immediately or very soon after the former, and in connexion with it ;—consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matt. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel. While our Lord was in the house of the Pharisee, the multitudes

ὄχλου, ὥστε ^m καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς ⁿ τοὺς μαθητὰς αὐτοῦ πρῶτον ^p Προσέχετε ἑαυτοῖς ἀπὸ τῆς
^o ζήμης τῶν Φαρισαίων, ^p ἥτις ἐστὶν ^q ὑπόκρισις. ² οὐδὲν
δὲ ^r συγκεκαλυμμένον ἐστὶν ὃ οὐκ ^s ἀποκαλυφθήσεται· καὶ
κρυπτόν ὃ οὐ γνωσθήσεται. ³ ἀνθ' ὧν ὅσα ἐν τῇ ^t σκοτίᾳ
εἶπατε, ἐν τῷ φωτὶ ^u ἀκουσθήσεται· καὶ ὃ πρὸς τὸ ^v οὐς
^{μα-} ἐλαλήσατε ἐν τοῖς ^w ταμείοις, κηρυχθήσεται ἐπὶ τῶν ^x δω-
^{μα-}μάτων. ⁴ λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ ^y φοβηθῆτε
^{μα-} ^z ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ
^{μα-} ^a ἐχόντων ^b περισσώτερόν τι ποιῆσαι. ^b ὑποδείξω δὲ
^{μα-} ^c ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνει
^{μα-} ^d ἔχοντα ^e ἐξουσίαν ^f ἐμβαλεῖν εἰς τὴν ^g γέενναν, ναὶ λέγω
^{μα-} ^h ὑμῖν τοῦτον φοβηθῆτε. ^h οὐχὶ πέντε ⁱ στρουθία πωλοῦνται
^{μα-} ^j ἀσασαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἐστὶν ^k ἐπιλελη-
^{μα-} ^l σμένον ἐνώπιον τοῦ θεοῦ. ^l ἀλλὰ καὶ αἱ τρίχες τῆς κεφα-
^{μα-} ^m

^{iv. 33 Theod.} ^{b ch. iii. 7 | Mt. vi. 47.} ^{Acts ix. 16. xx. 35 only.} ^{2 Chron. xv. 2.} ^{e Matt. vii.}
^{29 ref.} ^{d here only.} ^{Gen. xxxvii. 22.} ^{e Matt. v. 23 ref.} ^{f here bis & Matt. x.}
^{29. 31 only.} ^{Eccl. xii. 4.} ^{g Matt. x. 29 only t.} ^{h pass., here only (Matt. xvi. 8}
^{ref.).} ^{1st. xxi. 16.}

lat-δ, similarly lat-ε syr-marg.

D. [πρῶτον is joined to foregoing in ACDEHKA copt: to following in GLA
lat-ε q Syr syr-cu Cyr Lucif.] ^{ητις εστιν υποκρισις} bef των φαρισαιων BL lat-ε.

2. for δε, γαρ D lat-a syr-cu syr-marg Iren-lat. for αποκαλυφθησεται, φανερω-
θησεται D.

3. ταμειοις K al, ταμιοις AG.

4. rec αποκτεινοντων, with B(Mai) al Orig: αποκτεινοντων DGHSXA 33. 69,
αποκτεινοντων M: txt AEKLUVΓ 1. for και μετα ταυτα μη, την δε ψυχην μη
δυναμενον αποκτειναι μηδε D. for περισσοτερον, περισσον ADKR 33: txt B rel
Orig.

5. om 2nd φοβηθητε D 69 lat-a Syr. rec εξουσιαν bef εχοντα, with E rel æth
Tert: txt ABDKLRX 1. 33. 69 latt syr arm Orig, Mcion-ε. for εμβαλειν εις
την γεεν., εις γεεν. βαλειν D Mcion-ε (Thdot).

6. rec πωλεται (grammatical correction), with ADR rel Orig Cyr: txt B
69 Epiph.

appear to have assembled together again. If so, ἐν οἷς will mean. during which things, viz. those related above. He comes forth to them (ch. xi. 53) in the spirit of the discourse which He has just completed, and cautions his disciples against that part of the character of the Pharisees which was most dangerous to them. The connexion of these twelve verses may be thus enunciated:—*Beware of hypocrisy* (ver. 1), *for all shall be made evident in the end* (ver. 2), *and ye are witnesses and sharers in this unfolding of the truth* (ver. 3). *In this your work, ye need not fear men; for your Father has you in His keeping* (ver. 4—7)—*and the confession of my name is a glorious thing* (ver. 8), *but the rejection of it* (ver. 9), *and especially the ascription of my*

works to the evil one (ver. 10), *a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need* (vv. 11, 12). 1. πρῶτον] I am not convinced by Olsh., De Wette, and Meyer, that this belongs to προσέχ. . . . Every instance which they quote of πρῶτον being thus used, is where some definite matter is subsequent to the thing said or done; e.g. Matt. vi. 33. But here is no such matter:—πρ. would only mean, 'earnestly,'—'be sure that you' . . . which meaning I do not think it bears. I have therefore coupled it with τοῖς μ. αὐτ., as distinguishing this section from what follows spoken to the crowd, ver. 13 ff. On the rest, see on Matt. xvi. 6. 2—9.] See on Matt. x. 26—33. 3.] ἀνθ' ὧν, wherefore. 4.] τοῖς

1 Matt. x. 30. Rev. vii. 9 only. Pa. cxlvi. 4. k = Matt. vi. 26 x. 30. xii. 12. 2 Macc. xv. 15. l constr., Matt. x. 32 bis only. = John xii. 62. Rom. x. 9, 10. m Matt. v. 16. vi. 1 al. n = Matt. x. 33 recf. o ch. viii. 47. xii. 9 al. p Mark xiv. 30. 31 recf. q = Matt. xviii. 15, 21. r Matt. vi. 12 recf. s w. eis, Mark iii. 29 recf. t ch. v. 18, 19 recf. u = Tit. iii. 1. v = Rom. xiii. 1. Th. iii. 1 al. w = Matt. vi. 26 recf. x ch. xxi. 14. Acts xix. 23. xxiv. 10 al. Rom. ii. 15. 2 Cor. xii. 19. L.P. y Matt. viii. 19 al. 2 Macc. i. 10 only. z constr., Mark v. 45. vii. 7. Exod. xxxv. 1. a = Mark vi. 41. Rom. xii. 3. 1 Cor. vii. 17. Prov. xxix. 24. b Matt. xxi. 36. Acts vii. 5 al. Josh. xvi. 2. c = Acts vii. 10, 27, 35, from Exod. ii. 14. Heb. vii. 28. d here only t.

λῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ φοβεῖσθε· πολλῶν ἀνθρῶπων ἡ διαφέρετε. ἡ λέγω δὲ ὑμῖν, πᾶς ὅς ἐστιν ὁμο-
 λογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ. ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἅπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. καὶ πᾶς ὅς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῇ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς [ἡ τί] ἀπολογήσησθε ἡ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρᾳ ἃ δεῖ εἰπεῖν. Εἶπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἡ μεριστὴν ἐφ' ὑμᾶς; εἶπεν δὲ τῷ

7. ὑμῶν πᾶσαι bef της κεφαλῆς D. for ηριθμηνται, ηριθμηνεσαι εισιν (Mf x. 30) D al Clemj. rec aft μη ins ουν (|| Mf), with ADQ rel vulg lat-e c f syrr syr-cu ath arm (Orig): om BLR lat-a b ff₂ i l coptt Ambr. for φοβεισθε D. aft πολλων ins γαρ D (Syr?) syr-cu arm. at end ins ημες (|| Mf) DFGKM 33. 69 vulg lat-a c wth.

8. aft ὑμιν ins οτι D. for ομολογηση, ομολογησει (iacism?) AB'DRGA.

9. for 1st ενωπιον, εμπροσθεν (|| Mf) ADKQ. for απαρν., αρνηθησεσαι D al for 2nd ενωπιον, εμπροσθεν (|| Mf) D al Clem.

10. aft ος ins αν D al. for εις, προς D. εις δε το πν. τ. αγ., omg tw and, as 69 also does, βλασφ. D. aft αφεθησεται ins αυτω ουτε εν τω αιωνι τουτω ουδε εν τω μελλοντι (see Mf xii. 32) D lat-c e wth [Lucif Jer].

11. rec προσφερωσιν, with AQR rel lat-a: φερωσιν D lat-b q Clem Orig Cyr-jer: txt BLX 1. 33 vulg lat-e f i coptt Lucif. for επι, εις DR 1. 69 Clem. μεριμνησητε (grammatical correction, and || Mf) BLQRX 1. 33. 69 Orig Cyr-jer: προμεριμνατε (Mk xiii. 11) D-gr Clem: txt A rel. om 1st η τῆ D 157 lat-a b c e ff₂ i l Syr syr-cu wth Clem Orig Cyr-jer Ambr: ins (from || Mf?) ABQR rel vulg lat-f syr coptt Lucif.

13. ες του οχλου bef αυτω BFLQ 33: txt ADR rel am syr coptt arm. for εισε, εισον D.

14. rec (for κριτην) δικαστην, with AQR rel: txt BDL 1. 33 sah-gr Tert.—om η μεριστην D lat-a (appy) c syr-cu Tert.—κριτην η δικαστην 69: αρχοντα και δικαστην 157. (The element of confusion has been the αρχοντα κ. δικαστην of Acts vii. 27, 35: hence the variations.)

φλοιε μου: see John xv. 13—15.

10.] See on Matt. xii. 31.

See on Matt. x. 19, 20.

13—21.] ANSWER TO ONE WHO SOUGHT A DIVISION OF HIS INHERITANCE. Peculiar to Luke. 13.] The man was evidently *not* a disciple, nor preparing to be one, (as Schleierm. thinks,) but some hearer in the crowd, whose mind had been working in him during our Lord's

last sayings about the care of Providence for His friends, and he thought this was just the care his circumstances wanted; being, as appears, oppressed by his brother in the matter of his patrimony. Possibly too he had an idea that the Messiah, or the great Rabbi to whom he was listening, was come to set all things right;—and with that feeling which we all have of the surpassing injustice of our own wrongs,

πρὸς αὐτοὺς Ὁρατε καὶ φυλάσσεσθε ἀπὸ πάσης
 πλειονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ
 αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. ¹⁶ εἶπεν δὲ
 παραβολὴν πρὸς αὐτοὺς λέγων Ἀνθρώπου τινὸς πλου-
 σίου ἐυφόρησεν ἡ ἡώρα. ¹⁷ καὶ διελογίζετο ἐν ἑαυτῷ
 λέγων Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συναῶ τοὺς καρ-
 πούς μου; ¹⁸ καὶ εἶπεν Τοῦτο ποιήσω· καθελῶ μου τὰς
 ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συναῶ ἐκεῖ
 πάντα τὰ γενήματά [μου] καὶ τὰ ἀγαθά μου, ¹⁹ καὶ

o = Matt. xvi. 7, 8.

p = Matt. viii. 20 ref.

q = Matt. iii. 19 ref.

s = Matt. xiii. 12 ref.

t = Matt. xxvi. 59 ref.

u = ch. xvi. 25.

r = Judg. vi. 25.

^{15.} rec (for πασης) της, with EGHVΓΔΑ (FS, e sil): txt ABDQR rel latt syr-
 syr-cu coptt æth arm Clem Bas Antch Tit-bostr Aug. om αυτου D Syr syr-cu.
 ιστιν bef η ζωη D lat-c. rec (for αυτω) αυτου (repetition of foregoing),
 with A rel: txt BDFQRT 33 copt Cyr Bas Tit-bostr.

^{16.} προς αυτους bef παραβολην D sah.

[ηυφορησεν ADGKLΓΑ 33.]

^{17.} for ταυτω, αυτω BL¹.

^{18.} for μειζονας οικοδομησης, ποιησω αυτας μειζονας D lat-c. for και σ. εσει,
 κακει συναξω D al latt Ambr. for γενηματα [one ν ADQ δε], τον σιτον
 (exegetical alteration) BLTX 1. 69 coptt æth arm. om 2nd μου BLT 1 arm:
 ins AD rel latt syr- cu. om και τα αγαθα μου D al lat-a d e f, i l q syr-cu
 Euthym Ambr.

broke out with this inopportune request.

^{14.]} ἄνθρ., a word of solemn re-
 proof; see Rom. ii. 1; ix. 20. The ἄνθρ.
 also forms a definite subject for ἡμᾶς to
 refer to, . . . 'men,' i.e. mankind in
 general. This question is expressed in
 almost the very words of the Egyptian
 rejecting the arbitration of Moses, Exod.
 ii. 14;—and may shew us the essential
 difference of the two offices of Moses and
 Christ.

^{15.]} αὐτούς, i.e. τὸν ὄχλον. He saw
 into the covetousness of the man's
 disposition, and made it an instructive
 warning for His hearers.

πάσης πλ. There is a meaning in πάσης—every kind
 of πλ. This kind, of which they had an
 example before them, was by no means one
 of the worst; but all kinds must be
 avoided.

οὐκ ἐν τ. . . .] not, because a man has abundance, does his
 life (therefore) consist in his goods.
 That is, no man's life ἐστὶν ἐκ τῶν ὑπαρχ.,
 consists in what He possesses; (οὐκ ἐν
 ἀρτῳ μόνῳ ζησεται ἄνθρωπος) . . . nor
 ἐν τῷ περισσεύειν τινι, by his having
 abundance, can this be made to be the
 case. Man's life is of God, not of his
 goods, however abundant they may be.
 And this is the lesson conveyed by the
 following parable, and lying at the founda-
 tion of the still higher lesson conveyed
 in ver. 21.

ζωή is life in the pre-
 gnan sense, emphatically his life; includ-
 ing time and eternity. This is self-evident

from the parable and its application.

^{16.]} Our Lord in this parable sets before
 us one arrived at the very height of
 worldly prosperity, and that by no unfair
 means; 'non limite perturbato, non
 spoliato paupere, non circumvento sim-
 plice.' Aug. Sermon. 178, c. 2. It was by
 God's blessing that he became thus rich,
 which might have been a real blessing, if
 he had known how to use it.

^{17.]} 'character animi sine requie quieti,
 egregie expressus.' Bengel. οὐκ ἔχω
 ποῦ συν.] ' . . . Habes apothecas—
 inopum sinus, viduarum domus, ora in-
 fantum Istæ sunt apothecæ quæ
 maneat in æternum.' Ambrose de Na-
 buthe, ch. vii. 37, p. 575.

^{18.]} "His
 folly is fourfold:—he forgets the Giver,
 ('my fruits, my goods,')—he greedily re-
 serves all for himself; (συναῶ ἐκεῖ πάντα,)
 —he imagines such things to be food for
 his soul (ψυχῇ, . . . ἀναπ., φ., π., εὐφρ.)
 —he forgets death, which is every day
 possible." (Stier, iii. 146, edn. 2.) A
 very striking similarity is found in Sir. xi.
 18, 19, ἵσθι πλουτῶν ἀπὸ προκοχῆς καὶ
 σφιγγίας αὐτοῦ, καὶ αὐτῇ ἡ μίρις τοῦ
 μισθοῦ αὐτοῦ ἐν τῷ εἰπεῖν αὐτὸν Εὐρὺν
 ἀνάπανσιν, καὶ νῦν φάγωμαι ἐκ τῶν
 ἀγαθῶν μου, καὶ οὐκ οἶδ' τίς καιρὸς
 παρελεύσεται, καὶ καταλείψει αὐτὰ ἐμίροις
 καὶ ἀποθάνειρα. Stier thinks this a
 convincing proof that our Lord did occa-
 sionally refer to the Apocrypha (?).

v — here only. *ἐρῶ τῇ ψυχῇ μου Ψυχὴ, ἔχεις πολλὰ ἄγαθὰ κείμενα* —
 Extra vi. 1. *ἔεις ἔτη πολλά. ἀναπαύου, φάγε, πίε, εὐφραίνου.* —
 Xca. Ocon. vii. 36. H81
 w — Heb. vii. 8 al. n. Exod. viii. 10. CST
 x Mark vi. 81 *20 εἶπεν δὲ αὐτῷ ὁ θεὸς Ἀφρων, ταύτη τῇ νυκτὶ τὴν* 1. 12
 y ch. xv. 28, *ψυχὴν σου αἰτοῦσιν ἀπὸ σοῦ. ἃ δὲ ἡτοίμασας, τίνοι*
 24, 29. xvi. *ἔσται; 21 οὕτως ὁ ἠθασαυρίζων ἑαυτῇ καὶ μὴ εἰς θεὸν*
 19. Rom. xv. d *πλουτῶν. 22 εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ*
 10 (from *τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ*
 Deut. xxii. 43) al. L. P. *τῷ σώματι τί ἐνδύσασθε. 23 ἡ ψυχὴ πλείον ἐστιν*
 exc. Rev. xi. *τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 κατα-*
 10. xi. 12. *νοήσατε τοὺς κόρακας, οἳ οὕτε ἰσπείρουσιν οὐτε θερί-*
 xviii. 20. *οἰσίν, οὐτε σπείρουσιν οὐτε θερίζουσιν, καὶ ὁ θεὸς αὐτοῖς ἐκτρέφει τὴν τροφήν, καὶ ὁ θεὸς αὐτοῖς ἐκτρέφει τὴν τροφήν.*
 s ch. xi. 40 *rec.* only. Matt. xx. 20 only. Matt. v. 19, 20 (rec.). Rom. ii. 5. 2 Cor. xii. 14. Prov. i. 18. e — Eph. i. 5. ch. xvi. 8. d 1 Tim. vi. 18.
 ch. i. 58. c Matt. vi. 25 (rec.). f Luke, here only. Matt. iii. 4 al. only. Eph. h here only. Pa. cxlvi. 9. i John i. 8. v. 36, 37 rec.

19. om from κείμενα to πει D lat-a b c e.

20. om o bef θεος T. for θεος, κυριος A. (so Cyp, but θεος twice.)
 elz ed. 1663 *αφρων* (grammatical correction), with KMUV (S?) Γ 69 Orig: txt A
 B[sic: see table] DLQ rel. rec *απαιτουσιν*, with AD rel Clem, Orig, txt BLQT
 83 sah(appy). *απαιρ.* bef r. ψ. σου D (69) lat-c i syr-cu coptt aeth Iren-lat
 Clem Orig, Cyp. for δε, ουν D lat-c e Cyp. for τινι, τινος D lat-a b c
 Iren-lat Clem, Antch Cyp.

21. om ver D lat-a b. for *εαυτω, αυτω* B lat-c e. (εν αυτω L.)

22. om αυτου B lat-c e. rec *υμιν* bef *λεγω* (|| Mt), with AQ rel lat-s
 b c e syrr arm: txt BDLX 69 vulg lat-f l g syr-cu coptt aeth. rec aft τῇ
 ψυχῇ ins *υμων* (|| Mt), with T rel lat-a e Syr syr-cu coptt Clem, om ABDLQ
 1 am(with fild em forj tol) lat-b c f ff, g, i l syr arm Ambr. aft *σωματι* ins
υμων (|| Mt) BT 33. 69 lat-a Syr coptt aeth Clem.

23. ins *γαρ* bef *ψυχῇ* BDLMSVX 1. 69 lat-b c e Syr syr-cu syr-w ast coptt aeth arm
 Clem, om AQ rel vulg lat-a f ff, for *πλειον, πλεον* D.

24. for *τας κορακας, τα πετινα του ουρανου* D mt lat-l. rec *ου σκ. ουτε*
 (from || Mt, where there is no *varn*), with AB rel: *ου σκ. ου M: ου σκ. ουγε T:*

20.] *Ἀφρων*, opposed to his *worldly prudence*;—*ταύτη τῇ* v. to the *ἔτη πολλά*;—the *ψυχὴ* in the one case, at its ease, eating, drinking, and making merry, to the *ψυχὴ* in the other, demanded, rendered up, judged. God said unto him,—perhaps it is meant, by some unmistakable judgment; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely a *divine decree* to be meant, *without personal communication*, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man's selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly our Lord intends us to contemplate. *αἰτοῦσιν*, not strictly impersonal; there are those whose business it is, even the *angels*, the ministers of the divine purposes: see ch. vi. 38 and note. The merely impersonal sense may be defended: cf. ver. 48: but this saying seems so solemn, as to require something more. *ἃ ἡτοίμασας*, which thou *madest ready*; but *not for thyself*.

21.] *οὕτως*, thus: in utter confusion, and sudden destitution of all help and provision for eternity. There is no *ἔσται*: because the case, alas, is an every-day one in every place. *ἑαυτῇ . . . εἰς θεόν . . .* The meaning of these expressions will be brought out thus: He who is rich *for himself*, laying up treasure *for himself*, is by so much robbing his real inward life, his life in and toward God, of its resources: he is laying up store for, providing for, the *flesh*; but the *spirit*, that which God looketh into and searcheth, is stripped of all its riches.

These words may also, as remarked on ch. vi. 20, shew that Luke does not, as supposed by some recent critics, use 'riches' as merely *this world's wealth*, but with a deeper spiritual meaning.

22—31.] LESSONS OF TRUST IN GOD. In the closest connexion with the preceding:—*διὰ τοῦτο*, 'quæ cum ita sint,' since worldly riches are of so little real use, &c.: see Matt. vi. 25—33, and notes.

24.] *τοὺς κόρακας*, who are elsewhere spoken of in Scripture as the objects of the

ζουσιν, οἷς οὐκ ἔστιν ^k ταμεῖον οὐδὲ ^l ἀποθήκη, καὶ ὁ θεὸς ^k = here only.
 τρέφει αὐτούς. πόσῳ ^m μᾶλλον ὑμεῖς ^{ma} διαφέρετε τῶν
 πετεινῶν; ²⁵ τίς δὲ ἐξ ὑμῶν [^e μεριμνῶν] δύναται ^p ἐπὶ
 τὴν ^q ἡλικίαν αὐτοῦ ^p προσθεῖναι ^r πῆχυν; ²⁶ εἰ οὖν οὐδὲ
 ἐλάχιστον ^s δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; ^p acc., Matt. vi.
²⁷ κατανοήσατε τὰ ^t κρίνα, ^u πῶς οὐτε ^v νήθει οὐτε
^π ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ ^q Matt. vi. 27
 αὐτοῦ ^x περιεβάλετο ὡς ἐν τούτων. ²⁸ εἰ δὲ ἐν ἀγρῷ τὸν
^y χόρτον ὄντα σήμερον καὶ ^z αὔριον εἰς ^a κλίβανον βαλ-
 λόμενον ὁ θεὸς οὕτως ^b ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς,
^c ὀλιγόψιστοι; ²⁹ καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί
 πίητε, καὶ μὴ ^d μετεωρίζεσθε. ³⁰ ταῦτα γὰρ πάντα τὰ
 ἔθνη τοῦ κόσμου ^e ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν
 ὅτι ^f χρῆζετε τούτων. ³¹ ^g πλὴν ^h ζητεῖτε τὴν βασιλείαν
 αὐτοῦ, καὶ ταῦτα ⁱ προστεθήσεται ὑμῖν. ³² μὴ φοβοῦ, ^j

18 al. Math. v. 1.

y Matt. vi. 30 (ref.).

z Matt. vi. 30 [only]. Gen. xv. 17.

a here

only; see Matt. vi. 30 ref.

b Matt. vi. 30.

c Matt. vi. 30.

d Matt. vi. 30.

iv. 1.

e Matt. vi. 30 ref.

f Matt. vi. 30.

g Matt. vi. 30.

h Matt. vi. 30.

xi. 7 vat.

i Matt. xi. 28 ref.

j Matt. xi. 28.

k Matt. xi. 28.

l Matt. xi. 28.

txt DLQ lat-e. οὐτε ταμ. οὐτε D. for αὐτοὺς, αὐτὰ D 69. for ποσῶ
 μᾶλλον, οὐκ e f f₂ i.

²⁵. om μεριμνῶν D 225 (Tert): ins (from || Mt) ABQ rel Eus. rec
 προσθεῖναι bef ἐπὶ τὴν ἡλικίαν αὐτοῦ (from || Mt), with ADQT rel Eus: txt B.
 rec aft πῆχυν ins εἰς (|| Mt), with AQT rel: om B[sic: see table] D lat-i l coptt.

²⁶. for εἰ το λοιπῶν, καὶ περὶ τῶν λοιπῶν τ: D lat-a b c f f₂ i l. rec οὐτε, with
 A rel Eus: txt BLQT 1. 33 sah.

²⁷. rec πῶς αὐτάνει οὐ κοπία οὐδὲ νήθει (|| Mt), with ABQT rel: txt D lat-a
 syr-cu Clem(quotes vv. 27-8 entire) Mcion-t(appy). aft υμῖν ins οὐ (|| Mt)
 ADLMX 1. 33. 69 lat-b c e f f₂ i; Clem Jer: om BQT rel vulg lat-a copt sath arm.

²⁸. rec ins τῷ bef ἀγρῷ, with E rel coptt arm Clem: om ABLMQTUA. —
 rec τὸν χορτὸν bef ἐν ἀγρῷ, with E rel: τὸν χορτὸν σημ. bef ἐν ἀγρῷ AKMQTU
 1. 33 vulg lat-b c f g₁ syr copt arm Clem: τ. χορτ. τοῦ ἀγροῦ (|| Mt) DG²HX vss
 Cyr-jer: txt BL—rec σήμερον bef ὄντα (|| Mt), with ADQT rel vss Clem: txt
 BLA lat-e coptt. rec (for ἀμφιέζει) ἀμφιεννύει (from || Mt), with AQ rel:
 txt DLT, ἀμφιέζει B.

²⁹. for η, καὶ (from Mt vi. 25, which our passage more resembles than id. ver 31)
 BLQT 33 lat-e Syr syr-cu copt-schw Bas: txt AD rel latt syr copt-wilk sah.

³⁰. rec ἐπιζητεῖ (grammatical correction, here and in || Mt), with AQ rel; ζητεῖ
 D Clem: txt BLTX 33. 69. for υμῶν το οἶδεν, οἶδεν γὰρ ο πατηρ υμῶν (|| Mt)
 D lat-a b c.

³¹. for πλὴν ζητ., ζητ. δε (|| Mt) D lat-a Mcion-e. rec (for αὐτοῦ) τοῦ θεοῦ
 (corrⁿ here, and in || Mt), with A D²(and lat) QT rel vulg lat-b e f f₂ g_{1,2} i; syr
 syr-cu Clem Mcion-e-t: txt BD¹L lat-a c coptt sath. rec aft ταῦτα ins παντα
 (from || Mt), with ADT rel vulg lat-b c e f f₂ g_{1,2} i; Syr syr-w-ast copt sath arm-mss
 Mcion-e Ambr: om BEHLQSVΔA lat-a e syr-cu sah arm Mcion-t Tert.

divine care: see Job xxxviii. 41, Ps. cxlvii.
 9.

²⁸.] ἐλάχιστον: this shews the
 truth of the interpretation of ἡλικ. given
 in the note on Matt. A cubit would not
 be ἐλάχιστον to add to the stature, but a
 very large increase.

²⁹.] μετεωρίζ.,
 certainly not 'nolite in sublime tolli,'
 Vulg.; which Meyer approves, and Luther

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has adopted. For what have high thoughts
 to do with the present subject,—which is,
 the duty of dismissing anxiety and over-
 carefulness, in confidence on God's pa-
 ternal care? It is, be not anxious, 'at
 sea,' tossed about between hope and fear.
 So Thucyd. (ii. 8) describes Greece as
 being πᾶσα μετῴρωτος when the two first

O o

h voc. Matt. xxvii. 29. Mark x. 47. ch. xviii. 11. 18 al. Acts xx. 28. 29. 1 Pet. v. 2, 3 only. Jer. xlii. 17. k constr. Rom. xv. 26. 1 Cor. i. 21. Gal. i. 15, 16. Pa. lxvii. 16. l = Matt. xix. 21 reff. Job xviii. 7. m Matt. vi. 2, &c. reff. n ch. xvi. 9. Rood. xx. 4, 26. o ch. x. 4. xlii. 85, 86 only. Job xiv. 17 only. p Heb. i. 11 (from Pa. d. 26). viii. 18 bis only. q Matt. ii. 11 al. Neh. xiii. 12. r here only t. (Λατίν. Whed. vii. 14. viii. 14) s ch. xviii. 40. xix. 27. d. xxiv. 16 al. Gen. xxvii. 26. t Matt. vi. 19, 20 only. Isa. li. 8. u 2 Cor. ii. 10. 1 Tim. vi. 6. Rev. viii. 9. xi. 18 bis only. 1 Kings xxiii. 10. v Matt. iii. 4 reff. w Exod. xii. 11. see Eph. vi. 14. 1 Pet. i. 18. x here bis. ch. xvii. 8. Eph. vi. 14. Rev. i. 12. xv. 6 only. Dan. x. 4 y = Matt. v. 16 reff. z here bis. ch. xiv. 43 reff. a here (Phil. i. 26) only t. Whed. ii. 1. b = ch. xi. 6. John iv. 6 (?). c = Matt. xxii. 2, &c. reff. d Matt. vii. 7, 28d. e aba. Matt. xxv. 11. ch. xlii. 26.

32. aft οτι ins εν αυτω D lat-e. [ηυδοκησεν DG.]
 33. [βαλλαντια, so A B(sic: see table) DQT &c.]
 34. εσται bef και η καρδια υμων D lat-a b c f. om η ΤΔ.
 35. for εστωσαν, εστω D. αι οσφυς bef υμων AKQT latt Iren-lat Orig Consti
 Bas Cypr.—υμων η οσφυς περιεζωσμενη D.
 36. αυτων D 1. 33. 69 Clem Orig Method. rec αναλυσαι (grammatical corrns),
 with GKXΓA Bas: txt ABDPQT rel Clem Method. aft κρουσαντος ins αυτους
 A al.
 37. ο κυριος bef ελθων LQ 33. for ευρησει, ευρη D Clem.

cities were at war. 32—34.] Our Lord gives to his own disciples an assurance of the Father's favour as a ground for removing all fear from them, and shews them the true riches, and how to seek them. τὸ μικ. π.] Thus He sets himself forth as their Shepherd (John x. 1 ff.), and them (as in Isa. xli. 10—14) as a weak and despised people. 33.] Meyer endeavours to evade the force of this, by supposing it addressed only to the Apostles and then existing disciples. But it is said to the μικρόν ποιμνιον, who are all the elect people of God. πωλ.] This is the true way of investing worldly wealth:—'He that giveth to the poor, lendeth to the Lord.' See on Matt. vi. 19—21.

35—48.] EXHORTATIONS TO WATCHFULNESS. The attitude and employment of the μικρόν ποιμνιον is carried on, even to their duty of continual readiness for their Lord's coming. These verses are connected with ver. 32—'since your Father hath seen fit to give you the kingdom, be that kingdom, and preparation for it, your chief care.' There are continual points of similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but no more: and the

close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist.

35.] There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff. But the image here is of servants waiting for their lord to return from the wedding;—left at home and bound to be in readiness to receive him. There is only a hint at the cause of his absence—He is gone to a wedding: γάμοι may mean almost any feast or entertainment—and the main thought here only is that He is away at a feast, and will return. But in the background lies the wedding in all its truth—not brought out here, but elsewhere, Matt. xxii. 1 ff.; xxv. 1 ff.

See reff., and John xiii. 4. αὐτοῦ. π. λύχνοι.] See note on Matt. xxv. 1. 36.] καὶ ὑμεῖς—emphatic—distinguished from the δοφ. and λύχ. above:—ye yourselves, i. e. your whole conduct and demeanour. κρούσαντος . . . αὐτοῦ—a very common construction of the gen. abs.; see ch. xvii. 12; xxii. 10 al.—and Winer, § 30. 11, note, edn. 6, for classical examples.

37.] See Rev. iii. 20, 21, where the same similitude is presented,

ἡμῖν ὅτι * περιζώσεται καὶ ἄνακλινεῖ αὐτοὺς καὶ * παρ-
 ελθὼν ὁ διακονήσῃ αὐτοῖς. ³⁸ κἂν ἐν τῇ δευτέρᾳ κἂν ἐν
 τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρῃ οὕτως, μακάριοί εἰσιν
 [οἱ δούλοι] ἐκεῖνοι. ³⁹ τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδε
 ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, ὁ ἐγρη-
 γόρησεν ἂν καὶ οὐκ ἠφῆκεν ὁ διορυχθῆναι τὸν οἶκον
 αὐτοῦ. ⁴⁰ καὶ ἡμεῖς γίνεσθε ἑτοιμοί, ὅτι ᾗ ὥρα οὐ
 δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴¹ εἶπεν δὲ [αὐτῷ]
 ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην

^{38.} at beg ins καὶ εἰς τὴν ἐσπερινὴν φυλακὴν καὶ εὐρησὶ οὕτως ποιήσει D,
 similarly 1 lat-c e syr-cu Iren-lat. rec (for κἂν twice) καὶ εἰς, insg ελθῇ bef εν
 τῇ δευτέρᾳ and adding φυλακῇ, with APQ rel vulg lat-f syr copt: txt BLTX (1) 33.
 for ελθῇ καὶ, καὶ ελθὼν AK. for εὐρη, εὐρησὶ PA. om οἱ δούλοι BDL
 gat(with mm) lat-b e ff, i l syr-cu copt-dz Iren-lat: ins APQT rel vulg lat-c f syr
 copt æth arm. [lat-a is defective vv. 38—59.]
^{39.} om ἐγρηγόρησιν αν καὶ D lat-e i syr-cu sah-woide arm. om ἀφῆκεν
 διορυχθῆναι τὸν οἶκον αὐτοῦ D. rec aft ουε ins αν (Mt xiv. 48), with ADQT
 rel Orig: om BKLPS 1. 69. rec διορυγῆναι (|| Mt), with APQT rel: txt
 BL 33.

^{40.} rec aft ημεῖς ins οὖν (cf || Mt, δια τὸντο κ. νμ.), with AP rel syr; δε D-gr:
 om BLQT latt syr-cu coptt arm. aft η ὥρα ins η D-gr L(Treg expr).

^{41.} for εἰπ. δε, καὶ εἰπ. D. om αὐτῷ (prob as superfluous: it seems impossible to
 give any account of its insertion) BDLRX 33 lat-b o e ff, g, i l arm: ins APQT rel

and the promise carried on yet further,—to the *sharing of his Throne*. The Lord himself, in that great day of his glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 8), and in the fulness of his grace and love will serve his brethren:—the Redeemer, his redeemed,—the Shepherd, his flock. ^{παρελθ.} coming in turn to each. Compare the washing of the disciples' feet in John xiii. 1 ff., which was a foreshewing of this last great act of self-abasing love. ^{38.]} Olsh. observes that the *first* watch is not named, because the marriage itself falls on it: but his view that because the *fourth* is not named, our Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed;—for the *decorum* of the parable. ^{39.]} I am surprised that Schleiermacher can have imagined (transl. p. 198) that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. Our Lord transfers, to shew the unexpected nature of his coming, and the

necessity of watchfulness, the relation between *Himself* and the *servants*, to that between the *thief* and the *οἰκοδεσπότης*. For the purposes of this verse, *they* represent the *οἰκοδεσπότης*—collectively, as put in charge with the Lord's house and household (thus the verse is intimately connected with ver. 42):—and in the further application, individually—each as the *οἰκοδεσπότης* of his own *οἶκος*, to be kept with watchfulness against that day:—*He* is represented by the thief—*ἰδοὺ ἔρχομαι ὡς κλέπτης*, Rev. xvi. 15; iii. 3. Olshausen's view that the *οἶκος* is the *ἀρχὴν τοῦ κόσμου*, *τοῦτου*, is surely quite out of keeping with the main features of the parable. That *he* should be put in the place of the watching servants (*καὶ ἡμεῖς*) seems impossible: besides that the *πιστὸς οἰκονόμος* below is this very *οἶκος*, being such in the absence of his Lord, but the *οἰκονόμος* when He appears. ^{41.]} τὴν παρ. τ. not, the two last verses (Stier), but *the whole*:—'Who are they that are thus to wait and watch, and to be thus honoured at the Lord's coming? This question, coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this

q ch. xvi. 1, 8, λέγεις, ἡ καὶ πρὸς πάντας; ⁴² καὶ εἶπεν ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ [τοῦ] διδόναι ἐν καιρῷ σιτομέτριον; ⁴³ μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. ⁴⁴ ἁληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁵ ἰὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, ⁴⁶ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. ⁴⁷ ἐκεῖνος δὲ ὁ δούλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας μὴδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλὰς. ⁴⁸ ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια

vulg lat-f syrr syr-cu coptt aeth. λέγεις bef την παραβολην ταυτην D vulg lat-c. om η και προς παντας D.

42. rec (for και ειπεν) ειπεν δε, with AQRT rel latt syr sah arm: txt BDL 1. 33. 69 lat-l coptt aeth. rec (for ο bef φρονιμος) και (|| Mt), with ALMURXI Orig: txt BDPQT rel syr-marg sah. aft φρονιμος ins ο αγαθος D al lat-c e syr-cu. καταστησεν T. την θεραπειαν D. om του DLQX Orig: ins (from || Mt?) ABPRT rel Orig. rec ins το bef σιτομετριον, with APQRT rel: om BD 69.

43. aft ευρησει ins αυτου D.

44. for αληθως, αμην (|| Mt) D al lat-c. αυτω MPTTA lat-c e.

45. for τυπτειν, τυπειν D. εστιων τε και πινων, and for και μεθυσκεσθαι, μεθυσκομενος D-gr.

46. for του δουλου εκεινου, αυτου D lat-e Iren-lat. θησει bef μετα των απιστων D.

47. rec (for 1st αυτου) εαυτου, with AR rel: txt BDE'KLTX 1. 33. 69. om ιτοιμασας μηδε D al (Iren-lat Orig Dial) Ambr: om μηδε ποιησας L lat-b f f₂; i Syr syr-cu Jer: for μηδε, η BT 33 sah.

discourse (against De Wette, &c.).

43 ff.] Our Lord does not answer the question directly, but proceeds with His discourse, so as to furnish it with an answer;—viz. that in its highest sense it applies to his Apostles and ministers, inasmuch as to them most has been given as the οἰκονόμοι—but that its application is gradationally downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42—46 see on Matt. xxiv. 45—51. Notice that ἀπίστων here = ὑποκριτῶν in Matt.

47, 48.] primarily, in reference to the question in ver. 41, οἱ γνόντες = ἡμεῖς, the disciples.

οἱ μὴ γνόντες = πάντες, the multitude:—but the application is not limited to this: the truth is one of universal extent. The 47th verse needs little explanation:—after both πολλὰς and ὀλίγας, πληγὰς is to be supplied, see reff.: and cf. Aristoph., Nub. 959, ἐπερίβητο τυπτόμενος πολλὰς.

ἑτοιμ, not εαυτόν, but, matters, πρὸς τ. θ. αὐ.: almost in the absolute sense of 'making ready':—it refers back to the γινεσθε ἑτοιμοὶ of ver. 40; this readiness being not only preparing himself, but the

¹⁴ πληγῶν ἡ δαρήσεται ἡ ὀλίγας. ¹⁵ παντὶ δὲ ᾧ ἐδόθη πολὺ, ¹⁶ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ ὅ παρὲθεντο πολὺ, ¹⁷ περισσώτερον αἰτήσουσιν αὐτόν. ⁴⁹ πῦρ ἦλθον ἡ βαλεῖν ⁵⁰ ἐπὶ τὴν γῆν, καὶ τί θέλω; εἰ ἤδη ἡ ἀνῆφθη. ⁵⁰ βάλ-

iv. 19. Tobit iv. 20. p ver. 4 ref. q const., Matt. vii. 9, 10 ref. r = ch. xiii. 19 ref. t see ch. xiii. 9 ref. Winer, edn. 6, § 53. 8. c. u James iii. 5 (Acts xxviii. 2 v. r.) only. 2 Chron. xiii. 11. v = Mark x. 28, 29 (§ Mt. v. r.).

48. for ἰδοθῆ, ἰδεκεν D. ζητησουσιν απ αυτου περισσοτερον D lat ff, with.—
for παρ', απ' R (Treg expr) 1. for περισσοτερον, πλεον D. απαιτησουσιν
DU Justin (Clem) Constt Epiph Bas Mac.

49. rec εις, with DR² rel Method: επι (from Mt x. 34?) ABKLM R¹ (Treg expr)
TUX 1. 33. 69 syr-marg Clem Orig, Euseb Tit-bostr Chr, Vict Hil Jer Aug.

matters over which he has charge, ver. 35. There is reference to Deut. xxv. 2.

ὁ δὲ μὴ γν. [The case is of one (a disciple in the first reference, but then generally of all men) who bonâ fide is ignorant of his Lord's will. That such persons *shall be punished*, is both the sentence of the law, see Levit. v. 17—19, and an inference from the truth set forth ver. 57, and Rom. i. 19, 20, 32; ii. 14, 15, —that the *natural conscience* would have prevented the μὴ ποιῆσαι. (Observe that the two classes, *not included here*, are ὁ γνοὺς καὶ ποιῆσας, and ὁ μὴ γνοὺς καὶ ποιῆσας, as far as that can be said [see Rom. ii. 14];—the reference *here* being only to the μὴ ποιῆσας in both cases, or rather to the μὴ π. in the first case and its equivalent π. ἀξια πληγῶν in the second.) But the difficulty seems to be to assign a *spiritual meaning* to the δαρήσεται ὀλίγας. *That such will be the case*, would *à priori* be consonant to the justice of the Judge of all the earth: and we have it here declared, that *it shall be so*: but *how*, is not revealed to us. It is in vain for the sinner to encourage himself in sin from such a declaration as this: for the very knowledge of the declaration excludes him from the exemption. "Our ears have heard the voice divine; We cannot be as they." (Christian Year.)

παντὶ ᾧ, attr. for παρὰ παντός, ᾧ πολὺ . . . πολὺ] The second πολὺ is not the πολὺ that has been given, but a proportionable amount of result of diligence, a πολὺ which he is to render.

περισσ.] perhaps, *more than from others*; but more likely *more than had been deposited with him*, viz. that, and the interest of it;—see Matt. xxv. 15 ff.

49—53.] The connexion appears to be this:—the immense and awful difference between the faithful and unfaithful servants brings our Lord to the *ground* of that difference, and its necessary develop-

ment in the progress of His kingdom on earth.

49. πῦρ] It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—αὐτὸς ὁμοῦς βαπτίσαι ἐν πν. ἁγ. καὶ πυρὶ—connected with the mention of a baptism here,—with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as διαμεριζόμενα γλῶσσαι ὡς πυρές,—have not kept the Commentators in general (Bleek is an exception) from falling into the blunder of imagining here that the *fire* is synonymous with, and means no more than, the *discord and division* which follow. The fire is, *the gift of the Holy Spirit*,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place:—see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the διαμερισμός afterwards spoken of.

The construction of τί θέλ. εἰ ἤδη. ἔν. has been ever a matter of dispute, while the *meaning* is on all hands nearly agreed. The three prevalent explanations of it are: (1) which is Origen's (appy), and is adopted by Grot., and defended by Meyer and Stier,—making εἰ = εἴθε, and rendering, *And what will I? would that it were already kindled!* Certainly thus there is nothing forced in the construction; we have εἰ for 'utinam' joined with an aorist in Josh. vii. 7;—but the abrupt short ejaculation seems unlike the usual character of our Lord's discourses. It is true the structure of John xii. 27 affords an instance of a similar question, καὶ τί εἴπω; . . . and under similar circumstances, of *His soul being troubled*. (2) which Theophyl., Kuinoel, Olsh., De Wette, Bleek, &c. adopt, taking τί = ὥς, as some do, adopting that reading, in Matt. vii. 14 (but see note there), and εἰ = ὅτι, and rendering, *How I wish that it*

w = 2 Cor. iv. 1. Phil. i. 30. Acts xviii. 18. x = John xi. 54. y = Acts xviii. 8. 2 Cor. v. 14. Phil. i. 23. sec Matt. iv. 24 recd. s John xix. 30. a ch. xix. 16. John iii. 23. Acts v. 21 al. fr. Josh. xviii. 8. b = ch. i. 77. Lev. xxvi. 6. c 2 Cor. i. 13. Num. xiii. 29. d here only. Ezek. xlviii. 30. Mich. vii. 12 bis only. xxxii. 21). πῖσμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἔως οὗ τοῦ τελεσθῆ. ⁵¹ δοκεῖτε ὅτι εἰρήνην παρεγγόμεν δούναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. ⁵² ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν ⁵³ διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν. ⁵⁴ Ἐλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδῃτε [τὴν] νεφέλην

50. rec (for σπον) σν, with X rel: txt ABDKLMRTU 33. 69 Orig.

51. for δούναι, ποιῆσαι D lat-e syr-cu. for ἀλλ η, ἀλλα D 69 cooptt.

52. rec σικω bef ενι, with AT rel vulg lat-b f syrr arm Eus: txt B D-gr L lat-c e ff, syr-cu Hil. τρεῖς bef διαμεμισμένοι D. for εω, εν (twice) D lat-c e.

53. rec διαμερισθησεται, with A rel syrr syr-cu sah-mnt scti arm Mcion-t: txt BDLTU vulg lat-b c e f ff, copt Eus Hil Ambr Euch. rec (for 1st επ) επ, with ADL 1. 69: txt BT rel Eus. aft πατρι ins αυτου D lat-c e i g. ins διαμερισθησονται bef μητηρ D, dividetur lat-b c e i g Ambr. rec (for θυγατρα) θυγατρι (conformation to foregoing), with A rel: txt BD, την θυγατρα LT 1 Eus. rec (for την μητερα) μητρι, with A rel: txt BDL 1 Eus, μητερα (omg την) T. for 1st αυτης, ταυτης T. rec aft πενθεραν ins αυτης, with AT rel latt syrr syr-cu: om BDL copt-ins Eus Mcion-t.

were already kindled! But here we have serious difficulties of an idiomatic kind:—*ri* is apparently never thus used—and *ti* only after words of wondering, being grieved, &c.: see Mark xv. 44. (3) That of Euthym., Beza, &c., and the E. V., 'What will I, if it be already kindled?' i. e. *τί πλέον θίλω ἰδὲν ἀνέφθῃ; τί πλέον ἀναμένω ἐν τῷ κόσμῳ*; Euth. This also presents no constructional, but a very great contextual difficulty; for by ver. 50 it evidently *was not yet kindled*; and even if this were overcome, the expression, evidently a *deep one of personal anxiety* (and be it remembered Who said it), would be vapid and unmeaning in the extreme. All things then being considered, I prefer the first explanation.

50.] The symbolic nature of Baptism is here to be borne in mind. *Baptism = Death*. The figure in the Sacrament is the *drowning*,—the *burial*, in the water, of the *old man* and the *resurrection* of the *new man*: see 1 Pet. iii. 20—22, and notes. *The Lord's Baptism was His Death*, in which the Body inherited from the first Adam (*ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*) was buried, and the new Body (*τὸ σῶμα τῆς δόξης αὐτοῦ*) raised again: see Rom. vi. 1—11, but especially ver. 10. And He was *straitened*

(the best possible rendering) till this was accomplished:—i. e. in anxiety and trouble of spirit.

The 54 here implies, but *first*, i. e. before that *fire* can be shed abroad. Here we have then, as Stier expresses it, a 'passio inchoata' of our Lord; the first utterance of that deep anguish, which afterwards broke forth so plentifully, —but coupled at the same time with holy zeal for the great work to be accomplished.

51—53.] The work of *this fire*, as it burns onward in the world, will not be peace, but division; see Mal. iii. 2, 3, 18; iv. 1, where we have the separating effect of this fire in its completion at the great day: see also Matt. iii. 12. On the passage itself, see notes on Matt. x. 35, 36.

54—59.] REPROACHES FOR BLINDNESS TO THE SIGNS OF THE TIMES. The connexion of this with the foregoing is natural and close. ἀπὸ τοῦ νῦν (ver. 52), the distinction shall begin to be made;—the discord and division between those who discern *τὸν καιρὸν τούτου* (ver. 56) and those who do not. Our Lord then turns to the crowd (καὶ. He not only said to the disciples the foregoing, but also to the crowd the following) and reproaches them (1) for their *blindness*, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their *want of prudence* (vv. 57—59), in not

¹ ἀνατέλλουσιν ἀπὸ ^m δυσμῶν, εὐθὺς λέγετε ὅτι ¹ ὁμβρος ¹ ἔρχεται, καὶ γίνεται οὕτως. ⁵⁵ καὶ ὅταν ^{or} νότον ^{Pa} πνέοντα, λέγετε ὅτι ¹ καύσων ἔσται, καὶ γίνεται. ⁵⁶ ὑποκριταί, τὸ ¹ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ ¹ οἴδατε ¹ δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον ¹ πῶς οὐ ¹ δοκιμάζετε; ⁵⁷ τί δὲ καὶ ¹ ἀφ' ἐαυτῶν οὐ ¹ κρίνετε τὸ δίκαιον; ⁵⁸ ὥς γὰρ ¹ ὑπάγεις μετὰ τοῦ ¹ ἀντιδίκου σου ¹ ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ ¹ δὸς ¹ ἐργασίαν ¹ ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε ¹ κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε ¹ παραδώσει τῷ ¹ πρᾶκτορι, καὶ ὁ ¹ πρᾶκτωρ σε ¹ βαλεῖ εἰς ¹ φυλακὴν.

βαλη

t Matt. vii. 11. Phil. iv. 19 al. 3 Kings v. 6. u Rom. ii. 18. Phil. i. 10. Job xxxiv. 8. v Matt. xvi. 11. Mark iv. 40. w John v. 19 refl. x = 1 Cor. x. 15. y = John xii. 25, 26. z = ch. xix. 20. John vi. 21 z. a Matt. v. 26 bla. ch. xviii. 3. 1 Pet. v. 5 only. 1 Kings ii. 10. b = Matt. x. 18. ch. xxi. 18. xxiii. 1 al. c = here only. d = here only. (Acts xvi. 18, 19. xix. 24, 25. Eph. iv. 19 only. Ps. cvi. 28 al.) e = Heb. ii. 15 (Acts xix. 18) only. Job ix. 24. f here only. Jer. xxix. (xlix.) 10. g Matt. v. 25. xxvii. 26 f. h = here too only. Isa. lii. 12 only. i John iii. 24 refl. k Matt. xxi. 12. James i. 11 only. James i. 11. Pa. ciii. 50. see ch. xxi. 26.

54. om την ABLXΔ 1. 33. 69 arm: ins DT rel. for απο, επι: BL: txt ADT rel. rec om οτι (see Mt xvi. 3), with D rel vulg lat-b f g₂: ins ABKLUX 33. 69 lat-c e ff₂ syr syr-cu coptt arm Bas.

55. om οτι DL æth.

56. aft το ins μεν D ev-y lat-b q copt-wilk. transp του ουρανου and της γης (more connexion, and yet the latter thinks (harl) Syr-mss syr. for τον δε καιρον, πλην τον καιρον D al; τον κ. λ.: τ. κ. δε B. om πως D lat-c e i syr-cu. ουκ οιδετε δοκιμαζειν BLT 38 lat-ff₂ syr-marg coptt æth: ου δοκιμαζει AD rel latt Syr syr-cu arm.

57. om τι δε D lat-b (appy) syr-cu. 58. απαλλαχθαι (itacism?) ΔΔ; απαλλαγηναι D. om απ' B Bas. for κατασυρη, κατασειρη D lat-b ff₂ i l q syr-cu Ambr. rec (for παραδωσει) παραδω (see || Mt v. 25), with L rel: txt ABDT 69 Mcion-a.—π. bef σε D al latt. rec (for βαλει) βαλλη, with T al: βαλη A rel Bas: βαλλει 69 lat-c: txt BDXT 88 ev-y. βαλ. bef σε D latt.

repenting and becoming reconciled to the law of God while yet there was time. Schleiermacher and De Wette can discover no connexion, and yet the latter thinks Luke inserted the sayings of vv. 54—56 out of Matt. xvi., because of vv. 49 ff.

54.] There is a somewhat similar saying of our Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance. την νεφ., just as τας νεφιλας, —the cloud,—that usually rises there: see 1 Kings xviii. 44. The west, in Judæa, would be the direction of the sea.

55.] δταν, sc. ιδητε. 56.] το πρ. της γης—perhaps referring to other signs of rain or heat from the appearance of the hills, &c. τον δε κ. τ. . . .]

The signs of this time were very plain;—the sceptre had departed from Judah;—the general expectation of the coming of the Messiah is testified even by profane authors;—the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.

57.] In what follows, our Lord takes occa-

sion from the request about the inheritance, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the κρίνετε το δίκ. and the δ αντιδικός σ. have a reference to that request, in the ability and duty of every man to 'judge what is right':—but the sense of the words far outruns that reference, and treats of loftier things. 'Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going (the course of your life is the journey) with your adversary (the just and holy law of God) before the magistrate (God Himself); therefore by the way take pains (δὸς λογ., da operam— a Latinism: there is no reference to interest of money, as Thl.,—who also has the other interpretation,—supposes) to be delivered from him (by repentance, and faith in the Son of God, see Ps. ii. 12), lest he drag thee to the judge (κριτής—who adjudges the case and inflicts the fine; that is, the Son, to whom all judgment is com-

^{k ch. xxi. 3} λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον ^{ABD}
^{1 Mk. only 2} λειπτὸν ἀποδῶς. ^{HKL}
^{1 Matt. viii. 28.} XIII. ¹ Πάρησαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ¹ ἀπαγ- ^{STUV}
^{ch. vii. 18,} γέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ^{ΓΑΔ}
^{22. viii. 20} ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. ² καὶ ἀποκριθεὶς εἶπεν ^{22. 22.}
^{al. Gen. xiv. 13.} αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ ² παρὰ
^{m Matt. xxvii.} πάντας τοὺς Γαλιλαίους ἐγένοντο, ³ ὅτι τοιαῦτα πε-
^{54. Rev. viii.} πόνθασιν; ³ οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ ¹ μετανοῇτε,
^{7. xv. Sonly.} πάντες ⁴ ὡσαύτως ἀπολείσθε. ⁴ ἡ ἐκεῖνοι οἱ δέκα καὶ
^{4 Kings xviii. 20.} ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ ¹ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπ-
^{n = Rom. i. 26.} ¹ Matt. xxi. 28 rel.
^{xiv. 5. Pa.}
^{ox xiv. 5.}
^{o = Matt. ii.}
^{18. v. 2 al. fr.}
^{p Matt. iii. 2}
^{ref.}
^{q Matt. xx. 5.}
^{xxi. 30, 36}
^{al. Judg.}
^{viii. 8 val.}

^{59.} for οὗ, του A: αν T: om BL 1 Orig: txt D rel. for και to end, αποδους
 τον εσχατον κοδραντην (see || Mt) D lat-b c Syr Mcion-t.—for το, τον (influence
 of Mt v. 26: cf Luke xxi. 2) A rel Orig: txt BM S(e sil) Tr.

CHAP. XIII. 1. om εν D 69 lat-a e g₂.
 2. rec aft αποκριθεις ins ο ιησους, with AD rel lat-c ff₂ q syrr syr-cu copt eth: om
 BLT vulg lat-a b e i l copt-dz sah arm. ουτοι βε οι γαλιλαιοι D 69 latt Syr
 syr-cu. εγενοντο βεφ αμαρτωλοι D latt. om 2nd οτι T. for τοιαυτα,
 ταυτα BDL: txt AT rel.
 3. αλλα D, αλλ η (itacism ?) L. μετανοησητε ADMXF 1. 69 vulg lat-a e
 e f ff₂ Bas Chr, Antch Vict-tun: txt BLT rel lat-b q; μετανοειτε HV. for
 ωσαντως, ομοιως (explanatory, here and in ver 5) BDLT 1. 33 syr-marg: txt A
 rel arm.

mitted), and the judge deliver thee to the
 exactor (see Matt. xiii. 41), and the exactor
 cast thee into prison' (ditto, ver. 42).
^{59.]} See on Matt. v. 25, and, on λειπτὸν,
 Mark xii. 42.

CHAP. XIII. 1—9.] ANSWER TO IN-
 TELIGENCE OF THE MURDERED GALI-
 LEANS, AND PARABLE THEREUPON. Pec-
 uliar to Luke. ἐν αὐτ. τ. καιρ., may
 mean at that very time—viz. as He
 finished the foregoing discourse: but it
 is not necessary to interpret thus;—for,
 Matt. xii. 1; xiv. 1, the similar expression,
 ἐν ἐκείνῳ τ. κ., is certainly indefinite.
 πᾶς. . . . ἀπαγγ., came with the news,—
 not, as Stier supposes, 'were in the crowd,
 and remarked to the Lord concerning these
 Galileans,' in consequence of what He had
 said ch. xii. 57:—such a finding of con-
 nexion is too fine-drawn, and is a fault
 which we may excuse in Stier, for his many
 services in interpreting our Lord's dis-
 courses, but must not imitate. It is ob-
 vious that no connexion is intended be-
 tween this incident and the foregoing dis-
 course. πᾶσι τ. Γ.] The historical fact
 is otherwise unknown. The way of speak-
 ing here shews that it was well known to
 the writer. It must have occurred at
 some feast in Jerusalem, when riots often
 took place (see Jos. Antt. xvii. 9. 3; 10. 2),
 and in the outer court of the temple,

Such slaughters were frequent, and would
 not be particularly recorded by the his-
 torians. This mingling of their blood
 with their sacrifices seems to have been
 thought by the narrators evidence that
 they were very depraved sinners: for this
 was their argument, and is unconsciously
 that of many at this day,—'the worse
 the affliction, the more deserved:' see
 Gen. xlii. 21: Acts xxviii. 4. 2.] Our
 Lord perceives this to be their reasoning
 —they did not express it, as is plain by
 the δοκεῖτε ὅτι. . . . He does not deny
 that all the Galileans were sinners, and
 deserved God's judgments, but that these
 were pre-eminently so. The ἀσάντως (the
 force of which is lost in the E. V., 'like-
 wise') should be rendered in like manner,
 as indeed the Jewish people did perish by
 the sword of the Romans. 4, 5.] Our
 Lord introduces this incident as shewing
 that whether the hand of man or (so
 called) accidents, lead to inflictions of this
 kind, it is in fact but one Hand which
 doeth it all—Amos iii. 6. There is also
 a transference from the Galileans—a de-
 spised people—to the inhabitants of Jeru-
 salem, on whom the fullness of God's wrath
 was to be poured out in case of im-
 penitence. Of the incident itself, or of
 the tower in Siloam (probably the dis-
 trict in which the fountain, John ix. 7,

έκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο ^{— Matt. vi. 12 (reff.).}
 ὁ παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερου- ^{t omstr., Matt. xlii. 31 reff.}
 σαλήμ; ὁ οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ ὁ μετανοήσητε,
 πάντες ὡσαύτως ἀπολείσθε. ὁ ἔλεγεν δὲ ταύτην τὴν παρα-
 βολήν. ὁ Συκὴν εἶχεν τις ὁ πεφυτευμένην ἐν τῷ ὁ ἀμπε- ^{— Matt. xxiv. 32 reff.}
 λῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ ^{— Matt. xx. 1, 3c. reff.}

4. om 1st καὶ B D-gr L sah Cyr: ins AT rel vulg lat-a c f ff₂. for ἐν τῷ, του D-gr. rec ουτοι (conformation to ver 2), with E rel copt: om D al lat-e Syr syr-cu: txt ABKLTx (33) 69 latt syr sah Chr. rec om τους, with X rel: ins ABDLMTA 69 sah Bas. ενοικουντας in habilitantibus D lat-a. rec ins ἐν bef μερουσαλημ, with AT rel latt syr syr-cu coptt arm: om BDLX 1 lat-e Chr. (33 def.)

5. aft λεγω ins δε D. rec μετανοητε (see ver 3), with B rel: txt ADLMTUX 1. 69 vulg lat-a c sah Antch Epiph Chr Euthym. rec (for ωσαυτως) ομοιω, with ADT rel: txt BLM 1. 33 syr-marg Bas Chr.

6. τις bef ειχεν DK lat-e Ambr. rec ἐν τῷ ἀμπελωνι αὐτου bef πεφυτευμενην (more usual order), with A rel: txt BDLX 1. 33 latt syrr coptt arm Petr-alex. rec καρπον bef ζητων, with Scr's g(e sil) lat-c ff₂ i l: txt ABDT rel vulg lat-a δ ε f g₁ coptt aeth Petr-alex Bas &c. for ἐν αὐτῇ, ἀπ αὐτῆς D-gr. for οὐχ ευρεν, μη ευρων D 157 lat-e l.

was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. Josephus says of the wall of the ancient city, πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ἱπιστρίφον πηγὴν, B. J. v. 4. 2: see also Neh. iii. 15. In B. J. vi. 7. 2, he uses μίχρι τοῦ Σιλωὰμ, as here, meaning apparently a district of the city: see on John i. c. ὀφειλάτας, sinners,—see Matt. vi. 12;—perhaps the same thought may be traced as pervading the saying, as in vv. 58, 59, of the last chapter. (No such idea as that the tower was a prison for debtors is for a moment to be thought of.)

See on ὡσαύτως above,—similarly—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege. 6—9.] This Parable has perhaps been interpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily (also in Trench, Par. in loc.) the owner of the vineyard is explained to be the *Eternal Father*: the dresser and intercessor, the *Son of God*: the fig-tree, the *whole Jewish people*: the vineyard, the *world*. But it may be objected to this, that the owner *comes* to seek the fruit, which can be properly said only of Him who εἰς τὰ ἴδια ἦλθεν—who is even in Matt. ὁ κληρονόμος—and by implication there, the *possessor of the*

vineyard ὅταν ἔλθῃ (for that destruction He universally represents as *His* coming). The other objections will come out in the direct exposition of the Parable, which I take to be this:—The link which binds it to the foregoing is ἐὰν μὴ μετανοήτε . . . ; and it is addressed rather to individuals than to the whole nation—though of course to the whole nation as made up of individuals. The vineyard is not *the world*, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to ἡ βασ. r. οὐρ.—the Gospel dispensation, in which the field—not the vineyard—is the whole world); but, as in Isa. v. 7, *the house of Israel and the men of Judah* (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard—among the vines—(a usual thing) denotes an individual application, fixing each man's thought upon one tree—and that one, *himself*; just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard (—All things that the Father hath, are Mine—John xvi. 15), came seeking fruit, and found it not: see Matt. xxi. 19 and note. (The vine-dresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive: see reff.); three years has He been coming and seeking fruit in this tree, and he findeth none. Then, at the intercession of the vine-dresser, He consents (for this is implied) to spare it this year also, until it has been manured; if that fail, the Inter-

x here only. 2 Chron. xvi. 10. y ver. 16 ref. z = ver. 26. ch. xxiv. 21. Rev. xvi. 18. Hos. x. 9. see ch. vii. 46. a proa. John xv. 27. 2 Pet. iii. 4. 1 John iii. 8. Jer. i. 5. b Matt. iii. 10. vii. 19 al. Dan. iv. 11. (14 Theod.-P.). c Matt. ix. 4 ref. d elsew. P. only (Rom. iii. 2. 1 Cor. xiii. 9 al.) om. Heb. ii. 14. Ezra iv. 21, 23. v. 5. vi. 8 only. e = Matt. xxiv. 2. 4 Kings xxi. 12. f ch. xv. 6 ref. g ch. vi. 48. xvi. 3 only. Isa. v. 6 only. h ver. 19 ref. i here only. Jer. xxxiii. (xxv.) 33. 1 Mac. ii. 63 P. only. (-pica, ch. xiv. 36.) k aposiop., ch. xiv. 42. xxii. 42. Acts xiii. 9. 1 Kings xii. 14. l Matt. iii. 8 ref. m Matt. ix. 17 ref.

7. om δε D al lat-e L. om αφ ου A rel syrr sah Iren-lat Orig: ins BDLT 69 latt syr-cu copt arm Petr-alex, Vict Ambr. ins φερσ την αξινην bef εκκοψον D. aft εκκοψον ins ουν ALTX 38. 69 latt syr coptt æth arm: om BD rel lat-e Syr syr-cu Orig Petr-alex. for την γην, τον τοπον B¹ al.
 8. for και το ερος, ετι τουτον τον ενιαυτον D arm. aft σκαψω ins τα T Petr-alex. Steph κοπριον, with GHK: κοπρον 1. 69: κοπρινον κοπριων D lat-e b c f J₂ i l Ambr Aug: txt ABT rel vulg lat-e Orig Petr-alex Ath Cyr.
 9. και εαν D al: om και T. rec ει δε μηγε bef εις το μελλον, with AD rel latt syrr syr-cu arm Petr-alex: εις το μελλον αφησεις ει δε μη γε T sah: εις το μελλον δε ει μη ποιηση 69: txt BL 33 coptt æth.

cessor himself has no more plea to urge—it is to be cut down. Now *who is this Intercessor*? First look at the matter of fact. *Who were the vine-dressers* of God's vineyard? They were many. Moses, the Prophets, the Baptist, the Lord Himself, the Apostles and Teachers after Him. But what *one Personality* might be set forth as pervading all these, 'striving with man' in them all—as being *ὁ ἀμπελουργός*? Clearly, it seems to me, *the Holy Spirit of God*. In the passage just alluded to, Gen. vi. 3, we can hardly but recognize the main features of our present parable; especially when the Days of Noah are compared by the Lord Himself to His own coming to vengeance. The intercessory office of the Spirit (*ὁ παράκλητος*, see on John xiv. 16), pleading with man and for man, and resigning that blessed conflict when met with inveterate obduracy, is often set before us in Scripture. (See the whole history of Saul; Zech. vii. 12—14: Prov. i. 23—32: Isa. lxiii. 10: Neh. ix. 20: Rom. viii. 26, 27.)

7. τρία ἔτη] I have little doubt (against Bleek, al.) that an *allusion* is intended to the *three years of our Lord's ministry*. The objection to this, that the cutting down ought then to have taken place *at the end of τοῦτο τὸ ερος*, does not apply; for all is left indefinite in the request and the implied answer. In the individual application, *many thousands did bear fruit this very year*; and of

those who did not, who shall say *when* the Spirit ceased pleading with them, and the final sentence went forth? καὶ τ.

γ. κατ.] Why, besides bearing no fruit, is it impoverishing the soil? 8.]

σκ. καὶ βάλ. κ., dig holes about the root, and cast in manure, as is done (Trench in loc.) to orange-trees in the south of Italy: and to hops in England. 9.]

After καρπὸν, λείπει, τὸ εὖ ἔχει, Euthym. but not without reason: to fill up the aposiopesis *did not belong to the purpose of this parable*.

εἰς τὸ μέλλον, not ἔρος (Meyer), but indefinite (see ref.), hereafter:—and purposely so;—because, in the *collective sense*, the sentence lingered.

ἐκκόψης, Θεοῦ shalt cut it down—not ἐκκόψω; and I find in this an additional proof of the correctness of the foregoing interpretation. It is the κύριος τ. ἀμπελῶνος who ἔσαν ἑλθῶ, κακοῦς κακῶς ἀπολίσσει αὐτούς. All judgment is committed to THE SON—it is not the work of the Holy Spirit to cut down and destroy, for He is the Giver of life.

The above interpretation is partially given by Stier, who has however in my view (in his 2nd edn. also) quite missed the ἀμπελουργός, understanding by him *the husbandmen* in Matt. xxi., forgetting that they are *destroyed* in the sequel of that parable, and that their position, that of the *tenants* of the vineyard, does not appear at all in this, any more than does the ἀμπελουργός in that.

16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ σατα-
 νᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ
 δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 καὶ ταῦτα
 λέγοντος αὐτοῦ κατασχύνοντο πάντες οἱ ἀντικείμενοι
 αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις
 τοῖς γινομένοις ὑπ' αὐτοῦ. 18 ἔλεγεν οὖν Τίνι ὁμοία ἐστὶν
 ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; 19 ὁμοία
 ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς
 κῆπον ἑαυτοῦ καὶ ἡύξησεν καὶ ἐγένετο εἰς δένδρον
 [μέγα] καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν
 τοῖς κλάδοις αὐτοῦ. 20 καὶ πάλιν εἶπεν Τίνι ὁμοιώσω
 τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν ζύμῃ, ἣν λα-
 βούσα γυνὴ ἔκρυψεν εἰς ἀλεύρου ἑξήκοντα τρία, ἕως οὗ
 ἔζυμώθη ὅλον.
 22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων

16. ins του bef αβρααμ D.

17. om ταυτα λεγοντος αυτου D lat-e. for κατασχυνοντο, κατασχυνθησαν
 D-gr lat-e sah. εν πασιν οἱς εθεωρουεν ενδοξοις υπ αυτου γινομενοις D lat-e f l
 γενομενοις B: γιγν. T.

18. rec (for ουν) δε, with ADT rel lat-c q Syr arm: txt BL 69 vulg lat-a δ & &
 syr-marg coptt.

19. ins του bef κηπον D al. αυτου DFKLUX. om εις D 1 lat-a δ e f f; i l
 syr-cu syr-jer copt-ms sah arm. om μεγα (|| Mt) BDLT lat-a δ e f f; i l syr-cu
 syr-jer copt-dz-txt sah arm Ambr: ins A rel vulg lat-c f syr copt aeth.
 κατεσκηνωσαν D(Γ): κατισκηνουν A 69.

20. for ver, η τινι ομοια εστιν η βασιλεια του θεου και τινι ομοιωσω αυτην D.
 om και (see Mt xiii. 33) A rel Syr syr-cu sah Thl: ins BGLT 1. 69 latt copt
 aeth arm.

21. rec ενεκρυψεν (|| Mt), with ADT rel Eus: txt BKL U Thl.

22. ins τας bef πολεις LTX 1 sah. ζυμωθη D-gr.

thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his violation of truth. That by-end here was enmity to and jealousy of Jesus. The instance chosen *exactly fits* the circumstances. A beast tied to the manger is confined down as this poor woman was. 16.] The contrast is strongly drawn—between a *dumb animal*, and (not merely a human creature, but) a *daughter of Abraham*—one of the chosen people (I cannot see any necessity for a *spiritual daughtership* [Gal. iii. 7] being here implied),—between a *few hours*, since the last watering, and ‘lo these *eighteen*

years’ (compare ver. 7, ἰδοὺ τρ. ἔτ.).

17.] So far am I from thinking a description of this kind to be a mere general close, put in by the Evangelist, that I would take it as an accurate and graphic account of the immediate effect of our Lord’s power and irresistible words, and the following parables as spoken *immediately thereupon*, shewing the people the ultimate conquest which the Kingdom of God should obtain over all opposition, however strong. On the parables themselves, see on Matt. xiii. 31—33.

22—30.] ANSWER TO THE QUESTION AS TO THE NUMBER WHO SHALL BE SAVED. Our Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below.

22.] This notice includes what follows in the cycle of this last

καὶ ^{cd} πορείαν ^d ποιούμενος εἰς Ἱερουσαλήμ. ²³ εἶπεν δέ ^{James i. 11 only. Jonah iii. 3, 4.}
 τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν ^{d 2 Mac. xii. 10, see Mark ii. 23.}
 πρὸς αὐτοὺς ²⁴ Ἀγωνίζεσθε ^h εἰσελθεῖν διὰ τῆς στενῆς
 θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν
 καὶ οὐκ ἰσχύουσιν. ²⁵ ἄφ' οὗ ἂν ^m ἐγερθῇ ὁ οἰκο-
 δεσπότης καὶ ^o ἀποκλείσῃ τὴν θύραν, καὶ ^p ἄρξησθε ἕξω
 ἐστάναι καὶ ^q κρούειν τὴν θύραν λέγοντες Κύριε ἄνοιξον
 ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ,
²⁶ τότε ^p ἄρξησθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ
 ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. ²⁷ καὶ

a Matt. x. 25 al.†

o here only. Gen. xix. 10.

q Matt. vii. 7, 8 reff. constr., Acts xii. 13. Judith xiv. 14.

p Matt. iv. 17 al. Gen. xi. 6.
r ch. xiv. 31 reff. Prov. vii. 6.

^{23.} aft ὀλιγοι ins εἰσιν D al latt copt arm. ins αποκριθεις bef 2nd εἰπεν D.
 om προς αυτους D 69.

^{24.} rec (for θυρας) πυλης (Mt vii. 13), with A rel Orig₂: txt BDLT 1 arm Orig₁,
 for ισχυουσιν, ευρησουσιν D syr(appy).

^{25.} for ου, ουου D. for εγερθη ο οικ., ο οικ. εσελθη D. sav T 69.
 om 2nd την θυραν D lat-δ q sah-mnt. rec ins a 2nd κυριε (from Mt xxv. 11), with
 ADT rel syrr syr-cu Bas Lucif: om BL vulg lat-a c e l coptt.

^{26.} αρχησθε ADKLMTXΓA 69. aft λεγειν ins κυρις D.

journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after our Lord's solemn warnings to repentance at the beginning of this chapter.

The enquirer can hardly have been a disciple of Jesus (see ver. 28), but most likely a Jew from the multitude, who had heard his discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question. ^{23.}] On οἱ σωζόμενοι, see note, Acts ii. 47. Here, the implication of final salvation is obvious.

αὐτούς, the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict. ^{24.}] See on Matt. vii. 13. The description of the broad and narrow ways is not here inserted, as probably by this time, ἡ στενὴ θύρα (or πύλη) was a familiar image.

[ἤτ. εἰς. κ. οὐκ ἴσχυ., not, 'shall seek to enter by it, and shall not be able':—the emphasis of the command is, seek to enter at the strait door: for many shall seek to enter (elsewhere), and shall not be able. After εἰσελθ., is to be supplied in both places, εἰς σωτηρίαν, or εἰς τ. βασι. τ. θεοῦ. This remark will dispose of the punctuation of Lachmann and Tischendorf in his former editions, who place only a comma at ἰσχύουσιν, and connect it with ἀφ' οὗ. ^{25.}] A reason why this ἀγωνίζεσθαι is so important:—because there will be a day when the gate

will be shut. The figure is the usual one, —of a feast, at which the householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted.

The ἀφ' οὗ extends to ἐστέ, end of ver. 25,—and the second member of the sentence begins with τότε. ἕξω ἐστάναι, and κρούειν both depend on ἀρξήσθε:—Hearing that the door is shut, ye begin to stand without and knock. On the spiritual import, see note on Matt. xxv. 11.

οὐκ οἶδ. π. ἐστέ, 'Ye are none of my family—have no relationship with me.'

^{26.} ἐφάγ. ἐν. σου κ. ἐπ. As applied to the then assembled crowd, these words refer to the miracles of feeding,—perhaps also to His having so often sat at meat in the houses of various persons (the κ. ἐπίομεν must not be pressed as meaning any thing different from ἐφάγ.:—the expression is a general one for taking a meal):—as applied to Christians, to the eating and drinking whereof those miracles were anticipatory. Both these are ἐνώπιόν σου merely,—in His presence;—very different from the drinking μεθ' ὑμῶν of which He speaks Matt. xxvi. 29, and from the διπνησω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ, Rev. iii. 20.

ἐν τ. πλ. ἡμ. ἐδ., applicable directly to those to whom the words were spoken; and further, in its fuller sense, to all among whom the Gospel is preached, even till the end.

α Acts xiv. 19. β ἔξω Ἱερουσαλήμ. 34 Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀπο-
 xxi. 5, 30. κτείνουσα τοὺς προφῆτας καὶ ὁ λιθοβολοῦσα τοὺς ἀπεισταλ-
 Nch. xiii. 20. μένους πρὸς αὐτήν, ὥσάκις ἠθέλησα ἐπισυνάξει τὰ
 ο Matt. xxi. 38. τέκνα σου ὃν τρόπον ὅρνις τὴν ἐαυτῆς νοσσίαν ὑπὸ
 ref. ταῖς πτέρυγας, καὶ οὐκ ἠθελήσατε; 35 ἰδοὺ ἀφίεται
 q Matt. xxiii. 37. ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν [ὅτι] οὐ μὴ ἰδῇτε με
 Rev. xviii. 24. ἔως [ὡς ἔξει ὅτε] εἶπῃτε Ἐὐλογημένος ὁ ἐρχόμενος ἐν
 xxi. 16 Heb. τῇ ᾠῇ. 34
 see ch. i. 45. ὄνοματι κυρίου.
 r ch. xvii. 34. ὄνοματι κυρίου.
 ref. Matt. xxiii. 37
 only. 3 Kings
 iv. 23 P. only. ὅτι
 t here only. (= νόσσια, Matt. xxiii. 37.) Gen. vi. 14.

XIV. 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν
 τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν
 ἄρτον, καὶ αὐτοὶ ᾗσαν παρατηρούμενοι αὐτόν. 2 καὶ
 ἰδοὺ ἀνθρωπὸς τις ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ.
 u Matt. xxiii. 37 ref. α ch. ii. 31 ref. pasam in Lk. 2 Kings iii. 31 P. 2 Matt. xix. 22 ref.
 v Matt. iv. 11, &c. w = John ii. 4. 9 Pet. iii. 10. Ps. xaxvi. 13. x Matt. xxi. 9 ref. Ps. cxviii. 26. α ch. vi. 7 ref. b here only. γ ch. ii. 31 ref. pasam in Lk. 2 Kings iii. 31 P. 2 Matt. xix. 22 ref.

34. [αποκτείνουσα AKU¹: -κτείνουσα XΔ 1 al.] τα εαυτης νοσσια (|| Mt) AXM 1 sah arm: τα νοσσια αυτης D lat-c Iren-lat.

35. rec aft ὑμῶν ins ἐρημος (Mt xxiii. 38), with D rel vulg-ed lat-a b c f (g₁ l₁) syrr syr-cu copt-wilk eth Iren-lat: om ABKLRSVFA 69 am(with fult bodl em forj jac san tol trev) lat-e ff₂ g, i copt-schw sah arm Orig₂ Epiph Cypr Bede. rec (for λεγω δε) αμην δε λεγω, with Scr's o (e sil): λεγω alone L lat-b c ff₂ l syr-cu sah eth: txt ABDR rel Scr's mss vulg lat-f g syr copt arm. om ori (|| Mt) BDHLR 1 gat(with mm) lat-b c e i l g: ins A rel vulg lat-a f ff₂. rec με bef ιδητε (|| Mt), with DL rel lat-b c e g: txt ABKMR 69 vulg lat-a f i l syrr syr-cu copt Epiph. rec aft ιωε ins αν, with A rel: om BDLR. om ηξει οτε (|| Mt) BLMRX 1. 69 gat(with mm) lat-e i Syr copt arm (om ηξει K): ins AD rel.

CHAP. XIV. 1. αελαθειν DM 69 latt copt arm (Syr eth ?). ins τον bef οικον A. om 2nd των B(Mai) K¹. 2. om τις D 1 mt lat-b c ff₂ i.

demn false prophets (as Grot., Lightf., &c. think), for the fact of ἀπολείσθαι only is here in question;—and our Lord never would place himself in such a category (Meyer).

34, 35.] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as Grot., Mey., De W., Neander, and even Schleierm. suppose: and their variations from those in Matthew (xxiii. 37—39) are striking and characteristic. For γάρ, which there accounts for the ἰσχυρία of the temple, then for the last time left by our Lord, does not appear here, but δὲ, introducing a fresh saying, having I believe another meaning: and the words ἀπ' ἀπρί, which follow ἰδὲ there, marking that moment as the commencement of the dereliction, are here omitted. Surely these differences indicate an uttering of the words prophetically, previous to their utterance in the act of departure. He overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the holy city should

be desolate and trodden down of the Gentiles.

That the very words εὐλ. δ' ἐρχ. κ.τ.λ. were used by the multitude at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose that these words found any sufficient fulfilment in that entry (Erasmus, Paulus, Wieseler).

CHAP. XIV. 1—6.] HEALING OF A DROPSICAL MAN ON THE SABBATH. Peculiar to Luke.

1.] ἐν τῷ ἰλθ. αὐτ., viz. during the πορεύεσθαι, ch. xiii. 33.

τ. ἀρχ. τ. Φ., of the chief men of the Pharisees; not, 'of the Pharisees who were rulers,' which would be ungrammatical. Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai, Gamaliel, &c. (Meyer.)

φ. ἀπρ.] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9—12; Tobit ii. 1. The practice latterly became an abuse,—'Hodiernus dies sabbati est: hunc in præsentī tempore otio quodam corporaliter

³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς ^d νομικοὺς καὶ ^d = Matt. xxii. 58 ref. ^e Φαρισαίους λέγων Ἐξεστὶν τῷ σαββάτῳ ^e = ch. vi. 7. ^f ὁ θεραπεῦσαι ἡ ^f = Acts xi. 18. οὐ; ⁴ οἱ δὲ ἡσύχασαν, καὶ ⁵ ἐπιλαβόμενοι ^g ἰάσατο αὐτὸν ^g = Acts xi. 18. καὶ ^h ἀπέλυσεν, ⁵ καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν Τίνος ^h = Acts xi. 18. ὑμῶν υἱὸς ἡ βοῦς εἰς ⁱ φρέαρ πείσεται, καὶ οὐκ εὐθὺς ⁱ = Matt. xiv. 31. Acts ix. 37. Judg. xii. 28. ^j ἀνασπάσει αὐτὸν ἐν τῇ ^k ἡμέρᾳ τοῦ ^k σαββάτου; ⁶ καὶ ^j = Matt. xiv. 31. Acts ix. 37. Judg. xii. 28. οὐκ ^l ἰσχύσαν ^l ἀνταποκριθῆναι πρὸς ταῦτα. ⁷ ἔλεγεν ^l = Matt. xiv. 31. Acts ix. 37. Judg. xii. 28. δὲ πρὸς τοὺς ^m ἐκκλημένους παραβολὴν, ^o ἐπέχων πῶς τὰς ^m = Matt. xiv. 31. Acts ix. 37. Judg. xii. 28. ^p πρωτοκλισίας ^p ἐξελέγοντο, λέγων πρὸς αὐτοὺς ⁸ Ὅταν ^p = Matt. xiv. 31. Acts ix. 37. Judg. xii. 28.

3. om λεγων D al am lat-a b e g Syr syr-cu. rec ins ei bef εξεστιν (from Mt xii. 10), with A rel fuld(with forj san) lat-a b c e ff, syrr syr-cu arm: om BDL am lat-f syr-jer. rec θεραπευειν (from Mt xii. 10), with A rel: txt BDL 1. rec om η ου (Mt id), with A rel vulg lat-a c ff, Syr sah-woid arm: ins BDL 1. 69 mm lat-b e f g syr-cu syr-wast syr-jer coptt sēth Cyr. 4. aft επιλαβόμενος ins αυτον και D lat-e Syr syr-cu; αυτον 1. 69 lat-b c ff, l coptt sēth arm. for ιασατο, ιασαμένος D. om αυτον D 69 am lat-e. om last και D.

5. om αποκριθεις (not in Mt xii. 11) BDKL 1. 69 lat-a b c e ff, i l Syr syr-cu coptt sēth arm: ins A rel vulg lat-f syr. (33 def.) ειπεν bef προς αυτους (Mt) ADK lat-a b c e f ff, i l coptt sēth arm: txt B rel vulg. rec (for υιος) ονος (see note), with KXL 1. 33. 69(ορος) latt copt arm: προβατον D: υιος η ονος syr-cu: txt AB rel lat-e f g syrr sah Tit-bostr Thl Euthym.—pref ὁ AU. rec απεισεται (Mt), with D rel: txt ABL 1. 69. for αυτον, αυτο A. om εν ADKXLΔ 69 vulg lat-b c l: ins B rel lat-a e f coptt. om τη bef ημερα B. τη ημ. τ. σαβ. bef και ουκ ευθ. D Syr syr-cu.

6. for και, οι δε D al lat-e. for ισχ. αντ. απειρησαν D al lat-e. rec aft ανταποκριθηναι ins αυτω, with A rel (latt): om BDL 1 lat-e l.

7. aft ελεγεν δε ins και D vulg lat-a arm.

languido et fluxo et luxurioso celebrant Judæi.' Aug. Enarr. in Ps. xci. 2. Again, 'observa diem Sabbati, non Judaicis delictis . . . ' Enarr. ii. in Ps. xxxii. 6.

καί, usual after ἰγίνετο: not 'also,' or 'even.'

2.] ἔμπρ. αὐτ., not as a guest; see ver. 4, and compare ch. vii. 37, and note on ib. ver. 45. ἡν ἰσάμενος καὶ μὴ τολμῶν μὲν ζητῆσαι θιραπείαν διὰ τὸ σάββ. καὶ τοὺς Φαρ. φαινόμενος δὲ μόνον, ἵνα ἰδῶν οἰκτιρήσῃ τοῦτον ἀφ' ἑαυτοῦ καὶ ἀπαλλάξῃ τοῦ ὕδρωπος, Euthym. It does not appear, though it is certainly possible, that he was set there by the Pharisees on purpose. This was before the meal (ver. 7).

5.] There is a strict propriety in the comparison: the accident and disease are analogous.

υἱὸς ἡ βοῦς] This reading, which evidently was the original, seemed incompatible with the supposed argument *à minori ad majus*: υἱὸς was therefore altered to ὄνος (as in ch. xiii. 15) or πρόβατον (Mill and Bornemann conjectured ὄνος). But our Lord's argument is of another and a Vol. I.

far deeper kind. The stress is on ὁμῶν: and the point of comparison is the ownership, and consequent tender care, of the object in question. 'Those who are in your possession and care, whether belonging to your families, or your herds, are cared for, and rescued from perishing: am I, (the possessor of heaven and earth, —this lies in the background) to let mine perish without care or rescue?' There may be in the words the meaning 'son, or even ox;' but I prefer rendering them simply.

7—24.] SAYINGS OF OUR LORD AT THIS SABBATH FEAST. 7—11.] It does not appear that the foregoing miracle gave occasion to this saying; so that it is no objection to it, that it has no connexion with it. Our Lord, as was His practice, founds His instructions on what He saw happening before Him.

As Trench remarks, (Par. in loc.), it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12).

7.] πρωτοκλ., see Matt. xxiii. 6, P P

^r Matt. xxii. 9
^{ref.}
^s ch. vii. 86
^{ref.}
^t ch. vii. 9 ref.
^u Rom. xii. 19.
^{Ref.} iv. 27
^{only.} 81r. iv.
^{8.} xxviii.
^{19.}
^v 3 Cor. iv. 2.
^{Phil.} iii. 19.
^{Heb.} xii. 9.
^{Jude} 18.
^{Rev.} iii. 18
^{only.}
^{3 Chron.}
^{xxiii.} 21.
^w = here
^{[Matt.} xxi.
^{88 v. r.]} only.
^{(ch. iv. 42.}
^{viii. 16 al.)}
^{Heek.} xxiii.
^{94.}
^x ch. xi. 87 ref.
^y here only.
^{Exod.} xix.
^{28.}
^z = Acts vi. 5
^{al. Num.}
^{xiii.} 34.
^{ref.}
^a Matt. ix. 10
^{ref.}
^b Matt. xxiii. 19 ref.
^{4 only.} 2 Kings xxiv. 16.
^g ch. xv. 9. John ix. 8 only. Exod. xii. 4 al.
^{xxvii. 4.} (Joan, Col. iii. 24.)
^c = Matt. xxii. 9 ref. Gen. xxi. 8.
^e = here only. see ch. xvi. 2 al. fr.
^d ch. xi. 28. Matt. xxii.
¹ Mark vi. 4 ref.
ⁱ Rom. xi. 9 only. Pa.
^{M/}
^X
^{1.}

8. om *επο τινος* D vulg lat-e i syr-cu Clem. for *γαμους, γαμον* D al.
 for *ἡ κεκλημένος, ἡς* D. om *υπ' αὐτοῦ* D lat-a b c f₂ i l Syr syr-cu copt aeth.
 9. for *αρετη, ιση* D-gr lat-e. [μετα, so ABD &c.] om *τον* D¹.
 10. *κληθεις* B¹ [sic: see table]. om *πορευθεις* D al lat-e. rec *αναπισσον*, with
 236: *αναπισσαι* (see ch xvii. 7) B² [sic] GLMXΔΔ Scr's q r s: *αναπισπτε* D: txt A B¹ [sic:
 see table] rel. e. r. ισχ. τω. bef *αναπ.* D lat-e. for *ειπη, ερι* (mechanical
 repetition) BLX: txt AD rel. ins *και* bef *τοτε* D. rec om *παντων*, with D
 rel latt goth arm: om ABLX 1. 33. 69 syrr syr-cu copt aeth. om *σοι* D latt.
 11. *ταπεινουνται και νηουνται* D-gr.
 12. *κεκληκοντι* A. om *1st σου* D lat-a Iren-lat. om *μηδε r. αδ. σ.* L 69
 Iren-lat. om *μηδε τους συγγενεις σου* D al lat-a e Cypr. for *3rd μηδε, μη* B.
 ins *τους bef γειτονας* D al. ins *μηδε τους bef πλουσιους* D lat-a b c arm.
 Cypr. rec *σε bef αντικαλεσων*, with A rel latt arm: txt BDLRX 1. 69 mt
 lat-e f syr copt goth arm Iren-lat Cypr. rec *σοι bef ανταποδομα*, with A rel vulg
 lat-b c syrr syr-cu goth Cypr: txt B [sic: see table] DLR lat-a e syr-cu copt.

the middle place in the triclinium, which
 was the most honourable. At a large feast
 there would be many of these. 8.]
 The whole of this has, besides its plain
 reference, a deeper one, linked into it by
 the pregnant word *γάμους*, relating to the
Kingdom of God. Both meanings are
 obvious, and only one remark needed;—
 that all that false humility, by which men
 put themselves lowest and dispraise them-
 selves of set purpose to be placed higher,
 is, by the very nature of our Lord's parable,
 excluded: for that is not *bona fide* ταπει-
 νούν *αὐτὸν*. The exaltation at the hands
 of the Host is not to be a subjective end to
 the guests, but will follow true humility.
 9.] *σὲ καὶ αὐτόν*, not, 'thyself
 also,' (see ch. ii. 35.), but thee and him,
 as E. V. *ἐφεί*, not dependent on *μή*,
 but future. *ἄρξῃ . . . κατ.*] The form
 of expression sets forth the reluctance and

lingering with which it is done. 10.]
ἵνα, not expressing the view with which
θου art to do it (Meyer, 'bezeichnet die
 Absicht der *ἀνάπαις*'), but a consequence
 which may follow: the view with which
 the act, as an objective fact, happens: the
 effect, of which it is (however the actor
 may be unaware of this) the cause; as the
μήποτε in ver. 8. 11.] As an ex-
 ample of the first clause, see Isa. xiv. 13—
 15; of the second, Phil. ii. 5—11.
 12—14.] The composition of the company
 before Him seems to have given occasion
 for this saying of our Lord. The Pharisee
 his host had doubtless, with the view
 (of watching Him) mentioned in ver. 1,
 invited the principal persons of the place,
 and with the intention of courting their
 favour, and getting a return. The Lord
 rebukes in him this spirit;—and it has
 been well remarked, that the intercourse

^a here 80c.
 Acts xxv. 11. ¹ Tim. iv. 7. ^{v. 11.} 2 Tim. ii. 22. ^{Tit.} ii. 10. ^{Heb.} xii. 10, 20. ^{bis only}
^{L. P. H.} sec. i Kings xx. 6, 28. ^{Euth} iv. 8.
^t Matt. xiii. 44. ^{S. Chrys.} xxiv. 11. ^[ch. xiii.] 1 Cor. vii. 37. ^{Heb.} vii. 27. ^{Jude} 8 only.
^v = Matt. xviii. 28. ^{xx. 1, 2c.}
^w = John xii. 21. ^{Jos. ii. 1.}
^z comp. ^{here} bis. ^{ch. xix.} 30. ^{Mark iii.} i. viii. 17. ^y ch. ii. 24 only. ^{Lev. v. 11.}
^u = 1 Cor. iii. 13. ^{2 Cor.} viii. 8. ⁱ Thes. v. 21. ^{1 Pet. i. 7 al.} Pa. xxv. 2. ^{Prov.} xvii. 3. ^a sec. ch. xi. 6 ref. ^b Matt. ii. 8 al. ^{Gen.} xiv. 18.
^c Matt. v. 22 ref. ^d ch. xii. 30 al. ^e ch. xvi. 8. ^{John} xi. 31 only in gosp. ^{1 Cor.} iv. 19
^f Matt. vi. 5. ^{xii. 19.} ch. x. 10. ^{xiii. 26.} Acts v. 16. ^{Rev.} xi. 8. ^{xii. 31.} xiii. 2. ^{Acts} ix. 11. ^{xii. 10 only.} ^{1m.} xv. 8. ⁷ only. ^{Isa.} xv. 3. ^{Tobit} xiii. 17. ^{18.} ^{Mr.} ix. 7 only. ^h ver. 13. ⁱ = Matt. vi. 10. ^{ch. xiii.} 24. ^{Rev.} xvi. 17. ^{Gen.} i. 3, 2c. ^m Matt. xxi. 23 ref.
^k Mark vi. 27, 30 al. ^{Gen.} xlix. 23. ¹ = ver. 9. ^{ch. ii. 7.} ^{Gen.} xxi. 23, 25.

18. rec *παραιτιῆσθαι* bef πάντες, with AP rel syr copt goth æth Bas: om πάντες
 syr-cu: txt BDLRX 1 latt Syr arm. ins *και* bef ο πρώτος P lat-c e. om
 αυτω D 1 lat-a b c e ff. i l copt-ms goth arm. *αναγκην* bef εγω DP latt: txt
 ABR rel. rec aft ελθειν ins *και*, with AP rel: om BDGLR Syr syr-cu copt
 arm.—ελθων B(Mai) DL: txt A B(RI) PR rel.

19. for *ερωτω* κ.τ.λ., *διο ου δυναμαι ελθειν* D lat-a c ff. i q (δ ι) mss-in-Orig(κ. δια
 τουτο . . .).

20. for *ετερος*, *αλλος* D latt. for *εγνημα*, *ελαβον* D. for *δια*, *διο ου* and
 om τουτο D.

21. rec aft ο δουλος ins *εκινος* (see Mt xxii. 10), with X rel syrr syr-cu: om
 ABDKLPR 1. 69 latt copt goth æth arm Bas. (33 def.) aft αυτων ins *παντα*
 D (arm-usc). for *τοτε*, *και* D lat-e. *τω δουλω αυτου* bef *ειπεν* D al.
 om τους bef *πτωχους* D. [*αναπειρους*, so AB²DL ev-y: *αναπειρους* PR.]
 rec transp *χωλους* and *τυφλους*, with R rel Syr syr-cu: om *και χωλους* A 69 syr-jer:
 txt BDFKLMPU 33 latt syr copt goth æth Eus Bas. for *εισαγαγε*, *εινεγκε* D.

22. ο δουλος bef *ειπεν* D lat-e. aft *ειπεν* ins αυτω A. om *κυριε* D lat-o e.
 rec (for δ) *ως*, with AP rel latt syrr goth æth: txt BDLR 1 lat-e syr-cu
 syr-marg copt arm Aug.

23. aft δουλον add αυτου D lat-a δ Syr syr-cu æth Bas. rec ο οικος bef μου,

of these self-excusers is threefold; the
 excuses themselves are threefold; their
spirit is one. The first alleges an *ανάγκη*,
 —he *must* go and see his land: the second
 not so much as this, only his own plan and
 purpose — *πορεύομαι*: the third not so
 much as either of these, but rudely asserts
οὐ δύναμαι (i. e. *οὐ βούλομαι*) *ἔλθειν*.
 Also the *excuses* themselves are threefold.
 The first has his *worldly possession* ('one
 to his farm,' Matt. xxii. 5) to go and see:
 the second his purchase ('another to his
 merchandise,' *ibid.*) of stock to prove: the
 third his home engagements and his lust
 to satisfy. *All* are detained by *worldli-*
ness, in however varied forms. 21.]

τῆς πόλεως, still, in the city (Matt. xxii.
 7); still, among the Jews. *πλατ. κ.*
ρύμ., the broad and narrow streets: per-
 haps the πόλεις κ. *εἰμαι* through which
 the Lord and his Apostles journeyed
 preaching. Here appear again the
 very persons of ver. 13; the representa-
 tives of the wretched and despised; = ὁ
 πολὺς ὄχλος, Mark xii. 37: not perhaps
 without a hint, that only those who knew
 themselves to be spiritually poor and
 maimed and halt and blind would come
 to the Gospel feast. 22.] The palace
 is large, and the guest-room: 'nec natura
 nec gratia patitur vacuum;' Bengel.
 23.] The calling of the Gentiles, outside

° γεμισθῇ μου ὁ οἶκος. 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς ὁ Mark iv. 27
τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων ° γεύσεται μου τοῦ Matt. xxviii.
δείπνου. 84. John ii.
8. Acts
xxiii. 14 al.
Job xii. 11.

25 ὁ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ ἵστρα-
φείς εἶπεν πρὸς αὐτοὺς 26 Εἰ τις ἔρχεται πρὸς με, καὶ
οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν
γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελ-
φάς, ἔτι τε καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται εἶναι μου
μαθητής. 27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ
καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής.

xvi. 23.

a — John xix. 17. Acts xv. 10. Gal. vi. 2, 5.

with P rel latt : txt A B(Mai) DKLRX lat-e syr-cu syr-marg copt arm Aug₁.

24. for ἀνδρῶν ἐκείνων, ἀνθρωπῶν D spec.

25. om πολλοί D lat-a b c e ff₂ i syr-cu.

for πρὸς αὐτοὺς, αὐτοῖς D.

26. rec εαυτου, with BL R(e sil) SΓ: txt AD rel. aft μητέρα ins αουτου D,

rec (for τε) δε, with A D-gr rel vulg lat-c f (ff₂ ?): txt BLRΔ. ψυχην

bef εαυτου B (69) latt Hil. rec μου μαθητης bef ειναι, with AD rel lat-a b c e f ff₂

Syr syr-cu goth Orig Hil: μου ειν. μαθ. K 69 vulg Orig-lat Eus Cyr Bas Hil: txt

BLMRSX fuld syr copt aeth Aug.

27. om ver (homæolei) M' RΓ 69.

for οστις, ος D Iren-gr.

aft οστις ins

ον B. [ou is written over the line in B by the original scribe: see table.]

rec (for εαυτ.) αουτου, with DL¹ rel Iren-gr: txt ABL² M' Δ. for ερχεται,

ακολουθει K al copt Iren-gr Bas. rec μου bef ειναι μαθητης, with AKM² S(e sil)

U vulg am¹ lat-o ff₂ Cyr: μου μαθ. ειν. D: txt BL rel am²(with fuld forj) lat-b e f q

goth Bas Tert.

the city; in the country (Matt. xxii. 9, 10).

ἀνάγκασον els.] Is there not here
an allusion to Infant Baptism? for re-
member, the εἰσελθόντες are good and bad.

(Matt. i. c.) 24.] I think with Stier,
(iii. 202, edn. 2) that our Lord here speaks
in his own Person: ὑμῖν will fit no circum-
stance in the parable; for the householder
and his servant are alone: the guests are
not present. Our Lord speaks, with
His usual λίγω γὰρ ὑμῖν, to the company
present: and half continuing the parable,
half expounding it, substitutes Himself
for the master of the feast, leaving it hardly
doubtful who ἄνδρες ἐκεῖνοι οἱ κεκλημέ-
νοι are.

25—26.] DISCOURSE TO THE MULTI-
TUDES. Our Lord is, at some time further
on in the journey, going forward, and
speaking to the multitude on counting the
cost before any man becomes his disciple.

26, 27.] See Matt. x. 37, 38, and
note. The remark there made of the
strangeness of this sound of the Cross, still
applies: our Lord had not yet announced
his death by crucifixion. μισεῖ] It
is well to enquire what sense this word here
bears. That no such thing as active hatred
can be meant, is plain: our Lord himself
is an example to the contrary, John xix.

25—27: the hate is the general, not per-
sonal, feeling of alienation in the inmost
heart,—so that this world's relationships,
as belonging to the state of things in this
world, are not the home and rest of the
heart. This is evident from the ἔτι τε κ.
τ. εαυ. ψυχὴν which follows. Let the hate
begin here, and little explanation will be
further wanted. This addition also shews
that the saying was not meant only for
those times, in which more perhaps of the
disruption of earthly ties was required, but
for all time: for ἡ εαυτοῦ ψυχὴ is equally
dear to every man in every age. It hardly
need be observed that this hate is not only
consistent with, but absolutely necessary
to the very highest kind of love. It is that
element in love which makes a man a wise
and Christian friend,—not for time only,
but for eternity. Beware of thinking,
with Wordsw., that in εἶναι μου μαθητής,
there is any emphasis on μου. Rather is
it in the least emphatic place in the sen-
tence, in order to throw all the stress on
the verb εἶναι: cf. ἵνα γεμισθῇ μου ὁ
οἶκος, ver. 23; καταφαγὼν σου τὸν βίον,
ch. xv. 30. In ver. 33, the collocation is
different, and μου has a secondary em-
phasis. See remarks on this idea of
Wordsworth's, in note on Matt. xvi. 18.

^v Matt. xxi. 28 ²⁸ τίς γὰρ ἐξ ὑμῶν θέλων ἵπυργον οἰκοδομῆσαι οὐχὶ πρῶτον ἵ καθίσας ἡ ψηφίζει τὴν ἰ δαπάνην, εἴ ἔχει ἡ εἰς ἡ ἀρτισμόν; ²⁹ ἵνα ἡ μήποτε ἡ θέντος αὐτοῦ ἡ θεμέλιον καὶ μὴ ἡ ἰσχύοντος ἡ ἐκτελέσαι, πάντες οἱ ἡ θεωροῦντες ἡ ἄρξονται
^x Rev. xiii. 18 ³⁰ αὐτῷ ἡ ἐμπαίζειν ³⁰ λέγοντες ὅτι οὗτος ὁ ἡ ἄνθρωπος ἡ ἤρξατο οἰκοδομεῖν καὶ οὐκ ἡ ἰσχυσεῖν ἡ ἐκτελέσαι. ³¹ ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ ἡ συμβαλεῖν εἰς πόλεμον οὐχὶ ἡ καθίσας πρῶτον ἡ βουλευέται εἰ δυνατός ἐστιν ἡ ἐν δέκα ἡ χιλιάσιν ἡ ὑπαντῆσαι τῷ μετὰ εἴκοσι ἡ χιλιάδων ἐρχο-
^y here only. ^z here only. ^{aa} here only. ^{ab} here only. ^{ac} here only. ^{ad} here only. ^{ae} here only. ^{af} here only. ^{ag} here only. ^{ah} here only. ^{ai} here only. ^{aj} here only. ^{ak} here only. ^{al} here only. ^{am} here only. ^{an} here only. ^{ao} here only. ^{ap} here only. ^{aq} here only. ^{ar} here only. ^{as} here only. ^{at} here only. ^{au} here only. ^{av} here only. ^{aw} here only. ^{ax} here only. ^{ay} here only. ^{az} here only. ^{ba} here only. ^{bb} here only. ^{bc} here only. ^{bd} here only. ^{be} here only. ^{bf} here only. ^{bg} here only. ^{bh} here only. ^{bi} here only. ^{bj} here only. ^{bk} here only. ^{bl} here only. ^{bm} here only. ^{bn} here only. ^{bo} here only. ^{bp} here only. ^{bq} here only. ^{br} here only. ^{bs} here only. ^{bt} here only. ^{bu} here only. ^{bv} here only. ^{bw} here only. ^{bx} here only. ^{by} here only. ^{bz} here only. ^{ca} here only. ^{cb} here only. ^{cc} here only. ^{cd} here only. ^{ce} here only. 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^{sf} here only. ^{sg} here only. ^{sh} here only. ^{si} here only. ^{sj} here only. ^{sk} here only. ^{sl} here only. sm here only. ^{sn} here only. ^{so} here only. ^{sp} here only. ^{sq} here only. ^{sr} here only. ^{ss} here only. st here only. ^{su} here only. ^{sv} here only. ^{sw} here only. ^{sx} here only. ^{sy} here only. ^{sz} here only. ^{ta} here only. ^{tb} here only. ^{tc} here only. ^{td} here only. ^{te} here only. ^{tf} here only. ^{tg} here only. th here only. ^{ti} here only. ^{tj} here only. ^{tk} here only. ^{tl} here only. tm here only. ^{tn} here only. ^{to} here only. ^{tp} here only. ^{tq} here only. ^{tr} here only. ^{ts} here only. ^{tt} here only. ^{tu} here only. ^{tv} here only. ^{tw} here only. ^{tx} here only. ^{ty} here only. ^{tz} here only. ^{ua} here only. ^{ub} here only. ^{uc} here only. ^{ud} here only. ^{ue} here only. ^{uf} here only. ^{ug} here only. ^{uh} here only. ^{ui} here only. ^{uj} here only. ^{uk} here only. ^{ul} here only. ^{um} 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^{wt} here only. ^{wu} here only. ^{wv} here only. ^{ww} here only. ^{wx} here only. ^{wy} here only. ^{wz} here only. ^{xa} here only. ^{xb} here only. ^{xc} here only. ^{xd} here only. ^{xe} here only. ^{xf} here only. ^{xg} here only. ^{xh} here only. ^{xi} here only. ^{xj} here only. ^{xk} here only. ^{xl} here only. ^{xm} here only. ^{xn} here only. ^{xo} here only. ^{xp} here only. ^{xq} here only. ^{xr} here only. ^{xs} here only. ^{xt} here only. ^{xu} here only. ^{xv} here only. ^{xw} here only. ^{xx} here only. ^{xy} here only. ^{xz} here only. ^{ya} here only. ^{yb} here only. ^{yc} here only. ^{yd} here only. ^{ye} here only. ^{yf} here only. ^{yg} here only. ^{yh} here only. ^{yi} here only. ^{yj} here only. ^{yk} here only. ^{yl} here only. ^{ym} here only. ^{yn} here only. ^{yo} here only. ^{yp} here only. ^{yq} here only. ^{yr} here only. ^{ys} here only. ^{yt} here only. ^{yu} here only. ^{yv} here only. ^{yw} here only. ^{yx} here only. ^{yy} here only. ^{yz} here only. ^{za} here only. ^{zb} here only. ^{zc} here only. ^{zd} here only. ^{ze} here only. ^{zf} here only. ^{zg} here only. ^{zh} here only. ^{zi} here only. ^{zj} here only. ^{zk} here only. ^{zl} here only. ^{zm} here only. ^{zn} here only. ^{zo} here only. ^{zp} here only. ^{zq} here only. ^{zr} here only. ^{zs} here only. ^{zt} here only. ^{zu} here only. ^{zv} here only. ^{zw} here only. ^{zx} here only. ^{zy} here only. ^{zz} here only.

²⁸ rec aft εχει ins τα, with A rel lat-a f goth (arm) Ephr Thl: om BDLR vulg lat-b c e ff, syrr syrc cu goth (arm) Orig-lat. rec (for εις) προς (see ver 32), with VX (F 1, e ml) Bas, Cyr: txt ABDR rel.

²⁹ for και μη ισχυοντος εκτελεσαι, μη ισχυση οικοδομησαι και D lat-e. for αρξ. αντ. εμ. λεγ., μελλουσιν λεγειν D lat-e Aug. rec εμπαζειν bef αυτω, with Δ rel vulg lat-f syrr syrc cu goth Petr-alex Bas, txt A(sio) BKLRLX 1 Bas.

³⁰ om ori D al syr-cu Ambr. ³¹ rec συμβαλειν bef εταρω βασιλει, with E rel latt syr copt goth sath arm Bas: txt ABDLRX 33. for ουχι, ουκ ευθιως D. βουλευεται B lat-(a) d q. rec απαντησαι, with L rel Bas: txt ABDRXΔ 1. 33. 69². επ αυτον bef υπαντησαι τω μ. ε. χ. ε. D.

28—30.] Peculiar to Luke. *The same caution* is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that *entire self-renunciation* is requisite, to become a disciple of Christ. This man wishes to build a tower: to raise that building (see 1 Cor. iii. 11—15), which we must rear on the one Foundation, and which shall be tried in the day of the Lord. He is advised to count the cost, to see whether he have enough thoroughly to finish it. If he begin, lay the foundation,—however seemingly well it may be done, it is *not well done*, because he has not enough to complete it: and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in a discovery of the utter inadequacy of his own resources, and the going out of *himself* for strength and means to build.

31—33.] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The *two kings* here are,—the *man desirous to become a disciple*, to work out his salvation,—and *GOD*, with whose just and

holy law he is *naturally at variance*;—it is his *αντιδικος*, see ch. xii. 58, and note:—these two are going to engage in war; and the question for each man to sit down and ask himself is, 'Can I, with (*ev*,—*clad in*,—*surrounded by*, *all that I have*, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (*μετα*, being *only as many as He pleases to bring with Him* for the purpose, see Ps. lxxviii. 17, E. V.) twenty thousand?'—see Job xv. 24—26. Here the inadequacy of man's resources is *plainly set forth*, not left, as in the former parable, to be inferred. Then, finding that he has no hope of prevailing,—*ετι αὐτοῦ πρόφω δυντος*, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict: throwing himself upon the mere mercy and grace of God;—*ἀπετασόμενος τᾶσιν τοῖς ἑαυτοῦ ὑπέρχουσιν*, in both cases.

The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the *ἀρχων τοῦ κόσμου τούτου*—which *destroys all the sense*:—for with him the *natural man is at peace*, but the *disciple of Christ* at war.

31.] εἰς πόλιν belongs to συμβ, not to πορευόμεν.—*συμβαλεῖν πρὸς μάχην* occurs Polyb. x. 37. 4 (the instance from Xenoph. Cyrop. vii. 1. 20, cited by Meyer,

μένει ἐπ' αὐτόν; ³² οἱ δὲ μήγε, ἔτι αὐτοῦ ᾧ πόρρω ὄντος
¹ πρεσβείαν ἀποστείλας ἔρωτᾷ τὰ πρὸς εἰρήνην. ³³ οὕ-
 τως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς
 αὐτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής.
³⁴ καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῇ,
 ἐν τίνι ἁρτυθήσεται; οὔτε εἰς γῆν οὔτε εἰς κοπρίαν
 εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὡτα
 ἀκούειν ἀκουέτω. XV. ¹ Ἦσαν δὲ αὐτῷ ἐγγιζόντες
 πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. ² καὶ
 διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες
 ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.

(Rom. i. 22. 1 Cor. i. 20 only. 2 Kings xxiv. 10.)
 y Mark ix. 50. Col. iv. 6 only. Cant. viii. 2 Symm. z here only. 1 Kings ii. 2. (par, ch. xiii. 2.)
 a ch. ix. 72. Heb. vi. 7 only. Ps. xxxi. 6. Sasan. 15 only. b Matt. v. 18 ref. c Matt. xix.
 22 ref. d constr. ver. 26. ch. vii. 12. xiii. 47. Acts ix. 3 al. Gen. xxvii. 26. e ch. xix.
 7 only. Exod. xv. 24. f = Rom. xvi. 2. Phil. ii. 29. Isa. xlii. 1. g Acts x. 41. xi.
 2. 1 Cor. v. 11. Gal. ii. 12 only. Gen. xlii. 22. Ps. c. 6 only. 15 only.)

³² πορρω bef αυτου AR rel goth Bas Damasac: txt BDLX 1. 69 latt. απωστ.
 bef πρεσβ. D lat-e copt goth. om τα B. for προς, εις BK.
³³ aft ουν ins και D. εξ υμων bef πας D. om πασιν DR: ins AB rel
 vms. for εαν. υπαρχ., υπαρχ. αυ. DKM. ειναι bef μου BLR 38 lat-a goth:
 μαθητης bef ειναι DU¹ lat-δ c e ff, i q: txt A rel vulg lat-f arm Orig-lat, Bas.
³⁴ rec om ουν (see Mk ix. 50), with ADR rel latt copt-dz: ins BLX 69 copt.
 το αλα (twice) D. rec om και (cf Mt v. 10, Mk ix. 50), with AR rel vulg-ed
 lat-e ff, i: ins BDLX am (with most other mss of vulg) Syr syr-cu Bede.
³⁵ aft 1st εις ins την D 69.

CHAP. XV. 1. rec ἐγγιζόντες bef αυτω, with D rel vms (of which, vulg lat-δ e l Syr
 syr-cu omit παντες): παντες bef ἐγγιζόντες LR: txt ABKMU 1. 69 goth Bas.
 om 2nd οι DU.

2. rec om τε, with A rel copt: ins BDL.

does not apply, being συμβ. πρὸς τὸ μα-
 χόμενον).

³² τὰ πρὸς εἰρ.] So τὰ
 πρὸς πόλεμον, Xen. Anab. iv. 3. 10, but
 there, 'the resources of war';—here, con-
 ditions, preliminaries, of peace.

³⁴, ³⁵.] For the third time, our Lord
 repeats the saying concerning salt: see
 Matt. v. 13: Mark ix. 50, and notes. The
 οὖν and καί, here restored to the text, are
 both valuable; the former as importing
 the recurrence of a saying known before,
 the latter as giving force to the suppo-
 sition. The salt, in Scripture symbolism,
 is the whole life-retaining antiseptic in-
 fluence of the Spirit of God:—this, work-
 ing in the εἶναι μου μαθητής, is good:
 but if even this be corrupted—if the mere
 appearance of this, and not the veritable
 salt (which is the saviour), be in you—
 wherewith, &c.? Such a disciple is ἔξω
 βλητέος. Salt was not used for land, Ps.
 cvii. 34, nor for mingling with manure; it
 is of no use for either of those purposes,
 but must be utterly cast out.

CHAP. XV. PARABLES, SETTING FORTH
 GOD'S MERCY TO SINNERS. 1—7.] THE

LOST SHEEP. It does not appear where
 or when this happened,—but certainly in
 the progress of this same journey, and, we
 may well believe, consecutively on the
 discourses in the last chapter. This first
 parable had been spoken by our Lord
 before, Matt. xviii. 12—14: but, as Trench
 has remarked, (Par. in loc.,) with a dif-
 ferent view: there, to bring out the pre-
 ciousness of each individual little one in
 the eyes of the good Shepherd; here, to
 shew that no sheep can have strayed so
 widely, but He will seek it and rejoice over
 it when found. The second is peculiar to
 Luke.

1.] ἦσαν ἐγγ., were busied
 in drawing near—were continually
 about Him, struck perhaps with penitence,
 —found, by His seeking them:—having
 come from the husks of a life of sin, to the
 bread of life;—so the three parables seem
 to imply.

πᾶντες, a general term,

admitting of course of exceptions, see ch.
 xiii. 33 and note. 2.] προσέδχ.
 into His circle of adherents—συνεσθ.
 allows them to sit at meat with Him;—on
 the journey, or at entertainments, as in

h Matt. xviii. 12. xxi. 50 reff. 3 ἔπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων AB GH MF XI 21.
 i = Acts xviii. 19. 1 Thess. iii. 1. Zech. xi. 17. 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν, οὐ καταλείπει τὰ ἑννεήκοντα-
 j ver. 7. Matt. xviii. 12, 13 only. Gen. xvi. 1 only. k = Matt. xxvi. 55. 5 ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὗρη αὐτό; 6 καὶ εὐρὼν ἐπιτίθουσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς Ὁ Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἡμαρτωλῷ
 l Matt. xxiii. 4 only. Judg. xvi. 8. m ver. 9. ch. ix. 1. xxi. 13. Acts v. 31. x. 34. xviii. 17. Luke only. exc. Mark xv. 10. Exod. vii. 11. n ch. xiv. 12 reff. o ch. i. 58 reff. p ch. i. 47 reff.
 q 1 Pet. iv. 18, from Prov. xi. 31.

3. om λεγων D 69 lat-δ e Syr syr-cu arm.

4. for εχων, ος εξει D. ἀπολέσῃ B'D Method: ἀπολεσας AB' rel.
 rec εν bef εξ αυτων, with A rel lat-a δ e syrr syr-cu: txt B D-gr 1. 69 lat-e.
 for καταλειπει, αφησει D sah Method. for πορευεται επι το απολωλος, απελθων το απολωλος ζητηι D, similarly lat-a e f syr-cu coopt. aft εως ins ου AMUΔA 1. 69 arm Bas. [Some fragments of F remain in vv. 4—12.]
 5. rec εαυτου, with A rel: txt BDFKLXΓA 1. 69 Method.
 6. ελθων δε D (sah). συγκαλεται (see ver 9) DFA 1. 69 Method Bas Bas-sel.
 7. aft λεγω ins δε D al syr-cu. rec εσται bef εν τω ουρανω, with AD rel

Matt. ix. 10. Stier remarks (iii. 214, edn. 2) that this ἡμαρτ. προσδέχ. is an important and affecting testimony, from the mouth of the enemies of our Lord, to his willingness to receive sinners. The διευγγόγ. implies either throughout the journey;—or rather, one to another,—responsively. 3—7.] The man having the hundred sheep, is plainly the Son of God, the Good Shepherd. This had been his prophetic description, and that in this very connexion,—of seeking the lost, Ezek. xxxiv. 6, 11 ff. This it is which gives so peculiar an interest to David as a type of Christ—that he was a shepherd: ibid. ver. 23. Our Lord plainly declares then by this parable—and that I take to be the reason why it is placed first (see below)—that the matter in which they had found fault with Him was the very pursuit most in accordance with his divine Office of Shepherd.

4.] It is the Owner Himself who goes to seek, see Ezek., ver. 11—God in Christ. The ἑκατὸν πρόβ. are the house of Israel, see Matt. x. 6; but in the present application, mankind: (not, 'believers in Christ'; see on ver. 7.) The argument is to their self-interest: but the act on the part of the good Shepherd is, from the nature of the case, one of love; or, as Stier remarks, also human love for his own; for in Him, Love, and His glory, are one and the same thing. καταλ. τὰ ἑνν.] These pass altogether

into the background, and are lost sight of. The character of the good Shepherd is a sufficient warrant for their being well cared for. The ἔρημος is not a barren place, but one abounding in pastures (John vi. 10, compared with Matt. xiv. 15). 5.] Not mere self-interest, but love comes forward here; see Isa. xl. 11:—no blows are given for the straying—no hard words—mercy to the lost one,—and joy within himself,—are the Shepherd's feeling; the sheep is weary with long wanderings,—He gives it rest. Matt. ix. 36; xi. 28.

6.] In this return to His house, must be understood the whole course of seeking and finding which the good Shepherd, either by Himself or His agents, now pursues in each individual case, even until He brings the lost sheep home into heaven to himself—not in reality, so that it should not take place till the death of the penitent—but prophetically,—till the name is written in heaven;—till the sinner is penitent. This is clear from the interpretation in ver. 7. The φίλοι καὶ γείτονας = the angels (and spirits of just men made perfect?). τὸ πρόβ. τὸ ἀπολωλός breathes a totally different thought from τ. δραχμὴν ἢν ἀπώλεσα. There is pity and love in it, which, from the nature of the case, the other does not admit of. 7. λέγω ὑμῖν] In these words the Lord often introduces His revelations of the unseen world of glory; see Matt. xviii. 10.

ἡ μετανοοῦντι ἡ ἐπὶ ἑννενηκονταεννέα δικαίοις οἵτινες
 οὐ χρεῖαν ἔχουσιν μετανοίας. ἡ τίς γυνή δραχμὰς
 ἔχουσα δέκα, εἰς ἀπολῆσιν δραχμὴν μίαν, οὐχὶ ἅπτεται
 λύχρον, καὶ ἑκατομμύρια οἰκίαν καὶ ζήτησιν ἐπιμελῶς ἕως
 οὗτου εὖρον; καὶ εὐρούσα συγκαλεῖται τὰς φίλας καὶ
 γείτονας, λέγουσα Ὁ συγχάρητέ μοι, ὅτι εὖρον τὴν
 δραχμὴν ἣν ἀπώλεσα. οὕτως, λέγω ὑμῖν, γίνεται
 χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-

a here only. Gen. vi. 5. (-λείψαι, ch. x. 24, 25. -λεία, Acts xxvii. 2.)
 16, 18. John ix. 18. 1 Kings xxx. 4. c — mid., here only.

d so Rev. iii. 5. xiv.

latt syrr syr-cu coptt goth æth (arm) Cypr Ambr: txt BL 33(appy). εχουσιν
 bef χρεῖαν D.

8. εχουσα bef δραχμας D latt syrr syr-cu æth. for εαν απολῆσιν, και
 απολῆσιν D. om δραχμην D lat-a b c e f, i l Syr syr-cu coptt. for
 σου, ου B 1. 33, σου LX: om D 69: txt A rel.

9. συγκαλει (see ver 6) BKLUXΔ: txt AD rel. rec ins τας bef γειτονας, with
 A rel; τους M al: om BL—τας γειτ. ε. φιλ. D. ην απολῆσιν bef δραχμην, omg
 την, D.

10. rec χαρα bef γινεται, with A rel: χαρα σοται (ver 7) D 69 latt arm: txt BLX
 33(appy) Syr copt Vict-tun. om των B.

On these *δικαιοι*, see note at Matt. ix. 12, 13. They are the *subjectively* righteous, and this saying respects their own view of themselves. (Or if it be required that the words should be literally explained, seeing that these ninety-nine *did not err*,—then I see no other way but to suppose them, in the deeper meaning of the parable, to be the *worlds that have not fallen*;—and the one that has strayed, our human nature, in this our world.) But we have yet to enquire, *what sort of sinner* this parable represents: for each of the three sets before us a *different type* of the sinner sunk in his sin. Bengel, in distinguishing the three, says, 'Ovis, drachma, filius perditus—peccator (1) stupidus,—(2) sui plane nescius,—(3) sciens et voluntarius.' This one is the *stupid* and *bewildered* sinner, erring and straying away in ignorance and self-will from his Shepherd, but sought by the Shepherd, and fetched back with joy.

8—10.] THE LOST PIECE OF MONEY. In the following wonderful parable, we have the next class of sinners set before us, sought for and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly this interpretation comes out, not as a fancy, but as the *very kernel and sense* of the parable. The *γυνή* cannot be the *Church absolutely*, for the Church herself is a lost sheep at first, sought and found by the Shepherd. Rather is the *οἰκία* here the Church—

as will come out by-and-by,—and the *γυνή* the *indwelling Spirit*, working in it. All men belong to this Creator-Spirit; all have been *stamped with the image of God*. But the sinner lies in the dust of sin and death and corruption—'sui plane nescius.' Then the Spirit, lighting the candle of the Lord (Prov. xx. 27; Zeph. i. 12), searching every corner and sweeping every unseen place, *finds out* the sinner; restores him to his true value as made for God's glory. This lighting and sweeping are to be understood of the office of the Spirit in the Church, in its various ways of seeking the sinner—by the preaching of repentance, by the Word of God read, &c. Then comes the joy again.

9.] αἱ φίλαι κ. γειτόνες are invited—but there is *no return home* now—nor in the explanation, ver. 10, is there any *ἐν οὐρανῷ*, because the Spirit *abides in the Church*—because the *angels are present in the Church*, see 1 Cor. xi. 10:—nor is it *σοται* (as in ver. 7 at the return of the Redeemer then future), but *γινεται*—the ministering spirits rejoice over every soul that is brought out of the dust of death into God's treasure-house by the searching of the blessed Spirit. In this parable then we have set before us the sinner who is unconscious of *himself* and *his own real worth*; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are

ε = here only 2. 1 Mac. x. 30. see note. f here his only f. Tobit xiv. 18 only. g 1 Cor. xii. 11 only. Josh. xviii. 6. h = Mark xii. 44 reff. i ch. xi. 28. John vi. 12. xv. 6. Ekd. xxiii. 10. k Matt. xxi. 28 reff. 1 (Matt. xxv. 24, 26 reff.) only. see Pa. cxi. 9. l = ch. xix. 12. (xx. 47 [Mt. v. r.] only. Prov. vii. 19. m = ch. xvi. 1. 33 6

εἰπεν δὲ ὁ ἄνθρωπος τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διείλεν αὐτοῖς τὸν ἥβιον. 13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ

12. aft ἐπιβάλλον ins μοι D al latt syrr syr-cu (coptt) goth æth. reo (for o δε)
 13. for μετ' ου, ου μετα D al. rec απαντα, with A rel: txt BDP. for
 και εκει, κακει DG 69. for την ουσαν αυτου, αυτου τον βιον D-gr.

here assured. 11—32.] THE PRODIGAL SON. Peculiar to Luke. 'If we might venture here to make comparisons, as we do among the sayings of men, this parable of the Lord would rightly be called, *the crown and pearl of all His parables*.' Stier, iii. 227, edn. 2. We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of his heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the *δικαιοι* who murmured at the publicans and sinners are represented under the figure of the elder son:—see below. The parable certainly was spoken on the same occasion as the preceding, and relates to the same subject. Dr. Wordsworth, who for the sake of upholding the patristic interpretation denies this, seems to me to have entirely missed the scope of the parable: see below. 11.] ἄνθ. τις—Our heavenly Father, the Creator and Possessor of all: not Christ, who ever represents Himself as a son, although frequently as a possessor or lord. 12.] υἱός, not, in any direct or primary sense of the Parable, *the Jews and the Gentiles*: that there may be an ulterior application to this effect, is only owing to the parable grasping the great central truths, of which the Jew and Gentile were, in their relation, illustrations,—and of which such illustrations are furnished wherever such differences occur. The two parties standing in the foreground of the parabolic mirror are, *the Scribes and Pharisees* as the elder son, the *publicans and sinners* as the younger:—all, *Jews*: all belonging to God's family. The mystery of the admission of the Gentiles into God's Church was not yet made known in any such manner as that they should be represented as of one family with the Jews:—not to mention that this interpretation

fails in the very root of the Parable; for in strictness the Gentile should be the elder, the Jew not being constituted in his superiority till 2000 years after the Creation. The upholders of this interpretation forget that when we speak of the Jew as elder, and the Gentile as younger, it is in respect not of birth, but of *this very* return to and reception into the Father's house, which is *not to be considered yet*. Dr. Wordsworth's objections (in loc.) do not touch the reasons here given. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; νεώτερον δὲ

ονομάζει τὸν ἀμαρτωλὸν ὡς νηπιόφροντα καὶ ἐνέξαπάρτηνον. Euthym. 12, 13.] The part of the parable relating to the prodigal himself divides itself into three parts—1. *his sin*: 2. *his misery*: 3. *his penitence*. In these verses his *sin* is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,—to live a life of what the carnal man calls *liberty*. 12.] τὸ ἐπιβάλλον μέρος is classical Greek—ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, Herod. iv. 115. Such a request as this is shewn by Orientalists to have been known in the East, though not among the Jews. 13.] βίος = οὐσία:—no distinction is implied, as some (Paulus, Stier) have thought. The first-born had two-thirds of the property, see Deut. xxi. 17. The father, as implied in the parable, reserves to himself the power during his life over the portion of the first-born, see ver. 31. The parable sets before us very strikingly the *permission of free will* to man. 13.] μακράν—probably not adverbial (Stier), but agreeing with χώραν, see reff., and Æsch. Prom. 814, Xen. Cyr. v. 4. 47: compare however ἔθνη μακράν, Acts xxii. 21. The images of both the preceding parables are united here:—in

3 sye-
cto...

ζῶν ἰσχύως. ¹⁴ ὁ δαπανήσαντος δι' αὐτοῦ πάντα ἐγένετο ἰλιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι, ¹⁵ καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκαι χοίρους. ¹⁶ καὶ ἐπεθύμει γεμῖσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἥσθιον οἱ χοῖροι, καὶ οὐδεὶς ἰδίδου αὐτῷ. ¹⁷ εἰς ἑαυτὸν

q = Gen. xii. 21. see Matt. xiv. 30.

s Acts v. 13. viii. 20 al. s Kings xx. 2.

xxviii. 34 vat.) only.

xviii. 20. xxiv. 16. Jer. xxviii. (N.) 34.

s = here only. see Acts xii. 11.

r = 2 Cor. xi. 8. Phil. iv. 12. Deut. xv. 8 p. Cant. vii. 8.

t ch. xii. 14. Acts xxi. 20. Hch. viii. 11 (from Prov.

v Mark iv. 27 ref. w see Prov.

y abn. Matt. v. 42. z s al.

14. rec ισχυρος, with PQR³ rel: txt ABDL R¹(appy) 1. 83. ins row bef
υστερεῖσθαι AGMSΓA Nyssen.

15. om αὐτοῦ D al Syr syr-cu aeth.

16. for γεμῖσαι τὴν κοιλίαν αὐτοῦ, χορτασθῆναι (euphemism) BDLR 1. 69 lat-s f
sah goth(appy) aeth Tit-bostr Chr Cyr; manducare syr-cu: txt APQ rel latt syr copt
arm.—for αὐτοῦ, s BDLR: txt APQ rel.

ἀπεδημήσαν we have the straying sheep; in his state when he got into the far country, the lost piece of money. But in this case the search is to be carried on within him—we are now on higher ground than in those two parables.

'Regio longinqua est oblivio Dei,' Augustine. (Trench, in loc.) ἰσχύως] The old English word retchlessly expresses perhaps best the meaning, which is not 'unsparingly' (in which sense of 'saving money' I doubt ὥζω ever being used), but incorrigibly, past hope of reclaim:—ἰσχυρός, ὁ δὲ αὐτὸν ἀπολλύμενος, Aristot. Eth. iv. 1. 14-16.] His misery is set forth in these verses. He soon spends all:—there is a fine irony, as Stier remarks, in δαπανήσαντος, as compared with διεσκόρπισαν before—he spent his money for that which was no bread.

ἰλιμὸς ἰσχυρ.] On ἰλιμὸς fem., see note on ref. Acts. This famine is the shepherd seeking his stray sheep—the woman sweeping to find the lost. The famine, in the interpretation, is to be subjectively taken; he begins to be in want (no stress on αὐτοῦ, which is inserted on account of the change of subject from the last clause),—to feel the emptiness of soul which precedes either utter abandonment or true penitence.

15.] He sinks lower and lower—becomes the despised servant of an alien (is there here any hint at the situation of the publicans?) who employs him in an office most vile and odious to the mind of a Jew. ἐκολλήθη—no emphasis, see ref., he attached himself. Notice the abrupt change of subject, ἐκολλήθη . . . ἐπεμψεν.

16.] ἐπεθύμει—not merely he desired, see

ch. xvi. 21, where the fact is surely implied that Lazarus did eat of the crumbs. The mistake has arisen from supplying a wrong object to ἐδίδου, and that from misunderstanding κεράτια. 'These are not the husks or pods of some other fruit, as of peas or beans, but themselves a fruit, that of the carob [or caruba, found not only in the East, but in South Europe, e. g. in abundance on the Riviera between Nice and Genoa. H. A.] tree (κεραυνία) . . . They are in shape something like a bean-pod, though larger and more curved, thence called κεράτιον or little horn, . . . they have a hard dark outside and a dull sweet taste . . . the shell or pod alone is eaten.' Trench, Par. in loc. His appetite even drove him to these for food;—for—καί, (implying his state of destitution) no man gave (ought) to him. Meyer, De Wette, Greswell, and others supply κεράτια after ἰδίδου, but wrongly, I think; the absolute use of δίδωμι being very frequent, and the other construction harsh and unusual. We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter shame and extremity of need.

17-20.] His penitence. And here we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coin lying till it is picked up,—both these being however true, did not God seek and save the sinner: 'the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will?' Article X. of the Church of England.

εἰς ἑαυτὸν ἐλθεῖν] Similar expres-

a ver. 19 only. δὲ ἐλθὼν εἶπεν Πόσοι ^a μίσθιοι τοῦ πατρὸς μου ^b περισ-
 Lev. xxv. 50. ^b subjective. εύνονται ἄρτων· ἐγὼ δὲ ὧδε λιμῶ ἀπόλλυμαι. 18 ^c ἀνα-
 Phil. iv. 12, 18. ^c constr. ^d εἰς τὸν οὐρανὸν· καὶ ^e ἐνὶ πτόν σου·
 ix. 8. constr. ^d εἰς τὸν οὐρανὸν· καὶ ^e ἐνὶ πτόν σου·
 here only. ^e Mark vii. 24. ^f ἀνέπεσεν ἐπὶ τὸν ^g τράχηλον αὐτοῦ καὶ ^h κατεφίλησεν
 ref. Gen. xxii. 19. ^g ἀνέπεσεν ἐπὶ τὸν ^h τράχηλον αὐτοῦ καὶ ⁱ κατεφίλησεν
 d Matt. xviii. 16 ref. see 9 Kings xii. 19. ⁱ κατεφίλησεν
 o — here only. 1 Kings xx. 1. ^j κατεφίλησεν
 f constr. Acts xii. 20. Rev. iv. 11. v. 2, &c. ^k κατεφίλησεν
 Wisd. xviii. 4. ^k κατεφίλησεν
 g — Matt. iv. 19 al. Gen. xiv. 8. ^l κατεφίλησεν
 h ver. 17 only. 1 Mark xii. 84. Acts xii. 21 al. Zech. x. 9. ^l κατεφίλησεν
 k — Matt. xv. 8 ref. Isa. lv. 9. 1 Matt. ix. 36 ref. m Mark iii. 10 ref. n Acts xx. 37 only. Gen. xiv. 14. xiv. 39. o Mark ix. 38 ref. p ch. vii. 38 ref. Gen. xiv. 18. ΔΔ 1. 33. 66.

17. for εἶπεν, εἶπεν BL 69. rec (for περισσεύονται) περισσεύουσιν (*more usual*), with DQR rel: txt ABP 1 Tit-bostr Thphn. rec om ὧδε (*homæotel, εγωδεωδε*), with APQ rel sah goth: ins DRU 1 latt Syr copt æth arm Chr, Ambr, Jer Aug; aft λιμῶ (*i. e. restored in wrong place*) BL lat-e syr.

19. rec ins καὶ bef ουκ ἐστὶν, with GMPX (69, e sil) am (with forj fuld mt) syrr syr-cu arm Aug: txt ABDQR rel vulg-ed (with em gat) lat-a b c e f ff, g, copt goth æth Ambr Jer. σου bef υἱὸς Ὁ-γρ. om (*homæotel*) from υἱὸς σου to υἱὸς σου in ver 21 R¹.

20. for εαυτ., αὐτοῦ DHKLMQPQR·XA 69. ins ου bef μακρὰν PX 33. ενεπισιν D: ενεπισιν 1. 69 arm Thl.

21. rec αὐτῶ bef ο υἱὸς, with APQR rel latt: txt B(D)L 1 (syr-cu) copt.—ο δε υἱὸς bef ενεπισιν D syr-cu. om και P. rec ins και bef ουκ ἐστὶν, with PQR rel syrr syr-cu Constt: om ABDKL 1 latt copt goth æth arm-mss. σου bef υἱὸς Ὁ-γρ. add ποιησον με ως ενα των μισθιων σου (*from ver 19*) BDUX 33 bodl (with gat mm tol) syr æth Tit-bostr Vict-tun. (*Contra*, Aug., who says, *Non addit quod in illa meditatione dixerat "Fac me sicut unum de mercenariis tuis."*)

sions seem to occur in the Heb. Deut. xxx. 1 (where Syr. renders "Redi in temetipsum;" but Gesen. understands an accus. "si revocabis ea"); 1 Kings viii. 47; Isa. xlv. 8. Before this, he was *beside himself*. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this εἰς εαυτὸν ἰλθεῖν, when too late for repentance. He now recalls the peace and plenty of his Father's house. μίσθιοι, for he now was a μισθιος, but in how different a case! 18.] ἀναστᾶς, see ver. 24, νεκρὸς ἦν καὶ ἀνέζησεν. This resolution is a further step than his last reflection. In it he *no where gives up his sonship*: *this*, and the πᾶτερ, lie at the root of his penitence:—it is the thought of having sinned against (in the parable *itself*, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made εἰς τῶν μισθ. but εἰς ἑνα r. μ.:—still a son, but as an hireling. "And what is it that gives the sinner now

a sure ground of confidence, that returning to God he shall not be repelled, nor cast out? The adoption of sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are *without repentance or recall*." Trench, Par. in loc. 20.] What he has resolved, he does: a figure not of the *usual*, but of the *proper* course of such a state of mind. 20—25. μακρ. ἀπέχ.] Who can say whether *this itself* was not a seeking? whether his courage would have held out to the meeting?

On what follows, see especially Jer. iii. 12; James iv. 8; Gen. xlv. 29; 2 Sam. xiv. 33. 21.] The intended close of his confession is not uttered;—there is no abatement of his penitence, for all his Father's touching and reassuring kindness,—but his filial confidence is sufficiently awakened to prevent the request, *that he might be as an hired servant*. 22.] All these gifts belong

to his reception, not as a servant, but as a

[Ταχὺ] ⁹ ἐξενέγκατε ¹ στολὴν τὴν ² πρώτην καὶ ³ ἐνδύ- ⁴ Mark viii. 35.
 σατε αὐτόν, καὶ ⁵ δότε ⁶ δακτύλιον εἰς τὴν χεῖρα αὐτοῦ ⁷ Acts v. 6.
 καὶ ⁸ ὑποδήματα εἰς τοὺς πόδας, ⁹ καὶ ¹⁰ φέρετε τὸν ¹¹ 1 Tim. vi. 7.
¹² μόσχον τὸν ¹³ σιτευτόν· ¹⁴ θύσατε, καὶ φαγόντες ¹⁵ εὐφραν- ¹⁶ Heb. vi. 8 only.
 θώμεν· ¹⁷ 24 ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ¹⁸ ἀνέζησεν, ¹⁹ 4 Kings x. 32.
 ἦν ²⁰ ἀπολωλὼς καὶ εὐρέθη. καὶ ἤρξαντο ²¹ εὐφραίνεσθαι. ²² Mark xii. 38
²³ 25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ²⁴ Matt. xxii. 38.
 ἐρχόμενος ²⁵ ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν ²⁶ συμφωνίας καὶ ²⁷ Acts xvii. 4.
²⁸ χορῶν. ²⁹ 26 καὶ προσκαλεσάμενος ἕνα τῶν ³⁰ παίδων αὐ- ³¹ Dan. x. 13.
 τοῦ ³² ἐκυνθάνετο ³³ τί [αὐν] εἶπεν αὐτῷ ³⁴ Matt. xxi. 10.
³⁵ 27 ὁ δὲ εἶπεν αὐτῷ ³⁶ here only. (see James ii. 3). Gen.

xii. 42. w Esth. iii. 10. x Matt. iii. 11. x. 10 al. Gen. xiv. 22. y = Mark ii. 2.
 7. Gen. xiv. 16. s here, &c. (see.) Heb. ix. 12, 19. Rev. iv. 7 only. Gen. xx. 14.
 a (N. T. & LXX alw. w. μόσχ.) vv. 27, 30 only. Judg. vi. 25, 28 F. Jer. xxvi. (xvii.) 21 only. b = Matt.
 xxii. 4 ref. c ch. xii. 19 ref. Deut. xiv. 36. d Rom. vii. 5 (ver. 32. Rom. xiv. 9.
 Rev. xx. 6 v. r.) only. e = Matt. xv. 24. xviii. 11. Ezech. xxxiv. 4, 6. f constr.
 ver. 1 read. g here only. Dan. iii. 15 (6, 7 LXX, Theod.-F., 10 Theod.-F.) only. h here
 only. Exod. xv. 30. i = Matt. viii. 6, 8 ref. k = ch. xviii. 30.

22. rec om ταχὺ, with APQ rel syr sah : ins BLX latt syr-jer copt sēth arm goth
 Jer. ταχίως D al. εἰνεύσαντες, and om και, A. rec ins την bef στολῆν,
 with D'R rel arm : om ABD'K'LPQ. [om την bef χεῖρα B ?] aft πόδας
 ins αὐτοῦ DGPX 69 vulg lat-a b f l syr coptt goth sēth arm Jer.

23. rec (for φέρτε) ἐνεγκαντες (emendation of construction), with AP rel :
 ἐνεγκοντες GQVA : ενεγκατε D sah : txt BLRX latt syr coptt sēth arm. τ. sin.
 μ. D lat-e. ins και bef θυσате DX latt syr sēth arm. for φαγοντες, φαγωμεν
 και D latt syr copt sēth arm.

24. μου bef ο υιος A. for ανεζ., εζησιν (see ver 32) B Syr copt arm. rec
 aft ανεζησιν ins και (see ver 32), with E rel syr goth sēth : om ABDLPQRX 1. 69
 latt copt arm Tit Damasc Thl Jer. rec απολωλ. bef ην, with P rel : om ην DQ
 R (Treg expn) 69 : txt ABL copt.

25. ελθων δε εγγισας D. ηγγιζεν AM 69.

26. rec om αν, with AD rel vulg-ed : ins BPQRX 1. 69 lat-a b e f.—for τι αν, τινα
 LA lat-c ff, g, i am. for ειη ταυτα, θελει τουτο ειναι D al.

son : the *first* (best) *robe*, for him who
 came in rags,—Isa. lxi. 10 ; Rev. iii. 18 :—
 not—the *robe which he used to wear*—his
former robe—this would not be consistent
 with the former part of the parable, in
 which he was not turned out with any dis-
 grace, but left as a son and of his own
 accord : but a robe, (yea) the first and
 goodliest. The ring,—a token of a
 distinguished and free person, see James
 ii. 2 ; Gen. xli. 42. The shoes, also
 the mark of a free man (for slaves went
 barefoot), see Zech. x. 12 ; Eph. vi. 15.
 These are the gifts of grace and holiness
 with which the returned penitent is clothed
 by his gracious Father, see Zech. iii. 4, 5.

23. τ. μόσχ. τ. σιτ.] So, Judg. vi.
 25, Gideon is commanded to kill τὸν
 μόσχον τὸν ταῦρον ὃς ἐστὶν ἐν πατρὶ σου
 [τ. μ. τ. σιτευτόν τοῦ πατρὸς σου F] :
 —some calf fattened for a particular feast or
 anniversary, and standing in the stall. No
 allusion must be thought of to the *sacri-*
ficing of Christ :—which would be *wholly*
out of place here,—and is *pre-supposed* in

the whole parable. εὐφρανθ.] So
 ver. 6, 'joy in heaven ;'—*all rejoice*.
 Some of these are δοῦλοι who have entered
 into the joy of their Lord : Matt. xxv. 21,
 23.

24.] νεκ. κ. ἀνεζ.,—the lost
 money : ἀπολωλ. καὶ εὐρέθη,—the lost
 sheep : see 1 John iii. 14 ; Eph. ii. 5 ; 1 Pet.
 ii. 25.

ἤρξαντο, a contrast to the
 ἤρξαντο in ver. 14. 25—28.] As far
 as regards the penitent, the parable is
 finished :—but those who murmured at his
 reception, who were the proud and fault-
 less elder son,—always in the house and
 serving, but not, as will appear, either
 over-affectionate or over-respectful,—they
 too must act their part, in order to com-
 plete the instruction. As regards the
 penitent, this part of the parable sets forth
 the reception he meets with from his
 fellow-men, in contrast to that from his
 father ; see Matt. xviii. 27, 30.

25.] ἐν ἀγρῷ—probably *working*, in the
 course of his δουλεύειν, as he expresses it,
 ver. 29. ἐρχομ., at meal-time.

συνφ. κ. χορ.] This is one of those hy-

1 ver. 23.
 m ch. v. 81 reff.
 n = ch. xviii.
 80 reff.
 o abs., ch. xiv.
 21. Matt. (v.
 22) xviii. 24.
 xxii. 7. Eph.
 iv. 6. Rev.
 xi. 18 (xii.
 17) only.
 Math. i. 12.
 p = Matt.
 xviii. 22 reff.
 see Gen.
 xxxvii. 35.
 q = Matt. xv.
 28. John xii.
 27. (xiv. 9.
 Heb. iv. 7.)
 r = Phil. ii. 22.
 s = ch. xi. 42.
 Jer. xii.
 (xxiv.) 18.
 1 Matt. xxv. 29
 (-φου, lb.
 ver. 23) only.
 Gen. xxvii. 9.
 xviii. 28.
 u ch. xii. 19 reff.
 v Mark xii. 44 reff.
 v Matt. xiii. 4. = (-σθίει) ch. xx. 47 (1 Mk. v. r.). s Kings
 x ver. 28 (reff.).
 27. om αυτω D. τον σιτευτον μ. and adds αυτω D.
 28. ηθελησιν ALPQRX lat-a c ff₂; i: txt BD rel vulg lat-b c f syr. rec (for
 2nd de) ουν, with PQ rel vulg syr: txt ABDLRX 1. 33 lat-a b c e f ff, l copt goth
 arm Jer. for παρικαλι, ηξατο (sic) D-gr, cōpiti rogare lat-a b c: rogabit
 D-lat.
 29. rec om αυτου, with Q rel syr goth arm: ins A B[sic: see table] DGPR(Δ)A
 69 latt Syr copt. for εντ. σου παρηλθον, παριβην σου εντολην D. for
 μοι ουδ. εδωκας, ουδ. εδωκας μοι D. εριφον B. aft εριφ. ins εξ αιων
 D copt. for ευφρανθω, αριστησω D goth, αρισταρεν lat-a b c.
 30. for ver, τω δε υιω σου τω καταφαγοντι παντα μετα των πορνων και ελθοντι
 εθυσας τον σιτευτον μοσχον D lat-e. om τον bef βιον P. rec om των, with
 BP X(Treg expr) rel: ins ADLQR copt. om αυτω D lat-a e. rec (for τον
 σιτ. μ.) τον μοσχον τον σιτευτον (from ver 23), with AP rel latt: txt B[sic]
 DLQR lat-e.
 31. om τεκνον D lat-a.

glances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval on the joys and unbendings of men. Would these festal employments have been here mentioned by Him on so solemn and blessed an occasion, if they really were among those works of the devil which He came into the world to destroy?

28—32.] Stier well remarks (iii. 255, edn. 2) that this elder is now the *lost son*: he has lost all childlike filial feeling; he betrays the hypocrite within. The love and forbearance of the father are eminently shewn—the utter want of love and humility in the son strongly contrasted with them.

29.] Ἰδοὺ τὸς. ἔτη βουλ. σοι, the very manner of speech of a Pharisee: as is the continuation,—οὐδέτις. ἐντ. σου παρ. Could the *Jewish nation* be introduced saying this, even in the falsest hypocrisy?

30.] Ἰδοὺ τὸς. ἔτη βουλ. σοι, the younger son's δὲς μοι in ver. 12;—it is a separation of the individual son from his father, and, as there pointed out, the very root and ground of sin. ἔριφον, of less value than a calf. τ. φιλ.

μουν—who are these? this elder son also then has *friends*, who are not his father's friends: see Matt. xxii. 16, r. μαθητὰς αὐτῶν μετὰ τῶν Ἑβραίων.

30.] ὁ υἱ. σου οὗτος, the last degree of scorn and contempt,—just such as was shewn by the Pharisees towards the publicans and sinners (see ch. xviii. 11). 'I will not count such an impure person my brother.'

σου τ. βιον, a covert reproach of his father for having given it to him.

μετὰ τῶν πόρνων, a charitable addition on the part of the elder brother, such as those represented by him always take care to make under similar circumstances. Even supposing it a necessary inference from the kind of life which he had been leading, it was one which nothing but the bitterest jealousy would have uttered at such a time.

31.] πάντοτε μ. ἐμ. εἰ, as a reason why no extraordinary joy should be shewn over him; other reasons might

Q
 ABDI
 GHK
 MPRI
 VXSA
 1. 33. 4

καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη. — Matt. xlii. 22. xliii. 29. xlv. 27. 21. ver. 24. ref.

XVI. 1. Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς Ἀνθρω-
πὸς τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος ^{ch. xli. 28. ref.}

32. εἰδεῖ bef καὶ χαρῆναι D(K) lat-a c f Syr Constt Jer. rec ανεζησεν (from ver 24), with ADP rel latt syr goth æth: txt BLRA Syr coptt arm. om καὶ DX 1. 69 latt coptt arm Antch Jer. rec aft απελωλως ins ην, with P rel Syr (coptt ?): om ABDLRX 1. 33(appy) 69 goth Constt Ephr Damasc.

CHAP. XVI. 1. rec aft μαθητας ins αυτου, with AP rel syrr coptt goth æth: om BDLR 69 lat-e arm. οικονομου B¹.

be assigned, and lie indeed in the background, suggested by his tone and words: but this is the soft answer to turn away wrath.

πάντ. τ. ἐμ. σά ἐσ., because the portion of goods which remained was his. 32.] εἶδε—not εἶδεν, but generally —it was right. The Father still asserts the restored sonship of his returned prodigal—ὁ ἀδελ. σου οὗτος. We may remark that the difficulties which have been found in the latter part of the parable, from the *uncontradicted* assertion in ver. 29, if the *Pharisees* are meant, —and the great pride and uncharitableness shewn, if *really righteous persons* are meant,—are considerably lightened by the consideration, that the contradiction of that assertion would have been *beside the purpose of the parable*; that it was the very thing on which the Pharisees prided themselves; that, besides, it is sufficiently contradicted *in fact*, by the spirit and words of the elder son. He was breaking his Father's commandment even when he made the assertion,—and the making it is part of his hypocrisy.

The result of the Father's entreaty is left purposely uncertain (see Trench, Par. in loc.):—is it possible that this should have been the case, had the *Jewish nation* been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers, containing the seeds of both evil courses in our hearts: but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1—8.] PARABLE OF THE UNJUST STEWARD. Peculiar to Luke. No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond

the limits of a note to give any thing like a recension of the views respecting it: the principal ones which differ from that which I have adopted, will appear in the course of my remarks. 1.] ἔλεγεν

εἰ καὶ—a continuation, I believe, of the foregoing:—certainly closely connected in subject with it, as is the second parable in this chapter also: see below.

πρὸς τ. μαθ., not to the *Twelve only*, but to the *multitude of the disciples*; and more immediately perhaps to the *Publicans*, whose reception by Him had been the occasion of this discourse. I say this because I believe them to hold a place, though not a principal or an exclusive one, in the application of the parable which follows.

ἀνθρ. τ. ἦν πλούσιος. . . .] The history in this parable is, in itself, purely *worldly*. The master is a *νικὸς τοῦ αἰῶνος τοῦτον*, as well as his steward: *bear this in mind*:—the whole parabolic machinery is *from the standing-point of the children of this world*. In the interpretation, this rich man is the *Almighty Possessor of all things*. This is the *only tenable view*. Meyer, who supposes him to be *Mammon* (defending it by the consideration that *dismissal from his service = being received into everlasting habitations*, which it *does not*.—see below), is involved in extricable difficulties further on. Olshausen's view, that he = the *Devil*, the *ἀρχὴν τοῦ κόσμου τούτου*, will be found equally untenable. Schleiermacher's, that the *Romans* are intended, whose stewards the Publicans were, and that the debtors = the Jews, hardly needs refuting;—certainly not *more* refuting, than any consistent exposition will of itself furnish.

οἰκονόμον, a general overlooker—very much what we understand by an *agent*, or 'a man of business,' or, in the larger sense, a *steward*. They were generally of old, *slaves*: but this man is a *freeman*, from vv. 3, 4. This steward = especially the *Publicans*, but also *all the disciples*, i.e. *every man*

b here only. Dan. iii. 9 (vi. 24 Theod.). 2 Macco. iii. 11 only. c = ch. xv. 18 (Matt. xxv. 24, 26 reff.) only. see Ps. cxl. 9. d Matt. xix. 21 reff. e = Matt. xx. 23 reff. f Matt. xii. 30. Acts xix. 40 [Rom. xiv. 12] al. Dan. vi. 2 Theod. ix. 17. Eph. i. 10. iii. 2, 9. Col. i. 26. 1 Tim. i. 4 only. Isa. xxii. 19, 21 only. g here, &c. See. 1 Cor. h = Mark i. 45. Gen. i. xix. 22. i here only. Ps. cxl. 5. 2 Macco. iii. 14 only. k Matt. ix. 3 reff. Eccl. vi. 6. 1 mld., Rom. xi. 27 (from Isa. xxvii. 9) only.

2. om αυτον D-gr 69 arm. om 2nd σου (σου ου has confused the transcribers) ADKLPR copt-wilk: ins B rel latt syrr copt-schw goth. rec δυνηση, with AB rel: txt BDP 1. (69) lat-e ff, syrr goth(Treg).

in Christ's Church. We are all God's stewards, who commits to our trust His property:—each one's office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, *especially the Publicans*, because the Twelve, and probably others, had *relinquished all and followed Christ*, and therefore the application of the parable to them would not be *so direct*: and also because I cannot but put together with this parable, and consider as perhaps prompted by it or the report of it, the profession of Zacchæus, ch. xix. 8. Other interpretations have been—the *Pharisees* (Vitrina, and recently Zyro, Theol. Stud. und Krit. for 1831)—but then the parable should have been *addressed to them*, which it was not,—and this view entirely fails in the application:—*Judas Iscariot* (Bertholdt), of the vindication of which view I am not in possession, and therefore can only generally say, that it is perfectly preposterous:—*Pontius Pilate*, &c. &c.

διδάσκων—not *wrongfully*, which the word does not imply necessarily—but *maliciously*, which it does imply: see Dan. vi. 24. The reason why it has come so generally to signify '*wrongful accusation*,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it. Meyer (see above) in carrying out his view, would interpret this charge as an accusation by the Pharisees against the disciples that they *wasted the goods of Mammon by entering the service of Christ*:—but then (1) *this other service* never once appears on the face of the parable; and (2) surely it would hardly be within the bounds of decorum that this *διασκορπίζων* should be the entering Christ's service;—this would bring a train of false interpretations with it, and even hold up the *ἀδυσία* of the steward, as *such*, for imitation.

διασκορπίζων—not that he *had wasted* (E. V.), but *was wasting*, his goods,

ὡς διασκορπίζων = ὅτι δυσκόρπιζεν. So διέβαλλον ὡς λυμαινόμενον τὴν πολιτείαν, Xen. Hell. ii. 3. 23. In this charge (spiritually) we may see the real guilt of every man who is entrusted with the goods of our Heavenly Father. We are all 'scattering His goods.' If some one is to be found to answer to οἱ διαβάλλοντες, the analogy of ὁ διάβολος, 'the accuser of the brethren,' is too striking to escape us.

2. τί τοῦτο . . .] It makes very little difference either in admissibility of construction or of sense, whether we render '*why* do I hear this of thee?' i. e. 'what is the ground of this report?—what occasion hast thou given for this being brought to me?' or, '*What is this that I hear of thee?*' i. e. 'give some account of it.' There is the same ambiguity in Mark xi. 3, τί ποιεῖς τοῦτο; I prefer rather the former, because no opportunity of explanation *what* it is, is given him, but he is commanded to produce his books, to shew *how* it has arisen.

ἀπόδοι . . . give up the account of thy *stewardship*; for (taking for granted the correctness of the report, the steward not denying it) thou wilt not be able to retain thy *stewardship* any longer,—in ordinary English, thou *canst* not, &c.

οὐ δύνη—in the *nature of things*—thou art precluded from. The interpretation of this announcement to the steward, is the *certainty*, spoken by God in every one of our consciences, *that we must give up and give an account of our stewardship at death*. The great truth lies in the background, that that dismissal, death itself, is the consequence of the *διασκορπίζω* τὰ ὑπάρχοντα αὐτοῦ, —the *wages of sin*.

3.] The steward sets before himself the certainty of poverty and misery. He has not by his waste of his lord's property been laying up any store *for himself*;—that is not the point of the parable;—he has lived softly and effeminately, and cannot do an honest

οὐκ οἰκονομίαν ἀπ' ἐμοῦ; ὃ σκάπτειν οὐκ ἴσχύω. ὃ ἐπαίτειν αἰσχύνομαι. ὃ ἔγνω τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους ἐαυτῶν. καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἐαυτοῦ, ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ κυρίῳ μου; ὃ δὲ εἶπεν Ἐκατὸν βάτους ἐλαίου. ὃ δὲ εἶπεν αὐτῷ Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα. ὃ ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πόσον ὀφείλεις; ὃ δὲ εἶπεν Ἐκατὸν κόρους σίτου. λέγει αὐτῷ Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδο-

s = ver. 9. ch. ix. 52. Acts iii. 21. see Bar. Mod. 506. t w. gen. part., ch. iv. 40 ref. u ch. vii. 41 only. Job xxxi. 37. Prov. xxi. 13 only. v = here only. 8 Kings v. 10. 10 Aq. Sym. &c. (see ch. xx. 27.) w = ch. ii. 22, xxi. 17. Eph. vi. 17. x = here only. Jos. Antt. xviii. 6, 3, 4; γράμματι καὶ τίσται τῇ αὐτοῦ. y = ch. xiv. 28 ref. s ch. xiv. 21 ref. a here only. 8 Kings iv. 22.

3. ἀπ' ἐμοῦ bef την οἰκονομίαν LR vulg lat-b c f ff, g, Syr.—for ἀπ' ἐμοῦ, μου D. ins και bef ἐπαίτειν B copt.

4. rec om εκ, with APR rel: ins B(sic: see table) D 1. 69 syrr copt aeth.—for εκ, απο LX 33(appy) vulg lat-b c e f ff, i l: de lat-a. rec (for ιαυ.) αυτων, with AD rel: txt BPRX.

5. [χρεοφειλετων, so ABDPR &c.] for ιαυ., αυτων DFGMXA 1. 69.

6. for βατους, καδους D¹ al vulg lat-e f l Chr-mss Gaud; αβους D² ev; βαδους LX Orig. rec (for 2nd ὃ δε) και, with P rel goth aeth: txt ABLR 69 copt Thl.—for ο δε ικ., ικ. δε D lat-a b e f. rec το γραμμα (because but one sum is mentioned), with APR rel: το γραμματιον X Chr: γραμμα, omg το, M: cautionem vulg lat-a f Jer: chirographum lat-e: txt BDL lat-b c f f, q copt goth Gaud. (So again in ver. 7, but there R vulg also have txt.) om καθισας ταχως D al. γραψον bef ταχως B lat-e syr-w aeth aeth arm.

7. ins w bef ερω D al. om ου το ιπεν D-gr. rec ins και bef λεγει, with AP rel syr goth aeth arm; ο δε D: om BLR 69 vulg lat-b c e f f, q Syr copt.

day's work:—σκάπτειν, for all manual labours; so Aristoph. Av. 1432, σκάπτειν γὰρ οὐκ ἵσταται. This speech, of digging and begging, must not be sought for in the interpretation; it belongs to the truth of the parable itself as introducing the scheme which follows, but has no ulterior meaning.

4.] ἔγνω—not = ἔγνων, which would be, 'I know, as part of my stock of knowledge, I am well aware,'—but implying, I have just arrived at the knowledge,—an idea has just struck me—I have a plan.

δέξονται—viz. those who are about to be spoken of, the χρεοφειλται. He has them in his mind.

Observe, the aim of his scheme is that they may receive him into their houses,—give him shelter. This is made use of afterwards in the interpretation, for which see on ver. 9.

5.] It is more natural to suppose that these χρεοφειλται had borrowed, i. e. not yet paid for these articles of food out of the stores of the rich man, than that they were contractors to the amounts specified. τοῦ κ. ἐαυτοῦ, of

his own lord,—shewing the unprincipled boldness of his plan for saving himself; as we express the same when we say, 'he robbed his own father.' 6.] βάτους—ὃ δὲ βάτος δύναται χωρησαι ξίστας ἐβδομήκοντα δύο. Jos. Antt. viii. 2. 9;—the same for liquids as the ephah for solids. See Ezek. xlv. 10, 11, 14, where the LXX represent the Heb. q by χοινίξ and κοτύλη.

δέξαι σ. τ. γρ.] The steward, not yet out of office, has all the vouchers by him, and returns each debtor his own bond for him to alter the figure (not, to make another, which would imply the destruction of the old bond, not its return).

σου is not emphatic, as Wordsworth, who has several times fallen into this mistake: see note, ch. xiv. 26, 27: but entirely unemphatic: almost expletive. καθ.

ταχ.] καθισας is graphic. ταχως implies the hurry with which the furtive business is transacted. The debtors seem to be all together, that all may be implicated and none may tell of the other.

7.] κόρους—ὃ δὲ κόρος δύναται μεδιμνους ἀρτικοὺς δεκα. Jos. Antt. xv. 9. 2: Q q

b Rom. xv. 11 ἡκοντα. ⁸ καὶ ^b ἐπῆνεσεν ὁ κύριος τὸν ^c οἰκονόμον τῆς ^{ABI}
 (from Ps. ^{PGH}
 cxvi. 1). ^d ἀδικίας, ὅτι ^a φρονίμως ἐποίησεν· ὅτι οἱ ⁱ υἱοὶ τοῦ ^{LMP}
 i Cor. xi. 9, ^{UVI}
 17, 22 only. ^e αἰῶνος τούτου ^b φρονιμώτεροι ^b ὑπὲρ τοὺς ⁱ υἱοὺς τοῦ ^{A.I.} ⁸
 Gen. xii. 15. ^c ver. 1. ^d τὸς ^b εἰς τὴν γενεάν τὴν αὐτῶν εἰσιν. ⁹ καὶ ἐγὼ ὑμῖν
 d constr., ver. ⁹ λέγω, ⁱ αὐτοῖς ⁱ ποιήσατε φίλους ἐκ τοῦ ^m μαμωνᾶ τῆς
 9, ch. xviii. ^e here only f. ^f ch. xx. 34, 36 ref. ^g ch. xii. 42 ref. compar., here only. Gen. xii. 29 only.
 6. Rom. vi. ^h = Heb. iv. 12. ² Cor. xii. 18. ³ Kings xix. 4. ⁱ John xii. 50. ¹ Thess. v. 5. see Eph. v. 1.
 6, vii. 24. ^k = oh. xii. 21. Eph. i. 5. ^l = ch. xii. 52. Exod. xx. 4, 28. ^m Matt. vi. 24. vv. 11, 13 only f.
 Col. ii. 11. ^k constr., ver. 8.

8. for 2nd οτι, διο λεγω υμιν D; dixit autem ad discipulos suos gat(with mm mt)
 lat-a δ c (e) l.

9. rec (for και εγω) εγω, with ADP rel: txt BLR 1. λεγω bef υμιν DM
 lat-a c ff, g, Syr eth. rec ποιησατε bef αυτοις, with ADP rel latt syrr copt goth
 seth arm Iren-lat: txt BLR. for μαμ. της αδικιας, αδικου μαμωνα D lat-e

There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors.

8.] ὁ κύριος—of course, *the lord of the steward*. The E. V. ought to have been expressed his lord, and there would have been no ambiguity.

τ. οἰκ. τῆς δόξ., not *'the steward for his injustices'*, but (see ref.) *the unjust steward*. He is not praised *'for his injustices'*; see below.

ὅτι φρονίμως ἐπ., *because he had acted shrewdly, cleverly for his own interest*. The point brought out is not merely the shrewdness of the steward, but *his lord*, whose injury was wrought by this very shrewdness, *praising it*: for, our Saviour adds, the children of this world,—to which category *both* belonged—he who conceived and he who praised the shrewdness—are more shrewd, αἷ τ. γ. τ. ἑαυ.—for the purposes of *their self-interest*,—than the children of light. But this very τῶν ἰσ. indicates that there is a *better and a higher γενεά, the family of light* (John xii. 36; Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5), whose interests require a higher and better wisdom and foresight. It is hardly necessary to add that the *discovery* of the steward's trick by the master is essential to the parable, as exemplifying the φρονίμως and φρονιμώτερος. Had the master (as Wordsw.) merely seen the *result*, that the debtors received him into their houses, the praise could hardly have been put in this form. The σοφ. ποιῶσιν too seems to point at the past device, rather than the permanent result.

9.] We now pass to the application at once—from the mouth of our Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as a υἱὸς τοῦ αἰῶνος τούτου: but even in this character

there was a point to praise and imitate. And the dishonesty itself is not inserted without purpose—viz. to shew us *how little the υἱοὶ τ. αἰ. τ. σκῆπτρου* to use it, and how natural it is to them. Now, however, we stand on higher ground: καθαροὶ πάντα καθαρά:—in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off, and the finer only remain.

καὶ ἐγὼ ὑμῖν λ. ἄρξας to recognize a necessary difference in the two situations:—*'although you are children of the light and the day, and can do no such furtive acts, yet I say to you'* This view will explain how we may make φίλους ἐκ τοῦ μαμ. τῆς δόξ. just as we can make an example for ourselves out of the οἰκονόμος τῆς ἀδικ. —that which is of itself τῆς ἀδικίας—which belongs to, is part of a system of, ἀδικία,—which is the very ρίζα πάντων τῶν κακῶν, the result, and the aptest concretion, of that system of meum and tuum (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this Mammon of unrighteousness to make ourselves, —not palaces, nor barns, nor estates, nor treasures,—but *friends*; i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—compare εἰς τὴν δόξαν, with θεσπυζόν ἀντιλεῖπον there) that when it shall fall,—they, i. e. the φίλοι—(compare the joy in heaven ch. xv. 7, 10, and Baxter's remark cited there by Stier—*'Is there joy in heaven at thy conversion, and will there be none at thy glorification?'*) may receive you into the (or their) everlasting tabernacles. See also ch. xiv. 13, 14.

God repays in their name. They receive us there with joy, if they are gone before us; they receive us there by making us partakers of their prayers, which *'move the Hand that moves the world'*, εἰς

α = Acts iv. 19. καιοῦντες ἑαυτοὺς ἑνώπιον τῶν ἀνθρώπων, ὃ δὲ θεὸς
 1 Tim. iii. 2. ἑνώπιον σου, ch. xv. 18: and βδελυγ.
 v. 4. 1 John b γινώσκει τὰς καρδίας ὑμῶν, ὅτι τὸ ἐν ἀνθρώποις ἑνώπιον
 Hi. 10. ἵδον δ' βδελύγμα ἐνώπιον τοῦ θεοῦ. 16 ὁ νόμος καὶ οἱ προ-
 8 Kings iii. φῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ
 10. ἰσαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. 17 εὐκο-
 b Ps. cxxxviii. πώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ
 28. see Acts i. 24. xv. 8. τὸν νόμου μίαν κεραίαν πεσεῖν. 18 πᾶς ὁ ἀπολύων
 c = Rom. xii. 16. 1 Kings ii. 8. τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ
 d Matt. xxiv. 16 Mk. Rev. xvii. 4, 5. xxi. 37 only. Prov. xi. 1. ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. 19 Ἀν-
 e Matt. iv. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 f constr. pass. Gal. i. 11. 1 Pet. i. 25. i. 6 (Matt. xi. 5 ref.). act. Rev. xiv. 6. g = here (Matt. xi. 12) only. Exod. xix. 24. h ch. v. 28 ref. m Matt. v.
 i = Matt. v. 18 ref. k Matt. v. 18 only. l = here only. Josh. xxi. 14. m Matt. v. 28 ref. n Matt. v. 27 (from Deut. v. 18) al.

15. for ἀνθρώποις, ἀνθρώπων B¹. for του θεου, κυριου B. rec adds ἐστιν, with X rel vss: om ABDKLP RS V² Δ goth æth Ign Constt Thl.

16. rec (for μέχρι) εως (|| M^t), with ADP rel M^cion-e Origⁱ: txt BLRX 1. 69 Clem Origⁱ. aft ιωαννου ins επροφητευσαν (|| M^t) D al mm.

17. κεραιαν bef μιαν B sash.

18. rec aft και ins πας (mechanical repetition), with AP rel syrr goth: om BDL 69 latt coptt (æth) arm Tert Ambr. om απο ανδρος D al Syr copt goth arm.

last note, end. Δικαιοῦντες . . .

ἐνώπιον. τ. ἀνθρ.—a contrast to ἡμαρτον ἐνώπιον σου, ch. xv. 18: and βδελυγ. ἐνώπιον τ. θεοῦ τοῦ θεοῦ, ch. xv. 10. 18.] See Matt. xi. 12 and note. After προφ. supply προφητευσαν, not (Meyer) ἱκηρύσσοντο, which would be inapplicable to the law and the prophets. The connexion is, —Ye are they that justify yourselves before men; ye are no publicans and sinners,—no poor and needy,—but righteous, and increased with this world's goods. But, since John, a kingdom has been preached, into which every one, publicans and sinners too (πᾶς || πάντες, ch. xv. 1) are pressing in. The true relation however of that kingdom to the law is not as ye suppose, to destroy the law (Matt. v. 17), but to fulfil! Then, as an example, our Lord reiterates the decision which He had before given on a point much controverted among the Jews—the law of adultery. But this He does, not without occasion given, and close connexion with the circumstances, and with what had before been said. As early as Tertullian, cont. Marc. iv. 34, p. 443, it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip's wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil. To this mention of Herod's crime the μέχρι Ἰωάννου gave relevance. Still the idea must not be too lightly assumed. Bleek's remark is worth notice, that, had such an allusion

been intended, the last words of the verse would have been otherwise expressed. Antipas had not married a divorced woman, but abducted a married woman from her husband. See on Matt. v. 32. 19—31.] Our Lord, in this closing parable, grasps the whole covetous and self-seeking character of the Pharisees, shews them a case in which it is carried to the utmost, by one who 'made no friends' with the unrighteous Mammon;—places in contrast with it a case of extreme destitution and poverty,—the very thing which the φιλαργυρος most abhorred;—and then passes over into the region beyond the grave, shewing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the φιλαργυρία of the Pharisees shewed itself in this particular way, our Lord here grasps the depravity by its root, which is, a godless and loveless self-seeking—saying in the heart, 'There is no God'—and acting accordingly.

The explanation of particular points see below. 19.] 84 connects this directly

with what goes before; being an answer, not immediately to any thing said by the Pharisees, but to their scoffs at Him;—q. d. 'hear now a parable.'

ἀνθρ. πλ.] Tertullian thought (l. c.) that Herod was meant, and by Lazarus John; and this view has been taken by Paulus and Schleiermacher also: but surely with no

θρῶπος δέ τις ἦν πλούσιος, καὶ ὁ ἐνεδιδύσκετο ὁ πορφύραν ὁ Mark xv. 17
καὶ ὁ βύσσον, ὁ εὐφραϊνόμενος ὁ καθ' ἡμέραν ὁ λαμπρῶς. ὁ here (Rev. xviii. 12 v. r.)
20 πτωχὸς δέ τις ὀνόματι Λάζαρος ὁ ἐβέβλητο πρὸς ὁ only
τὸν ὁ πυλῶνα αὐτοῦ ὁ εἰλκωμένος 21 καὶ ὁ ἐπιθυμῶν ὁ ch. xii. 19
ὁ χορτασθῆναι ὁ ἀπὸ τῶν ὁ πιπτόντων ἀπὸ τῆς ὁ τραπέζης ὁ Matt. xxi. 28
τοῦ πλουσίου ὁ ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ὁ ἐπέλειχον ὁ here only f.
τὰ ὁ ἔλκη αὐτοῦ. 22 ὁ ἐγένετο δὲ ἀποθανεῖν τὸν πτω- ὁ (Rev. xxi. 14)
ὁ (Rev. xxi. 14)
6, 14. ix. 2. Mark vii. 30. u Matt. xxvi. 71. Acts x. 17 al. Gen. xlii. 19. v here only f.
w ch. xv. 16. Isa. lviii. 2. x ch. ix. 17 | Mt. Mk. Ps. xvi. 15. y here (ch. xv. 16 v. r.)
only. Pa. ciil. 18. s Matt. xv. 27. a here only f. b Rev. xvi. 2, 11 only. Job ii. 7.
c constr., Matt. xviii. 18. Mark ii. 28. ch. iii. 21. vi. 1, 6. Acts iv. 5 al. freq.

19. at beg ins *ἔπειν δε και ετεραν παραβολην* D bodl. om δε DXX vulg lat-s
δ ε f æth arm. ins και bef *εὐφραϊνόμενος* D-gr goth.

20. rec aft τις ins ην, with AP² rel vulg lat-(b c) i syrr sah goth: om BDLP¹X
33(appy) lat-a e f coptt æth arm Clem Dial. rec aft *λαζαρος* ins ος, with
AP rel vulg lat-b c f syrr goth: om BDLX lat-a e f i copt Clem Dial. for
προς, ελκ PF. rec *ηλκωμένος*, with KMSUVT 1: txt ABDP rel.

21. rec ins των ψυχων bef των πιπτοντων (from *Mt* xv. 27 || *Mk*), with A(D)P
rel vulg lat-a f g₁ syrr copt-wilk Ephr Chr: om BL lat-b e e ff₂ i l q syr-jer copt-schw
sah Clem Dial Ambr Gaud.—*ψυχων* D. rec *απειλειχον*, with P rel: *ελειχον* D 1
Dial (Ephr): txt ABLX 33 goth.

probability. Our Lord might hint with stern rebuke at the present notorious crime of Herod, but can hardly be thought to have spoken thus of him. That the circumstances *will in some measure apply to these two*, is owing, as above in ch. xv., to the parable taking the *general case*, of which theirs was a particular instance. Zeller (refuted by Bleek in loc.) thinks that the rich man sets forth the Jews and the poor man the Gentiles. In my view, the very name of the poor man (see below) is a sufficient answer to this.

Observe, that this rich man is *not accused of any flagrant crimes*:—he lives, as the world would say, *as became his means and station*; he does not oppress nor spoil other men: he is simply a *υἱὸς τοῦ αἰῶνος τούτου*, in the highest form.

πορφ. κ. βύσσ., the Tyrian costly purple—and the fine linen (for under clothing) from Egypt. *εὐφρ. λαμπ.*, probably the E. V. is right—*shred sumptuously*: ‘*epulabatur laute*,’ Vulg. Others render it ‘*enjoyed himself sumptuously*.’

20.] The significant name Lazarus (= Eleazarus = *γῆρᾱ, Deus auxilium*) should have prevented the expositors from imagining this to be a *true history*. Perhaps by this name our Lord may have intended to *fill in the character of the poor man*, which indeed must otherwise be understood to be that of one who feared God.

ἔββ., was, or had been—cast down, i.e. was placed there on purpose to get what he could of alms. *πυλῶνα*, see on ref. Matt.: it was the portal, which

led out of the *προαύλιον* into the *αὐλή*.

21.] It would seem that he *did* obtain this wish, and that, as in ch. xv. 16, the *ἐπεθ.* must mean, he looked for it, willingly took it. The *ἀλλὰ καὶ* seems also to imply, that he *got the crumbs*: this verse, relating the two points of contrast to the rich man: his only food, the crumbs, with which he longed to fill his belly, but could not:—his only clothing, nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who *ἐπέλειχον*—certainly in pity, not ‘*dolorem exasperantes*’ (Bengel)—his sores, as they do their own. Such was the state of the two in this world.

22.] The *burial* of Lazarus is not mentioned, *διὰ τὸ ἀνημέλητον τῆς τῶν πτωχῶν ραφῆς*, Euthym. This is the only admissible reason. Meyer rejects it as arbitrary, and not consistent with the received notions about Hades, in which not the soul only, but the whole man was after death—believing it to be meant that the angels carried Lazarus *bodily* into Paradise. But then his interpretation halts, when he comes to the burial of the rich man, whom he makes go down out of his grave into hell. The fact is, that in both cases the material corpse remains on this earth, buried or unburied; while that personality, to which universal consent rightly attributes sensibility to bliss and woe, and the feelings and parts of the body, the man’s real *self*, is translated into the other world.

^d Matt xv. 1
^{ref.} Hosca
^{x. 6.}
^e = ver. 23. ch.
^{vi. 32.} John
^{i. 18.} xiii. 28
^{(Acts xxvii.}
^{30) only.}
^{Dest. xiii. 6.}
¹ Matt. xi. 25
^{ref.} Ps. xv.
^{10.}
^g = Matt. xvii. m
^{8 ref.}
^h ver. 16 ref.
¹ Matt. iv. 24. ver. 28 only. Wind. ill. l. xix. 4.
^m = ch. viii. 8 ref.
^k Matt. xxvi. 58 ref.
^l ver. 22. phr., here
^{1. 12}

χὸν καὶ ^d ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν
 κόλπον Ἀβραάμ. ἀπέθανεν δὲ καὶ ὁ πλουσίος καὶ ἐτάφη, —
 καὶ ἐν τῷ ἄδρ ^e ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ^{αὐτὸν}
 ὑπάρχων ἐν ^h βασιάνοις, ὅρῃ Ἀβραάμ ^{αὐτὸν} ἀπὸ ^{αὐτὸν} μακρόθεν,
 καὶ Λάζαρον ἐν τοῖς ¹ κόλποις αὐτοῦ. ²⁴ καὶ αὐτὸς
 φωνήσας εἶπεν Πάτερ Ἀβραάμ, ἐλήσῃον με καὶ πέμψον

23. εἰς τὸν κόλπον ἀβραάμ bef υπο των αγγελων D al. rec ins του bef ἀβρααμ,
 with 69: om ABDP rel Mciom-e Orig Dial Ephr.

23. rec ins τον bef ἀβρααμ, with A rel Orig, Ephr: om BDLX Orig, Dial.
 for τοις κόλποις, τῷ κόλπῳ D latt copt. aft αυτου ins αναπαυομενον D
 lat-δ c o q arm.

24. ἐφώνησας D-gr.

(If, when parts of the body are removed, we still believe that we possess those limbs, and feel pain in them, why may not the disembodied spirit still subjectively exist in, and feel the sensations of, that corporeal system from which it is temporarily separated?)

ἀπενεχ. αὐτ. . . .] In the whole of this description, the following canon of interpretation may be safely laid down:—Though it is unnatural to suppose that our Lord would in such a parable formally *reveal* any *new truth* respecting the state of the dead,—yet, in conforming himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of our Lord's sayings, if we could conceive Him to have used popular language which *did not point at truth*. And accordingly, where *such* language was current, we find Him not adopting, but protesting against it: see Matt. xv. 5.

The bearing of the spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41: Heb. i. 14. τ. κόλπ. Ἀβραάμ] The above remark does not apply here—for this, as a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the *purposes of the parable* require this, ver. 23, no one would think of pressing it into a truth, but all would see in it the graphic filling up of a state which in itself is strictly actual. The expression εὐτυχ τῷ πτω signified the *happy side of Hades*, where all the Fathers were conceived as resting in bliss. In Joseph. de Macc. § 13 we have οὕτω γὰρ θανόντας ἡμᾶς Ἀβραάμ κ. ἴσ. κ. ἱακ. ὑποδίζονται εἰς τοὺς κόλπους αὐτῶν. No pre-

eminence is signified, as in John xiii. 23;—*all the blessed* are spoken of as in Abraham's bosom. See also John i. 18.

The death of the rich man *last* should be remarked; Lazarus was taken soon from his sufferings; Dives was left longer, that he might have space to repent.

κ. ἐτάφη] There can be no doubt that the *funeral* is mentioned as being congruous to his station in life,—and, as Trench observes, 'in a sublime irony,'—implying that he had all things *properly* cared for; the purple and fine linen which he wore in life, not spared at his obsequies. See Meyer's interpretation above.

23. ἐν τ. ἄδρ] Hades, ἡνῶ, is the abode of *all disembodied spirits* till the resurrection; not, the place of torment,—much less *hell*, as understood commonly, in the E. V. Lazarus was *also* in Hades, but separate from Dives; one on the blissful, the other on the baleful side. It is the *gates of Hades*, the imprisonment of death, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds the *key of Hades* (Rev. i. 18);—Himself went into the same Hades, of which Paradise is a part.

ἐν βασιάνοις—not *eternal condemnation*;—for the judgment has not yet taken place; men can only be judged *in the body*, for the deeds *done in the body*:—but, *the certainty and anticipation of it*. ἐπάρας, not necessarily to a *higher place*, though that *may* be meant:—see ref.

24.] '*superbus temporis, mendicus inferni*.' Aug. (Trench, Par. in loc.)

On πάτερ Ἀβρ. see Matt. iii. 9. φλογί, not subjective *only*, though perhaps mainly. The omission of the article before βασιάνους points no doubt to *subjective* torments;—but where lies the limit between inner and outer to the disembodied? Hardened sinners have died crying 'Fire!'

Λάζαρον, ἵνα ²⁵ βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ ²⁶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν δὲ Ἀβραὰμ Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὥδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. ²⁶ καὶ ἐπὶ πᾶσιν τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ [οἱ] ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. ²⁷ εἶπεν δὲ Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ²⁸ ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον

always w. ²⁵wp. Acts vii. 30. 2 Thess. i. 8. Heb. i. 7. Rev. i. 14 al. Isa. v. 34. 1 ch. xv. 27. xlii. 41. Gal. iv. 5 al. Num. xxiiv. 14. 2 = ch. xii. 18, 19. Gen. xiv. 16, 20. v = Acts xx. 19 al. Gen. xlii. 67. w = ch. 18. 20. Col. iii. 14. 2 Chron. xxix. 10. x = Matt. xlii. 35. ch. xi. 51. Acts xii. 6. y here only. 2 Kings xviii. 17 (Num. xvi. 30 Al.) only (7). s = here only. Gen. xxxviii. 12. see ch. ix. 51. a Acts xvi. 9. Heb. xi. 29 only. 1 Kings xiii. 7. b Matt. xvii. 20 only. c Matt. ix. 17. 1 ref. d ch. vii. 36 ref. e Gen. xii. 10. f here only. g Gen. xlii. 4. h Matt. xxvi. 19 Al. only. i here also. ch. ii. 48. Acts xx. 26 only. Isa. xl. 26. j Onopp. here only. k Gen. xlii. 4. l N. T.

²⁵. rec aft ἀπελαβες ins ου, with X rel lat-δ syr Orig-lat Dial Chr.; aft τα αγαθα σου, A: om BDGHL 69 vulg lat-a c &c Syr coptt æth arm Ps Ath Ephr Chr Cyr Thl Cypr Hil Ambr Aug Fulg Paulin. rec (for ωδε) οδε, with 1: txt ABD rel syrr coptt æth arm. (hic latt Cypr Hil.)

²⁶. for ετι, εν BL, in his omnibus vulg lat-δ c copt. rec (for ενθεν) εντευθεν (more usual), with K 1: om D lat-c e Dial spec: txt AB rel. om oi B(D): ins A rel copt arm.—for last clause, μητε εκειθεν ωδε διαπερασαι D latt arm Ambr.

²⁷. rec ονν bef σε, with LX rel Dial Ephr spec: txt ABD 69 syr Thl. aft πατερ ins αβρααμ DX mt Aug.

²⁸. om ινα D Dial. τουτον bef τον τον D lat-a c Dial Aug.

—Did the fire leave them, when they left their bodies?

²⁵.] The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. (Klopstock, cited by Stier, iii. 319, edn. 2: 'Behmuth der himmlischen die verlorenen Seelen begleitet.') μνήσθητι. . .] Analogy gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller. ἀπέλαβες—not sufficiently expressed by 'receivedst,' E. V.:—it is analogous to ἀπικουσιν, Matt. vi. 2, 5, 16,—and expresses the receipt in full, the exhaustion of all claim on. Those that were good things to thee, τὰ ἀγ. σου, came to an end in thy lifetime: there are no more of them. What a weighty, precious word is this σου: were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, 'Woe

to the rich, but blessed are the poor'—would have found in this verse at least a specious defence for their view;—though even then τὰ ἀγ. would have implied the same, in fair interpretation. τὰ κακά

—not αὐτοῦ—for to him they were not so. παρακαλ.: see ch. vi. 24. ²⁶.]

Even if it were not so,—however, and for whatsoever reason, God's decree hath placed thee there—thy wish is impossible.

χάσμα μέγα.] In the interpretation,—the irresistible decree—then truly so, but no such on earth—by which the Almighty Hand hath separated us and you, in order that, not merely so that, none may pass it. In the graphic description, a yawning chasm impassable. ὁστή-
μακτας, is fixed for ever. This expression precludes all idea that the following verse indicates the beginning of a better mind in the rich man. ²⁷.] This is the be-
lieving and trembling of James ii. 19. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a lost spirit should feel and express such sym-

f ver. 28 ref.
g ch. xxiv. 27.
44. John i.
46. see ver.
16.
h — Matt. xvii.
5. Isa. xlviii.
16.
i Matt. iii. 2
ref.
k Mark vi. 14
ref.
l absol., Acts
xvii. 4.
xvi. 14.
Eph. iv. 4
val.
m here only t.
n constr., Acts
x. 25. Rev.
xii. 7.
40 ch. v. 26.
Rom. vi. 21.

τῆς 'βασάνου. ²⁹ λέγει δὲ [αὐτῷ] 'Αβραὰμ 'Εχουσιν ^{ABD}
'Μωυσία καὶ τοὺς 'προφῆτας' ^{GH1} ἠκούσάτωσαν αὐτῶν. ^{MS1}
³⁰ ὁ δὲ εἶπεν Οὐχὶ πάτερ 'Αβραάμ, ἀλλ' εἴαν τις ἀπὸ ^{XTA}
νεκρῶν πορευθῇ πρὸς αὐτούς, ¹ μετανοήσουσιν. ³¹ εἶπεν
δὲ αὐτῷ Εἰ ¹ Μωυσέως καὶ τῶν ¹ προφητῶν οὐκ ἀκούουσιν,
οὐδ' εἴαν τις ¹ ἐκ νεκρῶν ¹ ἀναστῇ ¹ πεισθήσονται. ^{1.31}

XVII. ¹ Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ ^m 'Ἀνέν-
δεκτόν ἐστιν ⁿ τοῦ τὰ ^o σκάνδαλα μὴ ^p ἔλθῃν, οὐαὶ δὲ ^q δι'
ο Matt. xiii. 41 ref. Hos. iv. 17. p — Matt. xviii. 7 lds only. q ellipse, Mark 2.

²⁹. for λέγει, εἶπεν D lat-*a* spec. rec om δε, with EGHMSFA lat-*e* Syr Dial:
et ait vulg lat-*b* c: txt ABD rel lat-*a* l syr copt arm Ephr. om αυτω BL Ephr:
ins A D-gr rel latt syrr copt Dial.

³⁰. πατηρ D. for απο, εκ DF 1 latt Iren-lat Dial Thl Aug.

³¹ [ουδ', so ABD.] aft αναστη ins και απειθη προς αυτους D Iren-lat.
for πεισθησονται, πιστευουσιν D Ephr.

CHAP. XVII. 1. rec om αυτου, with E rel lat-*e* Tert: ins ABDFLMUX 69 latt Syr
syr-w-ast. elz om του (with some cursive?): ins ABD rel Scr's-mss Orig Chr
Damasc. rec μη ελθειν bef τα σκανδαλα (to connect av. ιστιν or του with the inf,
or to avoid του τα), with AD rel latt Orig: txt BLX lat-*e*. for ουαι δε, πλην
ουαι (from Mt xviii. 7) BDL 1. 33. 69 lat-*a* b c e ff₂ i syr-marg copt: txt A rel
vulg lat-*f* syrr arm.

pathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here.

²⁹.] ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος χριστοῦ. Rom. x. 17. 'Auditu fidei salvamur, non apparitionibus.' Bengel. This verse furnishes a weighty testimony from our Lord Himself of the sufficiency *then* of the O. T. Scriptures for the salvation of the Jews. It is *not so now*.

³⁰, ³¹.] οὐχ(—not, 'they will not hear them.' he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham:—the word deprecates leaving their salvation in *such uncertainty*, as the chance of their hearing Moses and the prophets seems to him to imply.—'Leave it not so, when it might be at once and for ever done by sending them one from the dead.'

Abraham's answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets:—Christ rose from the dead, but He did not go to *them*;—this verse is not *so* worded, 'they would have rejected Him, had He done so:—the fact merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not

persuaded—did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable.

Observe, Abraham does not say, 'they will not repent'—but, 'they will not believe, be persuaded:' which is another and a deeper thing.

Luther does not seem to conclude rightly, that this *disproves* the possibility of appearances of the dead. It only says, that such appearances will not bring about *faith* in the human soul: but that they may not serve other ends in God's dealings with men, it does not assert. There is no gulf between the earth and Hades: and the very form of Abraham's answer, setting forth no impossibility in this second case, as in the former, would seem to imply its *possibility*, if requisite.

We can hardly pass over the identity of the *name* LAZARUS with that of Him who *actually was* recalled from the dead, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

CHAP. XVII. 1—10.] FURTHER DISCOURSES. The discourse appears to proceed onward from the foregoing.

1.] τὰ σκ. is perhaps owing to some offence which had happened;—the departure of the Pharisees in disgust, or some point in their conduct; such as the previous

οὐ ῥέχεται. ² Ἰλυσιτελεῖ αὐτῷ εἰ λίθος ἡ μυλὸς ἡ περὶ-
 κείται περὶ τὸν ἡ τράχηλον αὐτοῦ καὶ ἡ ῥρίπται εἰς τὴν
 θάλασσαν, ἡ ἵνα ἡ σκανδαλίστη τῶν ἡ μικρῶν τούτων
 ἵνα. ³ ἡ προσέχετε ἡ ἑαυτοῖς. εἰ ἡ ἀμαρτὴ ὁ ἀδελφός σου,
 ἡ ἐπιτίμησον αὐτῷ, καὶ εἰ ἡ μετανοήσῃ, ἡ ἄφες αὐτῷ.
⁴ καὶ εἰ ἡ ἑπτάκις τῆς ἡμέρας ἡ ἀμαρτήσῃ εἰς σὲ καὶ
 ἡ ἑπτάκις ἡ ἐπιστρέψῃ πρὸς σε λέγων ἡ Μετανοῶ, ἡ ἄφῃσεις
 αὐτῷ. ⁵ καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ ἡ Πρὸς θεὸς ἡμῖν
 πίστιν. ⁶ εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς ἡ κόκκον
 ἡ σινάπεως, ἐλέγετε ἂν τῷ ἡ συκαμίνῳ ταύτῃ ἡ Ἐκρίζω ἡ

v. 35. xx. 28. Gen. xxiv. 6. a Matt. iii. 9 ref. b Mark viii. 32, 33 ref. c Matt. iii. 2 ref.
 d Matt. vi. 12 ref. e Matt. xviii. 21, 22 only. f Matt. xviii. 15 ref.
 g ch. xxii. 32. Acts xiv. 15. Dent. xxx. 2. h = ch. xii. 81 ref. i Matt. xlii. 81 ref.
 k here only. l Chron. xxvii. 28 al. see ch. xix. 4. i Matt. xlii. 29. xv. 18. Jude 12 only. Jer. i. 10.

2. for *λυσιτελεῖ*, *συνφέρει* δε D vulg. rec (for *λίθος μυλὸς*) *μυλὸς ονικός*
 (from *Mt* xviii. 6), with A rel syrr Dial: txt BDL 1. 69 latt syr-marg copt arm
 Mcion-t. *περικεῖτο* and *εἰπτο* D (*εἰπτετο* D²). rec *εἰνα* bef *των μικρων*
τουτων (from *Mt* xviii. 6), with AD rel vas: txt BL.

3. rec *εἰαν* ins δε (from *Mt* xviii. 15), with A rel syr: om BDLX 33 latt Syr
 copt goth æth arm Clem spec. *αμαρτησῃ* (|| *Mt*) D²Δ 69. rec adds *εις σε*
 (|| *Mt*), with D rel vulg-ed lat-c e q syr-ms arm-usc: om ABL 1 am(with fuld em
 forj gat jac mt tol) lat-a b f ff, g, i, j i syr copt goth arm-zoh Clem Bas Antch Damasc
 spec Bede. aft *και εἰαν* ins *μεν* A al.

4. rec *αμαρτη* (*repetition* from ver 3), with F rel Clem Orig: txt ABDLXA vulg
 spec. (*ανασηση* 69). ins *εἰαν* bef 2nd *επτακις* (from above) AK lat-b; to D
 Clem. rec adds *της ημερας* (from above), with A rel vulg lat-f g, i, j, k syr goth
 æth spec: om BDLX mt lat-a b c i l q syr-jer copt arm Clem Orig Ambr Vict-tun.
 rec (for *προς*) *επι*, with i (e sil): txt ABDLXA latt syr copt arm Clem.—om
προς σε (omd as unnecessary, cf *Mt* xiii. 15, *Lk* xxii. 32, *Acts* iii. 19, al: and then
variously reinserted) E rel mt lat-f i goth æth Orig Damasc spec. (33 def.)
μετανοησω D². for *αφησεις*, *αφες* DHA latt Syr copt-ms Clem.

5. [*εἰπαν*, so BDLX.]
 6. ο *δε εἶπεν αυτοις*, omg *κυριος*, D, similarly lat-a b c e ff, i. rec *εἰχετε*, with
 DEGH (S, e sil) latt: txt AB rel. (*εχητε* M al.) aft *ελεγετε αν* ins *τω ορει τουτω*

chapter alluded to. *ἀνένδεκτόν ἐστιν*
 = *οὐκ ἐνδέχεται*, ch. xiii. 33. 2.] See
 Matt. xviii. 6, 7, and notes. τῶν
 μικ. τ., perhaps the publicans and sinners
 of ch. xv. 1;—perhaps also, repeated with
 reference to what took place, Matt. l. c.

3, 4.] See on Matt. xviii. 15, 21,
 22. The *προσέχετε ἑαυτ.* here is to
 warn them not to be too readily dismayed
 at *σκανδαλα*, nor to meet them in a
 brother with an unforgiving spirit.
ἐπιτιμ. [*ἀγάπη* begins with *ἀληθεύειν*,
 Stier:—who remarks, that in the Church,
 as in the world, the love of many waxing
 cold,—not being strong or warm enough
 for this *ἐπιτίμησον*,—is the cause why
 offences abound. 5.] *πρόςθ. ἡμ.*
πίστ., ‘increase our faith,’ of the E. V.,
 is not exact: give us more faith, is more
 literal and simpler. Wordsw.’s rendering,
 “Give faith in addition to our other
 privileges, powers, and virtues,” is not so

probable, seeing 1) that faith is not the
 crowning item in such a list, but the first
 and most elementary: and 2) that, had
 this been intended, it would most proba-
 bly have been expressed *πρόςθ. ἡμῖν καὶ*
πίστιν. This is the only example in

the Gospels in which the *Apostles* are
 marked out as requesting or saying any
 thing to the Lord. They are amazed at
 the greatness of the faith which is to
 overcome *σκανδαλα* and forgive *αμαρ-*
τηματα as in vv. 3, 4:—and pray that
more faith may be added to them.

6.] See on Matt. (xvii. 20) xxi. 21. On
 this occasion some particular tree of the
 sort was close at hand, and furnished the
 instance, just as the Mount of Transfigura-
 tion in the former of those passages, and
 the Mount of Olives in the latter.

συκαμῖνος is the *mulberry-tree*; not very
 common in Palestine, but still found there.
 It must not be confounded with *συκομο-*

καὶ ^m φυτεύθῃ ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. ABE
GH
IK
 7 τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἄροτριῶντα ἢ ποιμαί-
 νοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως 1.32
 παρελθὼν ἄναπνευ, ἄλλ' οὐχὶ ἐρεῖ αὐτῷ Ἐτοίμασον
 τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως
 φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
 9 μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;
 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα
 ὑμῖν, λέγετε ὅτι δούλοι ἄχρεοὶ ἐσμεν, ὃ ὠφείλομεν
 ποιῆσαι πεποιήκαμεν.

m Matt. xv. 13
ref.
n 1 Cor. ix. 10
only. Dant.
xiii. 10.
o lit., 1 Cor. ix.
7 only. (Matt.
H. 6 al.).
1 Kings xxv.
16.
p ch. xii. 37
ref.
q ch. xi. 37
ref.
r = Matt. xv.
33 f. 1 Pē.
v. 8.
sch. xii. 36.
1 Cor. xi. 35.
Rev. iii. 30
only. Prov.
xxiii. 1.
Tobit viii. 1
only.
t ch. xii. 36,
37 ref.
u = Mark x. 45 ref.
w ch. iii. 13. Acts xxiii. 31. Judg. v. 9.
y = John xii. 14. xiv. 7 al.

v 1 Tim. i. 12. 2 Tim. i. 3. Heb. xii. 23 only. 2 Mac. iii. 28.
x Matt. xxv. 30 only. 2 Kings vi. 23. Ep. Jac. 17 var. only.

μεταβα εντευθεν εκει και μεταβαινεν και (Mt xvii. 20) continuing τη ευκαρινω μετα-
 φυτευθῃ ἐς τὴν θαλάσσαν D. om 2nd an A.

7. om ἐξ D-gr L latt. ἔχων bef ὑμῶν δούλον D. ins μη bef ἐρεῖ D lat-e l
 copt. rec om αὐτῷ, with A rel goth Cypr: ins BDLX 1. 69 latt Syr syr-w-ast
 copt aeth arm Aug. [DKMUΔ join εὐθ. with ἐρεῖ: ELΔ, with παρελθ.]
 rec αναπνευ, with AMΔ (1, e sil) 33. 69, ανπισαι l, αναπανσαι X: αναπιστον Γ:
 txt BD rel.

8. om ουχι D lat-a b c (e f) fff₂ i l q Syr Cypr Ambr. aft εως ins an AKLMX
 33. su bef και πικσαι D.

9. rec χαριν bef εχει, with A rel vulg lat-b c fff₂ syrr (goth) arm: txt BDL lat-a e
 copt aeth Cypr. rec aft τῷ δούλῳ ins εκεινω (cf ch. xii. 37, and see ch. xiv. 31 al),
 with E rel vulg lat-e f i syr goth (aeth) arm Cypr Aug: pref, K: om ABDLX lat-a b
 c fff₂ l q copt Ambr. rec aft τα διαταχθεντα ins αυτω, with DX 69 latt Syr copt
 aeth Cypr: om AB rel lat-e syr goth Antch Thl. rec at end adds ου δοκω, with
 AD rel vulg lat-b c syrr goth: om BLX 1 lat-a e copt aeth arm Cypr.

10. for παντα το υμιν, οσα λεγω D. aft παντα ins ταυτα A al. om 1st
 ori AX 1 latt (Syr aeth ?) Bas, (ins.) Cypr. εσμεν bef αχρειοι D-gr al Syr Igr
 Philast. rec ins οτι bef ο ωφειλομεν, with X rel syrr: om ABDL 1 latt copt aeth
 arm Orig Epiph Bas, Antch Thl Cypr.

ρῖα, ch. xix. 4, which is the Egyptian fig. See note there.

Notice the different tenses with ἂν: ἐλάττει ἂν, ye would say: ὑπήκουσιν ἂν, it would (even while you were speaking) have obeyed. ἐκρι-
 [ῶθ.] 'cum ipsis radicibus, in mari man-
 sura. Tale quiddam fit ipsis fidelibus.' Bengel.

7—10.] The connexion is, — 'Ye are servants of your Master; and therefore endurance is required of you, — faith and trust to endure out your day's work before you enter into your rest. Your Master will enter into His, but your time will not yet come; and all the service which you can meanwhile do Him, is but that which is your bounden duty to do, — seeing that your body, soul, and spirit are His.' 7.] εὐθέως in the E. V. is wrongly joined with ἐρεῖ: it corresponds to μετὰ ταῦτα in ver. 8. 'Construendum; cito accumbere: cito cupiunt accumbere qui missis ceteris officiis fidem sibi summam conferri oportere putant.'

Bengel.

8.] εως φ. κ. π., till I shall have eaten and drunken: see ch. xii. 37, where a different assurance seems to be given. But our Lord is here speaking of what we in our state of services are to expect; there, of what in our state of manumission ('mensæ servos adhibere manumissioniserat species.' Grotius, citing from Ulpian) and adoption, the wonders of His grace will confer on us. Here the question is of right; there, of favour.

9.] Our Lord is not laying down rules for the behaviour of an earthly master to his servants, — but (see above) is speaking of the rightful state of relation between us, and Him whose we are, and whom we serve.

10.] This shews the sense of the parable, as applying to our own thoughts of ourselves, and the impossibility of any claim for our services to God. In Rom. vi. 23 (see also the foregoing verses) we have the true ground on which we look for eternal life set

11 Καὶ ἐγένετο ἔν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερου-
σαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ
Γαλιλαίας. 12 καὶ ἐςέρχονμένοι αὐτοῦ εἰς τινα κώμην
ἠπήντησαν [αὐτῷ] δέκα ἑλεπροὶ ἄνδρες, οἱ ἔσθρσαν
ἠπόρρωθεν. 13 καὶ αὐτοὶ ἤραν φωνὴν λέγοντες Ἰησοῦ
ἐπιστάτα, ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς
Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
ἐγένετο ἔν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν. 15 εἰς
δεῖ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη, ἠύπιστρεψεν μετὰ φωνῆς
μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεισεν ἐπὶ πρόσωπον

11 — Matt. v. 16 al. B. Lm. xliii. 26.

1 Matt. xvii. 6 v. 2 Chron. vii. 9.

11. om αὐτον BL. for δια, ανα 1. 69: om D. μεσον BDL 1. 69.
12. for ἀπηντησαν, σκου ησαν (εστω) D lat-e; et ecce lat-a δ c ff; i l q. om
αὐτω B(D)L: ins A rel. ἀνδρες bef λεπροι D al latt syrr. for oi, και D Syr
copt-mss. ανιστησαν BF.
13. for ηραν φωνην λεγοντες, εκραξαν φωνη μεγαλη D (lat-e).
14. aft ιδων ins αὐτους D 69 (latt) Syr with arm. aft αυτοις ins τηθεραπευσθη
D. for και εγ., εγ. δι D (copt mss?).
15. for ιαθη, εκαθαρισθη D al vulg lat-b f l Syr goth(appy) with Vig-taps.
μεγαλης bef φωνης D vulg lat-b c copt.

before us;—viz. as the gift of God *whoso*
servants we are,—not the *wages*, as in
the case of sin, *whoso we are not*. In the
case of *men* this is different; a good
servant is *εὐχρηστος* (Philem. 11), not
ἀχρηστος, i. e. *οὐ μὴ ἔχει τις χρεῖαν*,—
Ety. Mag. See Acts xvii. 25. The
case supposed introduces an argument *à*
fortiori: '*how much more, when ye have*
failed in so many respects.' '*Miser est*
quem Dominus servum inutilem appellat,
Matt. xxv. 30; *beatus qui se ipse.*'
Bengel. Thus closes the series of
discourses which began with ch. xv. 1.

11—19.] HEALING OF TEN LEPERS.
It does not appear to what part of the last
journey this is to be referred. There is no
reason for supposing it to have been subse-
quent to what has just been related:—this
is not implied. It may have been at the
very beginning of the journey. From the
circumstance that these lepers were a
mixed company of Jews and Samaritans,
ὁ δὲ μ. Σ. κ. Γ. probably means '*between*
Samaria and Galilee,' on the frontiers of
both. Meyer supposes αὐτὸς to mean 'He
for his part'—separate from the others
going up to the feast, who would go
direct through Samaria. Xen. has *διὰ*
μίσου δι' οὐκ οὐκων ποταμός, i. e. '*between*
these walls.' Anab. i. 4. 4. This
seems to be || with Matt. xix. 1. The
journey mentioned there would lead Him

διὰ μίσου Σ. κ. Γ. 12.] *πρόρρωθεν*,
see Levit. xiii. 46; Num. v. 2. The
Rabbinical prescriptions as to the *distances*
are given in Wetstein. Their misery
had broken down the national distinction,
and united them in one company.

On the nature of leprosy and its signifi-
cance, see on Matt. viii. 2. 14.] One
of our Lord's first miracles had been the
healing of a leper; then he touched him
and said, 'Be thou clean:' now He *sinks*
as it were *the healing*, and keeps it in the
background;—and why so? There may
have been reasons unknown to us; but one
we can plainly see, and that is, to bring
out for the Church the lesson which the
history yields. In their going away, in
the absence of Jesus they are healed:
what need to go back and give Him
thanks? Here was a trial of their *love*:
faith they had, enough to go, and enough
to be cleansed: but *love* (with the one
exception)—gratitude, they had not.

ἐπιδείξ. See note on Matt. viii. 4.
ἐν τῷ ἔρ. αὐτῷ.] i. e. *while on their way*;
—the meaning evidently being that they
had not gone far, and that the whole took
place within a short time. They had not
been to the priests, as some suppose.

15.] *ὁ ἰδὼν ὅτι ἰάθη*, and
ὠπίστ. μ. φ. μεγ. δ. τ. θεόν, set before us
something immediate, and, I should be
inclined to think, witnessed by the narra-

m ch. xviii. 11. *παρὰ τοὺς πόδας αὐτοῦ* ^m *εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν*
 John xi. 41. *Σαμαρείτης.* 17 ^a *ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ*
 Acts xvii. 85. *δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;* 18 *οὐχ* ^o *εὐρέθησαν*
 xvi. 4 al. ^t *ὑποστρέψαντες* ^p *δοῦναι* ^p *δόξαν τῷ θεῷ, εἰ μὴ ὁ* ^a *ἄλλο-*
 Judith viii. 35. *γενὴς οὗτος;* 19 *καὶ εἶπεν αὐτῷ Ἵναστας πορεύου·*
 a rec., Matt. xi. 25 ref. *ἡ πίστις σου σέσωκέν σε.*
 n = Matt. i. 18. 20 ^a *Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρ-*
 2 Cor. v. 2. *χεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν*
 1 Kings xiii. 18. *Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,*
 p John ix. 24. *οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἡ ἐκεί· ἰδοὺ γὰρ ἡ βασιλεία τοῦ* R. 14
 ref. Ps. lxxv. 2. *θεοῦ.*
 q here only. Job xv. 19. *ἀπεκρίθη αὐτοῖς καὶ εἶπεν*
 r Acts ix. 6. Gen. xxi. 3. 19. *Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,*
 s Matt. xii. 10. ch. ii. 46 al. *οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἡ ἐκεί· ἰδοὺ γὰρ ἡ βασιλεία τοῦ* R. 14
 Judg. i. 1. t constr. pres. ver. 80. Matt. xi. 3. xvii. 11. John iv. 26. vi. 14. u 2 Cor. viii. 4 al. v here only t. Exod. ^{ABD}
 xii. 43 Aq. (-*peiv*, ch. vi. 7.) ^{GHE} ^{MRS} ^{VXII} ^{L. 32.}

16. for παρα, προς D. om ευχαριστων αυτω D. for και αυτος ην, ην δε D.
 17. om 1st δε A. aft ειπεν ins αυτοις D. for ουχι οι, ουτοι D lat-a b c e ff₂ i g.
 aft δεκα ins ουτοι A al. om 2nd δε AD lat-a b c i l Syr copt Orig-lat Vig.
 18. for ουχ το δουναι, εξ αυτων ουεις ευρεθη υποστρεφων ος δωσει D, simply latt
 Ambr Vig.
 19. ins οτι bef η πιστις D latt. om last clause B.
 21. rec ins ιδου bef εκει (see ver 23), with AD rel latt goth Orig: om BL lat-e ff₂
 g. 1. s i arm (Cyr). D adds μη πιστευσητε (|| Mt Mk). for του θεου, των

tor. 16. αὐτ. ἦν Σαμ.] Strauss
 supposes (and Hase, but doubtfully) from
 this, that the whole narrative arose out
 of a parable about Jews and Samaritans.
 Such an absurd notion is however not
 without its use for believers. Every
 miracle is a parable: our Lord did not
 work mere feats of supernatural power,
 but preached by His miracles as well as
 by His discourses. 17.] Were not
 the ten cleansed? but (of those ten) the
 nine, where (are they)? 18. ὁ
 ἄλλος οὗτος.] The Samaritans were Gen-
 tiles;—not a mixed race, as is sometimes
 erroneously supposed. They had a mixed
 religion, but were themselves originally
 from other countries: see 2 Kings xvii.
 24—41. There may have been a reason
 for the nine Jews not returning,—that
 they held the ceremonial duty imposed on
 them to be paramount, which the Samari-
 tan might not rate so highly. That he
 was going to Mount Gerizim does not
 appear: from his being found with Jews,
 he probably would act as a Jew.
 19.] σέσωκέν σε—in a higher sense than
 the mere cleansing of his leprosy—theirs
 was merely the beholding of the brazen
 serpent with the outward eyes,—but his,
 with the eye of inward faith; and this
 faith saved him;—not only healed his
 body, but his soul.

20—37.] PROPHETIC ANSWER TO THE

PHARISEES. In this discourse we have
 several sayings which our Lord afterwards
 repeated in His last prophetic discourse to
 the four apostles on Mount Olivet; but
 much also which is peculiar to Luke, and
 most precious ('eine töstliche Perle,' De
 Wette). 20.] The question certainly
 is asked by the Pharisees, as all their ques-
 tions were asked, with no good end in
 view: to entangle our Lord, or draw from
 Him some direct announcement which
 might be matter of accusation. μετὰ
 παρατηρ.] with (accompanied with) an-
 ticipation, or observation. The cognate
 verb is used ch. xiv. 1 of the Pharisees
 'watching' Jesus. 21. οὐδὲ ἐρ. . . .]
 Its coming shall be so gradual and unob-
 served, that none during its waxing onward
 shall be able to point here or there for a
 proof of its coming. ἰδοὺ γάρ] for
 behold the kingdom of God is (already)
 among you. The misunderstanding which
 rendered these words 'within you,' mean-
 ing this in a spiritual sense, 'in your
 hearts,' should have been prevented by
 reflecting that they are addressed to the
 Pharisees, in whose hearts it certainly
 was not. Nor could the expression in this
 connexion well bear this spiritual meaning
 potentially—i. e., in its nature, within
 your hearts. The words are too express
 and emphatic for this. We have the very
 expression, Xen. Anab. i. 10. 3,—ἀλλὰ καὶ

θεοῦ ἔντος ὑμῶν ἐστίν. ²² εἶπεν δὲ πρὸς τοὺς μαθητὰς ἡ
 Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε ἑμίαν τῶν ἡμερῶν
 τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. ²³ καὶ
 ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ ἰδοὺ ὡδε· μὴ ἀπέλθῃτε μηδὲ
 διώξητε. ²⁴ ὥσπερ γὰρ ἡ ἀστραπὴ [ἡ] ἀστράπτουσα
 ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει,
 οὕτως ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
²⁵ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκι-

²⁷ ref. d ch. xxiv. 4 only. 2 Kings xxi. 15 var. Pa. xxi. 6. Wied xl. 18 only.
 c ellips. Drut. xxv. 19. Job ii. 2 al. sec ch. vii. 11 al. f Matt. v. 16, 16. xvii. 2. Acts xii. 7. 3 Cor.
 iv. 6 (Ms) only. Prov. iv. 18. g Matt. xxi. 42 ref.

ουρανῶν D. ἐστίν bef εντος υμιν R¹ Petr-alex.

²². for δε, ουν D al. aft μαθητας ins αυτου AX vulg-ed(not am forj) lat-a b c
 (not ef) copt aeth. for οτε επιθυμησετε, του επιθυμηςαι μαας D 69 arm.
 aft ημερων ins τουτων D goth. om ιδειν D mt Mcion-e₁.

²³. rec ιδου ωδε η ιδου εκει (partly from ver 21, partly from Mt xxiv. 23), with
 A(D)R rel: txt BL copt.—om η DKX 33. 69: for η, και M Syr aeth. om
 απελθῃτε μηδε B 1. 69. [syrr-cu contains Lu xvii. 23 to xxiv. 44.]

²⁴. om 2nd η B(see table) LXΓ 1. 69: ins ADB rel. rec (for υπο του) υπ', with
 L rel: txt ABDKR 33. om εις την υπ' ουρανον D al. for λαμπει, αστραπτει
 D. rec aft εσται ins και (to suit ver 26: so also rec in Mt xxiv. 27), with D
 lat-b c e aeth arm: om ABB rel vulg lat-a fff, q syrr syrr-cu copt goth. om εν
 τη ημερα αυτου (homæotel, τον and του: had the clause been added, it wd have been
 εν τη παρουσια αυτου, cf || Mt, and below: so also Meyer) BD lat-a b c e i aeth: ins
 AR rel vulg lat-f syrr copt goth arm.

²⁵. πολλα παθειν bef αυτον AK lat-e.

ταύτην ἰωσαν (οἱ Ἕλληνες) καὶ ἄλλα
 ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ
 ἄνθρωποι ἰγίνοντο πάντα ἰωσαν:—see
 also John i. 26; xii. 35, both of which
 are analogous expressions. See the two
 renderings compared in Bleek's note.
 The kingdom of God was begun among
 them, and continues thus making its way
 in the world, without observation of men;
 so that whenever men can say 'lo here or
 lo there,'—whenever great 'revivals' or
 'triumphs of the faith' can be pointed
 to, they stand self-condemned as *not be-
 longing to that kingdom*. Thus we see
 that every such marked event in the
 history of the Church is by God's own
 hand as it were *blotted and marred*, so as
 not to deceive us into thinking that the
 kingdom has come. So it was at the
 Pentecostal era:—so at that of Constan-
 tine;—so at the Reformation. The
 meaning 'among you,' includes of course
 the deeper and personal one 'within each
 of you,' but the two are not convertible.

²².] This saying is *taken up from*
ἐντὸς ἡμῶν ἐστιν.—*He is among you,*
who is the Bridegroom,—the Son of Man;
 —during whose presence ye cannot mourn,
 but when He shall be taken from you,
 you shall wish in vain for one of these
 days of His presence. Stier (iii. 362)

thinks this addressed to the Pharisees also,
 and to apply to their recognizing too late
 in their future misery the Messiahship of
 Jesus:—but this does not appear from the
 text.

Meyer tries to prove this in-
 terpretation altogether wrong, from the
ἐν τ. ἡμέραις τ. vi. τ. ἀνθ., ver. 26.
 But the words have the general mean-
 ing of *the days of the Son of Man's*
presence, and this extends on to His
future presence, or *παρουσία*, as well.
 Of course, if they *hereafter* desired to
 see one of the days of His presence, it
 would be a second or future presence.

²³. καὶ ἐρ. ὑμ.] 'Ye shall not
 see one;—therefore do not run after
 false reports of my coming.' A warning
 to all so-called expositors, and followers
 of expositors, of prophecy, who cry *ἰδοὺ*
ἐκεῖ and *ἰδοὺ ὡδε*, every time that war
 breaks out, or revolutions occur. See
 on these verses, 23, 24, Matt. xxiv. 23—27
 and notes. ²⁴. ἐκ τῆς . . . εἰς τὴν . . .
 supply χώρας . . . χώραν. ²⁵—30.]

The events which must precede the com-
 ing: and (1) ver. 25, as regards *the Lord*
Himself,—His sufferings and rejection,
 primarily by this generation,—but in im-
 plication, by the world;—and (2) vv. 26—
 30, which unfold this implication as re-
 gards the whole world, which shall be in

34 λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης καὶ μίας, ἕως ὅτε παραλημφθῇσεται καὶ ὁ ἕτερος ἀφεθήσεται. 35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, μία παραλημφθῇσεται, ἡ δὲ ἑτέρα ἀφεθήσεται. 37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἄετοί ἐπισυναχθήσονται.

XVIII. 1 Ἐλεγεν δὲ [καὶ] παραβολὴν αὐτοῖς ἑπὶ τοῦ

xiii. 11. 1 Kings xxii. 10, 12.
26. Prov. xxx. 17.
only. 2 Chron. xx. 26.

k Matt. xxiv. 28. Rev. iv. 7. viii. 13. xii. 14 only. Job ix.
1 ch. xii. 1. xiii. 34. Matt. xxiii. 37. xxiv. 31 | Mk. Mark 1. 38
= constr., here only. Jer. xxxiv. (xxvii.) 10. *apoc.*, see ch. xii. 41.

34. duo bef ἔσονται (|| *Mt*) AKMRU 69 lat-g syrr syr-cu goth æth Ambr: eo. ep. κλ. μ. duo D al. om μίας B lat-c. rec ins o bef εἰς (|| *Mt*), with B (1. 69, e sil): txt ADR rel Bas Thl. παραλαμβάνεται D-gr GK. for ἀφεθήσεται, αφεται DK goth.

35. rec duo bef ἔσονται, with AQR rel vulg lat-f i: txt BDL. elz ins η bef μια, with BDR 1. 69 copt-schw lat-a copt: om AQ rel copt-wilk arm Thl. rec (for η δε) καὶ η (from foregoing and || *Mt*), with ADQ rel latt: txt BLR 69.

[36. elz duo ἔσονται εν τω αγρω εις παραληφθησεται και ο ετερος αφεθησεται (from *Mt* xiv. 40; the futures adapted to the context here. The *MS* authority against it is too weighty to suppose an omission through homœoteles), with DU (ἔσονται om D al vs; o bef εἰς om DU) 33. 69 latt syrr syr-cu arm Victorin Ambr Aug Bede: om ABQR rel lat-g, copt goth æth Bas Thl Euthym Op Max.]

37. om αυτω D. rec [aft εκει] om και, with A D-gr QR rel am (with other mss) lat-a o e f i Syr syr-cu goth: ins BLUA 69 vulg-ed lat-d syr copt arm Eus Bas Thl Ambr. rec (for επισυναχθ.) συναχθησονται, with ADR rel latt syrr syr-cu copt Eus: txt BLQ arm.—placed in rec aft εκει (as || *Mt*), with ADQR rel: txt BL 69 ev-y arm.

CHAP. XVIII. 1. om και BLM 69 lat-a d e (copt æth, appy) Orig: ins ADQ rel

(Acts vii. 19): an expressive word, derived from animal parturition, bringing forth to air and life what was before concealed in the womb. That day shall come as the pains of labour (*ᾠδίνες*) on a woman in travail (Matt. xxiv. 8): but to the saints of God it shall be the birth of the soul and body to life and glory everlasting. See St. Ignatius ad Rom. c. 6." Wordsw.

34—36.] See on Matt. xxiv. 40, 41. Here, there are two references: (1) to the servants of the Lord in the midst of the world out of which they shall be separated: (2) to the separation of the faithful and unfaithful among themselves.

34.] indicates a closer relationship than that of mere fellow-workmen, and sets forth the division of even families in that day. 37.] ποῦ, not 'how?' (*Kuinoel*) but literal—where shall this happen? The disciples know not the universality of this which our Lord is announcing to them, and which His dark and awful saying proclaims, see note on it, Matt. xxiv. 28. Observe, there is *no* *g* word, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future *παρουσία* of the Lord is the only

subject: and thus it is an entirely distinct discourse from that in Matt. xxiv., or our ch. xxi.

CHAP. XVIII. 1—8.] THE UNJUST JUDGE. This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it:—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe that in its *direct* application it is ecclesiastical; and not individual, but by a legitimate accommodation. The widow is the Church; the judge, her God and Father in heaven. The argument, as in the parable of the steward *τῆς ἀδικίας*, so in this of the *ἐπαιτής τῆς ἀδικίας*, is *a fortiori*: 'If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect: even though, when this very right is asserted in the world by the coming of the Son of Man, He may hardly find among his people the power to believe it—though few of them will have

2 Cor. iv. 1.
 10 Gal. vi.
 9 Eph. iii.
 12. 2 Thess.
 iii. 18 only
 L.P.F. Prov.
 xiii. 11
 Theod.
 o— Matt. xxi.
 here bia.
 Rom. xii. 19.
 2 Cor. v. 6.
 Rom. vi. 10.
 xix. 2 only.
 Ps. xxxvi. 28.
 q ch. ii. 58.
 Matt. v. 26
 biaz
 i Pet. v.
 8 only.
 i Kings ii.
 10
 Acta xviii. 20.
 Rom. vii. 1.
 al.
 n— bare (1 Cor.
 ix. 27) only.
 ph. vii. 8 ref.
 Mk. Gal. vi. 17. Sir. xlix. 4.
 Aristoph. Pax 583, πόλειτ . . . δαίμονιεν ὑπεκτασμένοι. (=ιον; Prov. xx. 80.)
 d Matt. x. 29 ref. Pa. cil. 9.
 v constri-

vulg lat-*eff*, *g*₁, *s* syr syr-cu goth arm. rec om *αυρους* (*prob from the general-ity of the parable that follows*), with DEGHA (S1, e sil) Orig.: ins ABQR rel copt arm Orig. Bas Chr Damasc. rec *εκακειν*, with R rel Orig. Eus: *ενα*. AB'DHKQ 69: txt B¹LUΔ.

3. elz aft *χηρα δε* ins *τις*, with A 1 latt copt: om ABDQR rel lat-s syr goth Bas Chr Damasc.

4. rec ἡθέλησεν, with E rel: txt ABDLQRXA 1. 33. 69 Hippol Chr Damasc.
 aft χρονον ins riva D. rec δε bef ταυτα, with ADR rel syr: txt BLQ vulg lat-a-f.
 for ειπεν εν εαυτω, ηλθεν εις εαυτον και λεγει D (sth Vig). om 2nd cas
 D lat-a b c ff, i Syr syr-cu. for και ανθρωπον ουκ, ουδε ανθρωπον BLX latt (copt ?)
 Hippol: txt ADRQ rel.

δ. ins απελθων bef εκδικησω D.

shewn this unweariedness of entreaty which the poor widow shewed?

1.] πρὸς, with reference to.

παινοῦ] See 1 Thess. v. 17. The mind of prayer, rather than, though of course including, the outward act, is here intended. The earnest desire of the heart, is prayer. **ἐνκακεῖν** (= ἐκκακεῖν, rec.

see note 2 Cor. iv. 1);—to **language**,—to give up through the weight of overpowering evil. 2.] See Deut. xvi. 18 and Matt. v. 21, 22. τὸν θ. μὴ φ. κ. ἄνθ.

μή δυν.] A common form of expression for an unprincipled and reckless person; see instances in Wetstein. **3. ἀδικ.**] **deliver me from**—the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation, and she wanting a sentence from the judge to stop his practices.

4.] ἐπὶ χρ. . . . for some time, not, 'for a long time.' ἔλθῃτε, φίλοι, καὶ μείναν' ἐπὶ χρόνον, II. β. 299:—for a while, E. V. The point of this part of the

E. V. The point of this part of the parable is, the extortion of *right* from *such a man* by importunity. *His act* was not an act of justice, but of injustice; his very *ἐκδικησις* was *ἀδικία*, because he did it from *self-regard*, and *not from a sense of duty*. He, like the steward above,

was τῆς ἀδικίας,—*belonging to, being of*, the iniquity which prevails in the world. δ.] εἰς τέλος belongs to *ever-*

μὲν, as in E. V., but has a stronger force than there—**lest coming for ever, she . . .**

ὀφθαλμῶν] from ὀφθαλμος, the part of the cheek immediately beneath the eye, signifies literally to smite in the face;—and proverbially (see reff.), to mortify or incessantly annoy. It answers exactly to the Latin *obtundere*, which Terence has in this sense, '*Ne me obtundas hac de re sapius*,' Adelp. i. 2. 33; and al. fr.—Liv. '*Neque ego obtundam, sapius eadem nequicquam agendo*.' ii. 15. The Greek word does not appear to be any where used in this sense;—so that the use of it here may be a Latinism, as Grotius thought. Meyer interprets it literally—'*lest at last she should become desperate and come and strike me in the face*.' It has been observed that the apostles acted from this very motive when they besought the Lord to send away the Syrophenician woman,—'*for she cried after them*.' Matt. xv. 23. [6.] On δ κ ο τ. δδ. see above.

and on ch. xvi. 9. 7.] The poor widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in

μὴ ^p ποιήσῃ τὴν ^{p^q} ἐκδίκησιν τῶν ^p ἐκλεκτῶν αὐτοῦ τῶν ^p ὁσίων αὐτῶν ^p ἡμέρας καὶ ^p νυκτός, καὶ ^p μακροθυμῇ ἐπ' αὐτοῖς; ⁸ λέγω ὑμῖν ὅτι ^p ποιήσει τὴν ^{p^q} ἐκδίκησιν αὐτῶν ἐν ^p τάχει. ^p πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ^p ἄρα εὐρήσει ^p τὴν πίστιν ἐπὶ τῆς γῆς; ⁹ Εἶπεν δὲ καὶ ^p πρὸς τινὰς τοὺς ^p πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ^p ἐξουθενούντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην· ¹⁰ Ἄνθρωποι δύο ^p ἀνέβησαν εἰς τὸ ἱερὸν προσευξασθαι, εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ¹¹ ὁ Φαρισαῖος σταθεῖς

xxiii. (xxv.) 18. (-μὲς, Acts xxvi. 8.)

20. Rev. i. 1 al. Dent. xxviii. 20.

(δρά γε, Acts viii. 30. Gen. xxvi. 9 vat.) only.

xii. 41. xix. 9 al.

a Mark x. 34 ref.

c — John vii. 14. Acts iii. 1. Isa. ii. 8.

v N. T. always w. ἐν, Acts xii. 7. Rom. xvi.

w — Matt. xi. 22. Judg. iv. 9.

y Acts vi. 7. 2 Tim. v. 8.

b ch. xiii. 11. Rom. xiv. 3, 10 al. L. P. Prov. i. 7.

s — ch. xviii. 11.

7. rec ποιήσει, with AEHLKLRSA Antch: txt BDQ rel. rec (for αὐτῶν) *πρὸς αὐτὸν*, with AR rel: txt BLQ lat-e.—*βωοντων αυτων*, omg *των*, D-gr. rec *μακροθυμων*, with E rel lat-a b c ff; i syrr: txt ABDLQX 1 lat-e syr-c goth(appy) arm Chr Antch. (R uncertain, cf Treg and Tischdf.) *εν αυτοις* D-gr al lat.
8. ins *ναι* bef λέγω GMR 69 em copt arm Iren-lat Mac Antch, Aug. om *ορι* DG 69 tol' lat-b c ff; i l Iren-lat Mac Aug. om *την* bef *πιστιν* D al.
9. om *lat* καὶ A rel fuld' lat-b c e l q syr syr-c copt goth Bas Thl: ins BDLMQ RXΔ 1. 33 vulg. *εξουθενουντες* B al. aft *λοιπους* ins *ανθρωπους* and om *την παραβολην ταυτην* D.
10. *δυο* bef *ανθρωποι* D latt Aug. rec ins o bef *εις*, with AQ rel: om BDRX. for o *ετερος*, εἰς D lat-c Cyp.
11. aft 1st o ins *δε* QX copt.

which the right of her cause consists,—that she is the Elect of God,—His Beloved.

ἡμέρας κ. νυκτός] This answers to the πάντοτε in ver. 1, but is an amplification of it. κ. μακροθυμῇ and He delays his vengeance in their case:—and He, in their case, is long-suffering. 'Est in hac voce dilationis significatio, quæ ut debitori prodest, ita gravis est ei qui vim patitur.' Grotius. The rec. reading, μακροθυμῶν, conveys the same meaning, καὶ being understood as *καίπερ*. This is perhaps what the E. V. means by 'though He bear long with them,' which is ambiguous as it stands. The μακροθ. has no doubt a general reference also to God's dealing with man, see 2 Pet. iii. 9, 15.

8.] ἐν τάχει will not bear the meaning 'swiftly,' i.e. 'suddenly, when it comes,' but (see ref.) is shortly—soon, speedily, as E. V. And this is no inconsistency with μακροθυμῇ: see 2 Pet. iii. 8, 9.

πλὴν.] See the beginning of this note. This can hardly be, as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for ἡ πίστις, though 'faith' generally, is yet here faith in reference to the object of the parable—faith which has endured in VOL. I.

prayer without fainting. Or the meaning may be general and objective; as in ref.

9—14.] THE PHARISEE AND THE PUBLICAN. This parable is spoken not to the Pharisees, for our Lord would not in their presence have chosen a Pharisee as an example; nor concerning the Pharisees, for then it would have been *no parable*—but to the people, and with reference to some among them (then and always) τοὺς πτω. οἱ ἐλθόντες δίκ., who trusted in themselves that they were righteous, and despised other men. The parable describes an every day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons.

9.] πρὸς, to, not concerning: it was concerning them, it is true;—but this word expresses that it was spoken to them. The usage of πρὸς in ver. 1 is no example for the sense concerning, for it is not there so used of persons, but with a neuter article and infinitive: εἰπὼν πρὸς αὐτοὺς παρ. is too general a phrase, to allow of any other interpretation than the ordinary one, where the context will bear it. πεπεισθ. ἐφ' ἑαυτ., not, 'were persuaded of themselves,' as Gresswell renders; but as E. V., *trusted in them*.

R 2

d ch. xii. 28 ref.
 e ch. xvii. 16 ref.
 f Matt. vii. 15.
 1 Cor. v. 10, 11. vi. 10 only. Gen. xlii. 27 only.
 1 Cor. vi. 9. Heb. xlii. 4 (James iv. 4 v. r.) only.
 Job xiv. 15. h Matt. iv. 3 ref.
 i — Mark xvi. 9. 1 Cor. xvi. 3.
 k Matt. xxiii. 33. ch. xi. 42. Heb. vii. 5 only. Gen. xxviii. 22. 1 Matt. x. 9 ref. m ch. vi. 30. John vi. 5. xvi. 1. Euseb. xviii. 6. see Isa. ii. 6. n Matt. xxvii. 30. Prov. xxvi. 22. o ch. xxiii. 48. John xii. 30. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (29). p constr. here (Hrb. ii. 17) only. Ps. xxiv. 11. q ch. vi. 24. xi. 46. r Matt. ix. 13. Prov. xi. 31. s Mark xiii. 15. Acts viii. 38 ad. 5 Kings xx. (xxi.) 16.

πρὸς ἑαυτὸν ταῦτα προσήνχετο ^α Ὁ θεός, ^β εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ^γ ἄρπαγες, ^δ ἄδικοι, ^ε μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· ^ς νηστεύω δις τοῦ ^ζ σαββάτου, ^η ἀποδεκατῶ πάντα ὅσα κτῶμαι. ^θ καὶ ὁ τελώνης μακρόθεν ἰστώς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς ^ι ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ^κ ἔκρυπτεν [^λ εἰς] τὸ ^μ στήθος ἑαυτοῦ λέγων ^ν Ὁ θεός, ^ξ ἰλάσθητί μοι ^ο τῷ ^π ἁμαρτωλῷ. ^ρ λέγω ὑμῖν, ^ς κατίβη

ταυτα bef προς εαυτον BL 1 vulg lat-e copt arm Orig Bas Cypr. προσηνχετο
 A 1. for ως περ, ως DLQ Orig. ο τελωνης bef ουτος AK lat-e Cypr Aug,
 Vict-tun.

12. ἀποδεκατεωv B.

13. for και ο, ο δε BGL 69 lat-e Syr syr-cu coptt Cyp Aug. rec εις τον ουρανον
 bef επαραι, with AD rel vulg lat-a syr Cyp: txt BLQX 33 lat-β e q Syr syr-cu coptt
 goth. om 2nd εις (as unnecessary; see also ch xxiii. 48, where no εις is inserted:
 it hardly can have been ined to suit Mt xxvii. 30) BDKLQX 1. 33 latt arm Orig, Cyp
 Antch Cyp: ins A rel syrr syr-cu coptt goth. rec (for εαυτου) αυτου, with AD
 rel: om 1: txt B[sic: see table] Q Orig.

14. aft υμιν ins οτι KQU lat-a b c f g h i l syrr syr-cu coptt Antch Thl Hil.

selves; see reff. 10, 11.] πρὸς ἑαυ-
 τὸν belongs to προσήνχ. Mark xiv. 4, not
 to σταθεῖς: that would be καθ' ἑαυτὸν,
 see James ii. 17. He stood (in the ordi-
 nary place), and prayed thus with him-
 self, as E. V.,—'apud animum suum':—
 such a prayer he would not dare to put
 up aloud (Meyer). The Church has ad-
 mirably fitted to this parable the declara-
 tion of thankfulness in 1 Cor. xv. 9, 10
 (the two being the Epistle and Gospel for
 the Eleventh Sunday after Trinity), also
 made by a Pharisee, and also on the
 ground 'that he was not as other men':—
 but how different in its whole spirit and
 effect! There, in the deepest humility,
 he ascribes it to the *grace of God* that he
 laboured more abundantly than they all;
 yet not I, but the *grace of God* that was
 with me.

12. νηστ. δις τ. σ.] This
 was a *voluntary* fast, on the Mondays
 and Thursdays; the only prescribed fast
 in the year being the great day of atone-
 ment, see Levit. xvi. 29; Num. xxix. 7.
 So that he is boasting of his *works of*
supererogation. ἀν. πάντα] Here
 again, the law perhaps (but cf. Abraham's
 practice, Gen. xiv. 20; and Jacob's, Gen.
 xxviii. 23) only required tithes of the fruit
 of the field and the produce of the cattle:
 see on Matt. xxiii. 23. κτῶμαι] not
 I *possess*, which would be κτενῶμαι—but
 I *acquire*;—of all my increase; see Deut.
 xiv. 22. His speech shews admirably what

his *πικροίτητις ἐφ' ἑαυτῷ* was. 13.]
 μακρόθεν—far from the Pharisee;—a con-
 trast in spirit to the other's *ἀλατὴ* that
 he was not as other men, is furnished by
 the poor Publican in his humility ack-
 nowledging this by an *act*. οὐδὲ τ.

ὀφθ.—another contrast,—for we must here
 suppose that the Pharisee prayed with
 all significance of gesture, with eyes and
 hands uplifted (see Matt. vi. 5). There is
 a slight but true difference also in σταθεῖς
 of the Pharisee—'being put in position'
 (answering to 'being seated' of the other
 usual posture) and ἰστώς of the publican,
 —'standing';—coming in merely and re-
 maining, in no studied place or posture.
 So Tacitus, Hist. iv. 72, 'stabant con-
 scientia flagitii mæsta fixis in terror
 oculis':—see also Ezra ix. 6. ἔκρυπ.

[εἰς] τ. στ.] See ch. xxiii. 48, 'præ dolore
 animi: ubi dolor, ibi manus.' Bengel.
 There may be a stress on τῷ bef. ἁμαρτ.,
 'me the sinner.' Gresw. But see reff.,
 where, as probably here, the art. is
 generic. It seems to me that any em-
 phatic comparison here would somewhat
 detract from the solemnity and simplicity
 of the prayer (agst Stier, iii. 384, edn. 2).
 The τῷ rather implies, not comparison
 with others, but intense self-abasement:
 "sinner that I am." Nor are we to find
 any doctrinal meanings in Ἰδού.—*we*
know of one only way, in which the
 prayer could be accomplished: but the

οὗτος ἡδεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνων. ὅτι πᾶς ὁ ὑψίων ἐαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινὼν ἐαυτὸν ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἄπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.

16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν· Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἂμην λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ ἐπρωτόησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ θεός. 20 τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς,

g Matt. xxv. 34 ref. Num. xxxi. 55.

h — i Mk. ref.

i Exod. xx. 12—16. Deut. vi. 16—20.

om εις τον οικον αυτου D sah.—αυτου BL². rec (for παρ εκεινων) η εκεινος (gloss: παρ εκ. being misunderstood, as e.g. by vulg. which renders it 'ab illo'), with 69 arm: η γαρ εκεινος (combination of the two, GAP being a mistake for ΠΑΡ) APQ rel syr goth Bas-mss Thl: μαλλον παρ εκεινον τον φαραισιον (gloss) D Syr: txt BL 1 coptt Orig. Naz. for ο δε, και ο (see ch xiv. 11, Mt xxiii. 12) A 1 latt Syr syr-cu eth Cypri.

15. om και D al lat-a b Syr-ed copt goth. om τα D 1. 69 arm Orig. for βριφη, παῖδια D. απτηται bef αυτων I₄X.—αψηται P.—(αυτων is written over the line by the original scribe in B: see table.) rec επιτιμησαν (|| Mt prob: cf digest || Mk), with A₁P rel goth: επιτιμουν 69: txt BDGL 1.

16. προσκαλεσατο αυτα λεγων L lat-a copt; so, omg αυτα, B: προσεκαλειστο αυτα λεγων DG 1. for κωλυειτε, κωλυσθαι D.

17. aft αμην ins γαρ D al. rec (for αν) εαν (|| Mk), with A₁P rel: txt BDLX 69.

18. om λεγων (|| Mk) D am.

19. for ιε. δε αν. ο ιησ., ο δε ειπεν αυτω DG. ο bef θεος is erased in B.

20. aft οιδας ins ο δε ειπεν ποιας ειπεν δε ο ιησους το D. for μη (four times)

words here have no reference to that, nor could they.

14.] The sense is, One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins (so that δεδ. is in the usual sense of the Epistles of Paul, justified before God—see ref.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. ὅτι πᾶς δ' ὑψίων ἐαυτ. has been illustrated in the demeanour of the Pharisee;—ταπεινὸς. in his failure to obtain justification from God;—ταπεινὼν ἐαυτ. in that of the Publican;—ὑψωθήσ. in his obtaining the answer to his prayer, which was *this* justification. Thus the particular instance is bound up with the general

truth.

15—17.] LITTLE CHILDREN BROUGHT TO CHRIST. Here the narrative of Luke again falls in with those of Matthew and Mark, after a divergence of nearly nine chapters, see note on ch. ix. 51.—Matt. xix. 13—15. Mark x. 13—16. The narrative part of our text is distinct from the two; the words of our Lord are verbatim as Mark; see notes on Matt. The place and time indicated here are the same as before, from ch. xvii. 11.

15.] καὶ τὰ βρέφη—their infants also; not the people came only, but also brought their children. Or, the art. may be merely generic, as in E. V. βρ. points out more distinctly the tender age of the children than παῖδια.

18—30.] QUESTION OF A RICH RULER: OUR LORD'S ANSWER, AND DISCOURSE

k | Mt. ref. μὴ φονεύσης, μὴ κλέψης, μὴ ¹ψευδομαρτυρήσης, τίμα
 i act. — | Mt. τὸν πατέρα σου καὶ τὴν μητέρα. 21 ὁ δὲ εἶπεν Ταῦτα
 John xi. 28. πάντα ¹ἐφύλαξα ^mἐκ ^mνεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
 Acts vii. 53. al. Eccl. xii. 18. εἶπεν αὐτῷ Ἐγὼ ἐν σοὶ ¹λείπει πάντα ὅσα ἔχεις πώλησον ^{B om.}
 m | Mk. ref. καὶ ^o διάδος πτωχοῖς, καὶ ἔξεις ^pθησαυρὸν ἐν τοῖς οὐρα-
 m act. Titus i. 4, 6. ii. 15) νοῖς· καὶ ^qδεῦρο ἀκολουθεῖ μοι. 23 ὁ δὲ ἀκούσας ταῦτα
 5. iii. 13. (pass., James only. — Wisd. xix. 4 only.
 o ch. xi. 22. ref. ^rπερίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα. 24 ἰδὼν
 p Matt. ii. 11. ref. Josh. vi. 19. δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν Ὡς ¹δυσκόλως οἱ τὰ χρή-
 q = | Mt. ref. ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·
 Judg. ix. 14. r Matt. xxvi. 38. 25 ¹εὐκοπώτερον γὰρ ἐστὶν ¹κάμηλον διὰ ¹τρήματος
 s = Matt. xxi. 30 ref. ¹βελόνης ¹εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ
 t | only t. (Aor., Mark x. 24.) θεοῦ εἰσελθεῖν. 26 εἶπον δὲ οἱ ἀκούσαντες· Καὶ τίς δύνα-
 u | i. ch. v. 23 i. xvi. 27 only. tai σωθῆναι; 27 ὁ δὲ εἶπεν Τὰ ἀδύνατα ¹παρὰ ἀνθρώποις
 Sir. xxiii. 26. 1 Mac. iii. 18 only. δυνατὰ παρὰ τῷ θεῷ ἐστίν. 28 εἶπεν δὲ [ὁ] Πέτρος
 v | Mt. ref. Ἰδοὺ ἡμεῖς ¹ἀφέντες τὰ ἴδια ἠκολούθησάμεν σοι. 29 ὁ δὲ
 w here only t. (πτύξ, Sir. xxviii. 14, 15 v. r.) εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς
 x here only t. ^bἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα
 y w. d. a. Matt. vii. 18 ref. ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐχὶ μὴ ^dἀπολάβῃ
 s = ch. x. 29 ref. a | (ch. i. 87.) b = Matt. iv. 20, 22. Exod. ix. 21. c John i. 11 ref. d = ch. vi.
 Gen. xviii. 14. 84. xv. 27. Rom. i. 27 al. Numb. xxxiv. 14. 2 Mac. (iv. 46. vi. 21) viii. 6 only.

ou (with futures) D latt. ψευδομαρτυρης B. rec aft μητερα ins σου, with
 E rel lat-a b c Syr syr-cu copt æth: om ABDI₃KLMPX 1. 33 vulg goth arm.

21. πάντα bef ταυτα AI₃K lat-e. rec εφύλαξαμην (|| *Mt*), which our txt more
 nearly approaches than || *Mt*), with DI₃P rel: txt ABL 1 Dial. rec aft νεοτης
 ins μου (|| *Mt*), with AI₃P rel latt: om BD lat-l syr-cu Meion-t Dial.

22. rec aft ακουσας δε ins ταυτα, with AI₃P rel syr: om BDL 1. 33. 69 lat-e Syr
 syr-cu copt Thl. for διαδος, dos (|| *Mt* *Mk*) ADI₃LMRA 1. 33 Dial Bas Thl.
 rec εν ουρανω (|| *Mt*), with I₃P rel vulg lat-b c goth Dial: εν ουρανους (|| *Mt*)
 ALR: txt BD lat-a e copt.

23. rec γενητο (more usual form), with ADI₃PR rel: txt BL.

24. om ο B. ειπεν bef ο ιησους D. rec ins περιλυπον γενομενον
 bef πως, with ADI₃PR rel: om BL 1 copt. rec ειςελουσονται (|| *Mt* *Mk*) ε. τ.
 β. τ. θ., with AI₃P rel: ε. τ. β. τ. θ. ειςελουσονται DR 33 lat-a b c: txt BL.

25. rec (for τρηματος) τρυμαλιας (|| *Mt*), with AP rel: τρυπηματος LR: txt BD.
 rec (for βελονης) ραφιδος (|| *Mt* *Mk*), with APR rel: txt BDL 1 (69) Clem.
 for lat ειςελθειν, διελθειν (|| *Mt*) ADMP 1 latt syr-cu syr(ειςελθ. in marg)
 goth Thl. 2nd ειςελθ. bef εις τ. β. (|| *Mt*) D vulg lat-b c f g₁ syr-cu copt æth.

26. ακουοντες D-gr L latt goth.

27. rec εστι bef παρα τω θεω (|| *Mt*), with APR rel vulg lat-b c f syr copt goth
 Iren-lat: txt BDL 1 lat-a e Jer.

28. om ο AP rel: ins (|| *Mt* *Mk*) BDLRUX (1. 69, e ail). rec αφηκαμεν
 παντα και (|| *Mt* *Mk*), with APR rel: txt B(D)L syr-marg copt.—τα ιδ. bef αφ. D.

29. om οτι DA latt. οικιας (|| *Mt*) DH 69 Syr arm-ed. rec η γον. η αδ.
 η γυν., with AP rel; so, but insg η αδελφας aft αδελφους, DXA Cyp₁: txt BL copt.
 ειπεν B.

30. rec (for ουχι) ου, with APR rel: εαν D: txt B[sic: see table] L 1.

THEREUPON. Matt. xix. 16—30. Mark x.
 17—31. The only addition in our narra-
 tive is that the young man was a ruler,—

perhaps of the synagogue: see notes on
 Matt. and Mark.

*πολλαπλασίονα ἐν τῷ ¹καιρῷ τούτῳ, καὶ ἐν τῷ ²αἰῶνι τῷ ³ἐρχομένῳ ⁴ζῶνι ⁵αἰώνιον.

³¹ Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτοὺς ¹Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ ²τελεσθήσεται πάντα τὰ ³γεγραμμένα ⁴διὰ τῶν προφητῶν ⁵τῷ υἱῷ τοῦ ἀνθρώπου. ³² παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ⁶ἐμπαρθήσεται καὶ ⁷ὑβρισθήσεται καὶ ⁸ἐμπτυσθήσεται, ³³ καὶ ⁹μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ ¹⁰τρίτῃ ἀναστήσεται. ³⁴ καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

³⁵ Ἐγένετο δὲ ¹ἐν τῷ ²ἐγγίξειν αὐτόν εἰς Ἱεριχὺ, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ³ἐπαίτων. ³⁶ ἀκούσας δὲ ὄχλου ⁴διαπορευομένου, ⁵ἔπυνθάνετο ⁶τί εἴη τοῦτο.

q ch. xi. 45 ref. i Matt. xxvi. 67 ref. s Matt. x. 17 ref. t = Matt. iv. 12.
John iii. 10 al. Job ix. 11. u Matt. xiii. 4 al. Ezech. ix. 2. v ch. xix. 20 i Mt. Mk.
xxiv. 28. Pa. xxvi. 2. w ch. xvi. 8 only. Pa. cviii. 10 only. x ch. vi. 1 ref. Gen.
xxiv. 62. y ch. xv. 26.

for ἀπολαβή, λαβή (|| Mk Mt) BDM arm: txt APR rel. ¹επαπλασιονα D lat-a
b c e f f; i syr-ms-marg Iren-lat Cyp, Ambr Aug Bede.

³¹ for προς αυτους, αυτοις D vulg lat-c. [ιερουσαλημ, so BDLR Orig.]
for τω υιω, περι του υιου D 69 latt syr-cu copt arm Epiph: του υιου (ιτασις?) Δ.

³² for παραδ. γαρ, οτι παραδ. D lat-e. om και υβρισθησεται DL lat-a b c f f; i
syr-w-ast arm-zoh. om και εμπτυσθησεται (|| Mt) PR arm-zoh.

³³ αποκτεινοουσιν D-gr.

³⁴ for και αυτοι, αυτοι δε DU lat-a Syr sath. τούτων bef ουδεν D. for
και ην, αλλ' ην D 1 lat-a b c e f i Syr syr-cu, om τουτο D 1 lat-a b c syr-cu
copt-dz arm.

³⁵ rec προσαιτων (cf || Mk), with APQR rel: txt BDL Orig. ¹επαιτων bef
εκαθητο (|| Mk) D lat-a Dial.

³⁶ διαπορευομενου DX latt goth(appy). ins αν bef ετη DKLMQRX 1. 69
Orig, Dial: om ABP rel.

^{31—34.} FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Matt. xx. 17—19. Mark x. 32—34. The narrative of the journey now passes to the last section of it,—the going up to Jerusalem, properly so called; that which in Matt. and Mark forms the whole journey. We know from John xi. 54 that this journey took place from Ephraim, a city near the desert.

^{31.} The dative (commodi) τῷ υἱῷ belongs to γεγραμμένα—as in E. V.: see Winer in ref. ^{32.} The betrayal is omitted here, which is unaccountable if Luke saw Matthew's account, as also the omission of the crucifying, this being the first announcement of it; see a similar omission in ch. ix. 45.

^{34.} Peculiar to Luke. οὐδὲν τούτων—i. e. neither the sufferings nor the resurrection. All was as yet hidden from them, and it seems not to have been till very shortly before the event itself that

they had any real expectation of its happening.

^{35—43.} HEALING OF A BLIND MAN AT THE ENTRANCE INTO JERICO. Matt. xx. 29—34. Mark x. 46—52, where see notes. I have on Matt. spoken of the discrepancy of his narrative from the two others. The supposition that they were two miracles is perfectly monstrous; and would at once destroy the credit of Matthew as a truthful narrator. If further proof of their identity were wanting to any one, we might find it in the fact that the following expressions are common to Mark and Luke. In Matt. of course they are in the plural, as he has two blind men.—ἐκάθητο παρὰ τ. ὁδὸν ἐπαίτων (προσαίτης ἐκ. π. τ. ὁδ.)—Ἰησοῦς ὁ Ναζωραῖος (αρηνός)—ἐπειμὺν αὐτῷ ἵνα σιγήσῃ (σιωπ.)—αὐτὸς (ὁ) δὲ πολλῶ μᾶλλον ἔκραζεν υἱὲ Δ. ἐλίσσόν με—τί σοι θίλεις ποιῶσω (θ. π. σ.)—κύριε (βαβ-

37 ἡ ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος ἔρχεται. 38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλὰ μᾶλλον ἔκραζεν Ὡς Δαυεὶδ, ἐλέησόν με. 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἰγγίσαντος δὲ αὐτοῦ ἰερω-
 41 τήσεν αὐτόν. Τί σοι θέλεις ποιῆσω; ὁ δὲ εἶπεν Κύριε, ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀναβλέψον· ἡ πίστις σου σέσωκέν σε. 43 καὶ παραχρημα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. XIX. 1 Καὶ ἐισελθὼν διήρχετο τὴν Ἱεριχῶ. 2 καὶ ἰδοὺ ἀνὴρ ὀνό-
 3 ματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ αὐτὸς πλούσιος. 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν· τίς ἐστίν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προσορῶν ἐμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἰδῇ αὐτόν, ὅτι ἐκείνης
 37. *naζαρηνος* D-gr 1 vulg lat-a (e i) Orig.
 38. *for kai, o de D lat-s goth.* *εκραζειν P.* *om ihσου ABEK Orig.*
 39. *oi de D lat-s Mcion-t.* *for προση., παραγοντες AK.* *επετιμων AG*
 69. *rec σιωπηση (|| Mt Mt), with AQB rel Orig; txt BDLPX Orig.* *om*
 40. *om o ihsous A al Dial.—om o BD.* *om προς αυτους D 1 lat-a e ff; i l*
 41. *rec ins λεγων bef τε, with AQR X(Treg expr) rel: om BDL lat-s copt Dial.*
 42. *ε. αποκριθεις ειπεν αυτω ιησ. D (Orig).*
 43. *for λαος, οχλος Q 69 Orig; Thl.* *for αινον, δοξαν D.*
 CHAP. XIX. 2. *om καλουμενος DG (latt) Syr syr-cu aeth.* *for 1st και αυτος, ουτος*
D lat-s i goth: και ουτος 69. *rec (for 2nd αυτος) ουτος, with AQR rel: om L*
syr-cu copt goth: txt BKU 1. 69.—rec adds ην, with AQR rel syr-cu syr-marg copt
goth: om BK 1. 69 latt arm.—om και αυτος D lat-s.
 3. *εδυνατο B'K.*
 4. *προσδραμων (see digest on Mt xxvi. 39) E? FGHLRV Naz-ms: προλαβων D.*
add εις το BL lat-s. *Steph and Elz-1633 απορωμασιαν (by itacism ?), with*
E'GKU: -ωμορσιαν A Naz-ms Cyr: -ομορσιαν EFHMSVGA: -ομορσιαν DQ: txt
B(Mai expr) LA. *rec ins δι bef εκεινης, with A 1. 69: om AB(D) Q rel.—*
εκεινη D.

βουή, Mark as usual) ἵνα ἀναβλέψω—
 ἡ πίστις σου σέσωκέν σε. 38. *τε εἰπ*;
 Luke generally inserts *ἀν*—see ch. ix. 46;
 Acts v. 24; x. 17 al. and v. readings.
 39.] *ol προάγ. = ὁ ὄχλος* Matt. = *πολλοί*
 Mark. 43.] Peculiar (except ἠκολούθει
 αὐτῷ, which all three relate) to Luke;—
 his usual way of terminating such narra-
 tions, as it certainly was the result of
 such a miracle—see ch. xiii. 17; ix. 43;
 v. 26. He, of the three evangelists,

takes most notice of the glory given to
 God on account of the miraculous acts of
 the Lord Jesus.

CHAP. XIX. 1—10.] ZACCHÆUS THE
 PUBLICAN. Peculiar to Luke, and in-
 dicating that though in the main his nar-
 rative is coincident with, yet it is wholly
 independent of those of Matt. and Mark.

2.] Ζακχαῖος = *ἁγ.* 'pure,' Ezra
 ii. 9; Neh. vii. 14; also found in the Rab-
 binical writings, see Lightfoot. He was

ἤμελλεν διέρχεσθαι. ⁵ καὶ ὡς ἤλθεν ἐπὶ τὸν τόπον, ἔανα-
 βλέψας ὁ Ἰησοῦς [εἶδεν αὐτόν, καὶ] εἶπεν πρὸς αὐτόν
 Ζακχαῖε, ⁴ σπεύσας ⁵ κατὰβηθι· ⁶ σήμερον γὰρ ἐν τῷ οἴκῳ
 σου ⁷ δεῖ με μῆναι. ⁸ καὶ ⁹ σπεύσας ¹⁰ κατέβη, καὶ ¹¹ ὑπ-
 εδέξατο αὐτὸν χαίρων. ¹² καὶ ἰδόντες πάντες ¹³ διεγόγγυζον
 λέγοντες ὅτι ¹⁴ παρὰ ¹⁵ ἁμαρτωλῶν ¹⁶ ἀνδρὶ εἰσῆλθεν ¹⁷ καταλυ-
 σαι. ¹⁸ ¹⁹ σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ
 τὰ ²⁰ ἡμίσιά μου τῶν ²¹ ὑπαρχόντων, κύριε, τοῖς πτωχοῖς
 δίδωμι· καὶ εἰ τινός τι ²² ἔσυκοφάντησα, ²³ ἀποδίδωμι· ²⁴ τε-
k ch. v. 8. Sir. x. 23. l = ch. ix. 19 (ref.) only. m = ch. xviii. 11. Acts ii. 14. v. 29 al.
 n here only. (-ov, Mark vi. 26.) o = Matt. xix. 21 ref. p ch. iii. 14 only. Recd. iv. 1 al.
 q = ch. x. 35. Matt. v. 26 al. Gen. xiii. 28. r here only t. (-αλδν, 8 Kings vi. 31) [33]

⁵ for *ως ηλθεν επι τον τονον*, *γενετο εν τω διρχεσθαι αυτον ειδεν και* D al lat-a
δ c e ff. i l g. om *ο* B. om *ειδεν αυτον και* (passing from *ει- το ει-?*) BL 1
 copt *αθη* (appy) arm: ins AQR rel vulg lat-f syrr (syrr-cu) goth, *ιδον και* (omg *αυτον*)
 D: for *προς αυτον*, *αυτω* D lat-a e. for *σπεισας*, *σπεισον* D-gr Δ lat-a q
 copt. for *σημ. γαρ, οτι σημ.* D latt *αθη* Iren-gr Epiph Ambr.
⁷ rec *απαντις*, with (KMS, e sil) 1: txt ABDQR rel Thl. (οι *φαισαι* 69.)
 om *λεγοντες* D lat-a e ff. i l syrr-cu.
⁸ ins *ο* bef *Ζακχαῖος* D 1. rec (for *ημισια*) *ημιση*, with E rel Clem Bas, *ημιση*
 D²: *ημισυ* (retaining *τα*) ARA 69, *ημισοι* (-οι *ιλασις* for *υ*) D¹: txt BLDQ- (ημισια
 B¹). rec *των υπαρχοντων* bef *μου*, with ADR rel latt Iren-lat Clem Cypr: txt
 BLQ 1 copt.—for *μου*, *μοι* D¹ al. rec *διδωμι* bef *τοις πτωχοις*, with AE rel latt
 syrr syrr-cu goth Iren-lat Bas Cypr: txt BDLQ 1. 33.—om *τοις* B al.

not a Gentile, as Tertullian supposed, (contr. Marc. iv. 37, p. 451,) but a Jew, see ver. 9.

9. ἀρχιτ.] Probably an administrator of the revenue derived from *balasam*, which was produced in abundance in the neighbourhood.

4. *προβρ. ἔμπρ.*] So Joseph. Ant. vii. 8. 5, *προϊεμψεν ἐμπροσθεν. συνομορ.*] The Egyptian fig, a tree (Pliny xiii. 14; Dioscor. i. 182, cited by Winer), like the mulberry in appearance, size, and foliage, but belonging generically to the fig-trees. It grows to a great size and height: see Winer, Realwörterbuch, under *Maulbeerfeigenbaum*. See also on ch. xvii. 6. Notice the changes of subject here, τ-ἀνίβη (*Ζαχ.*) . . . ἵνα ἴδῃ αὐτόν, ὅτι ἰκεῖνης ἤμελλεν (ὁ Ἰησ.) διέρ. . . κ. σπειύσας (*Ζαχ.*). See ch. xv. 15:—and a curious and characteristic note in Wordsw. here.

5.] The probability is, that our Lord's supernatural knowledge of man (see John i. 48—50) is intended to be understood as the means of his knowing Zacchæus: but the narrative does not absolutely exclude the supposition of a personal knowledge of Zacchæus on the part of some around Him. But of what possible import can such a question be, when the narrative plainly shews us that Jesus saw into his heart? Cannot He who knows the thoughts, call by the name

also? *μῆναι*, probably over the night. See John i. 40. 8a, it is my purpose, or even more, I must; for especially in these last days of our Lord's ministry, every event is fixed and determined by a divine plan.

7.] The murmurers are Jews who were accompanying Him to Jerusalem, on the road to which Zacchæus's house lay (see ver. 1). *παρὰ αὐμ. ἀνδρὶ* belongs to *καταλυσαι*. His profession in life, and perhaps an unprincipled exercise of his power in it, had earned him this name with his fellow-countrymen. Cf. his confession in the next verse.

8.] This need not have taken place in the morning; much more probably it was immediately on our Lord's entrance into the house, while the multitude were yet murmuring in the court, and in their presence. Our Lord's answer, *σήμερον* . . . *τῷ οἴκῳ τούτῳ*, looks as if He were just entering the house, not just leaving it; and the *σήμερον* must be the same with that in ver. 5.

σταθεὶς has something formal and pre-determined about it: he stood forward, with some effort and resolve: see on ch. xviii. 11 ff.

τὰ ἡμ. . . πτωχ. διδ.] See note on ch. xvi. 9. Zacchæus may well have heard of that parable from one of his publican acquaintances, or perhaps repentance may have led him at once to

† — *act.* Mark ix. 21. w. ἐνι, ch. iii. 2. κατὰ, ch. x. 32. πρὸς, John x. 36. t ch. i. 7 ref. u Gal. iii. 7. see Matt. iii. 9. v — Matt. xviii. 12. ch. xv. 8. w Matt. xviii. 11 ref. x = ch. xx. 11, 13 ref. y Acts xxi. 8 only. Cant. vi. 4. s Acts xvii. 11. 1 Cor. i. 26 only. Job i. 8. 2 Macc. x. 13 only. (— *πρὸς*, 2 Macc. xiv. 42. — *πρὸς*, Wind. viii. 3.) a — ch. ii. 20 ref. o here, &c. (7 times) only. 8 Kings x. 17. a — ch. xv. 15 (ref.).

τραπλοῦν. ⁹ εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἔγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ¹⁰ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἄπολλωλός. ¹¹ Ἀκουόντων ἃ αὐτῶν ταῦτα ^x προσθεῖς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἄναφαίνεσθαι. ¹² εἶπεν οὖν Ἀνθρωπὸς τις ^a εὐγενὴς ἐπορεύθη εἰς χώραν ^b μακρὰν λαβεῖν αὐτῷ βασιλείαν καὶ ^b ὑποστρέψαι. ¹³ καλέσας δὲ δέκα δούλους αὐτοῦ, ἔδωκεν αὐτοῖς δέκα ^c μνᾶς καὶ εἶπεν

9. om o bef ἰησοῦς B. o ἰησ. bef πρὸς αὐτὸν B. Matt. πρὸς αὐτοὺς B. lat-a δ c ff₂ i l syr-marg. ins εν bef τῷ οἴκῳ AD copt. xiz. 11. rec αὐτὸν bef εἶναι ἱερουσαλημ, with AR rel: εν. αυ. Q: εν. αυ. εγ. up. D (attempts to escape the harshness of txt): txt BL. om αὐτοὺς D. μέλλει bef παραχρημα D. 12. for ουν, δε DL goth. for ἐπορεύθη, ἐπορεύετο DH (copt ?). om εαυτοῦ D lat-a δ c ff₂ i l syr-cu copt Lucif Ambr.

this act of self-denial. *δοκῶ.*] There is no uncertainty in εἰ τι: it = ὅ τι: whatever I have unfairly exacted from any man. See note on ch. iii. 14.

9.] πρὸς, to him, not 'concerning him.' The announcement is made to him, though not in the second person. σωτηρία.] in the stronger sense, salvation. υἱὸς Ἀβ. Ἰσραὴλ] not, has become (γίγονεν) a son of Abraham by his repentance (Kuinol, &c.), but is a son of Abraham: though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. 10.] For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save (Matt. xv. 24).

11—27.] PARABLE OF THE MINE. Peculiar to Luke. By the introductory words, the parable must have been spoken in the house of Zaccheus, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. A parable very similar in some points to this was spoken by our Lord in His last great prophetic discourse, Matt. xxv. 14—30. Many modern Commentators (Calv. Olsh. Meyer [on Matt.], but not Schleierm. or De Wette) maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to historical accuracy on the part of our Gospels, (see ver. 11,) but all ideas that they furnish us with the words

of our Lord any where: for the whole structure and incidents of the two are essentially different. If oral tradition thus varied before the Gospels were written, in the report of our Lord's spoken words, how can we know that He spoke any thing which they relate? If the Evangelists themselves altered, arranged, and accommodated those discourses, not only is the above the case, but their honesty is likewise impugned (see Prolegomena to Gospels). Besides, we shall here find the parable, in its very root and point of comparison, individual and distinct. Compare throughout the notes on Matt.

11.] The distance of Jericho from Jerusalem was 150 stadia = 15 English miles. *ὅτι παραχρ.*] They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic kingdom. 12.] The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their *basileiai*. On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. Joseph. Antt. xvii. 11. 1 ff. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great magnificence. Jos. Antt. xvii. 13. 1. 13. *δέκα*] See on Matt. xxv. 1. The giving the μνᾶ to each, is a

πρὸς αὐτοὺς Ἰ Πραγματεύσασθε, ἔν ᾧ ἔρχομαι. ¹⁴ οἱ δὲ ¹ here only. ² Kings x. 25
^b πολῖται αὐτοῦ ἰμίσουσιν αὐτόν, καὶ ἀπέστειλαν ἰ πρεσβείαν ³ (ix. 19) only.
^c ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον ἰ βασιλεῦσαι ⁴ 2 Tim. ii. 4.)
^d ἐφ' ἡμᾶς. ¹⁵ καὶ ἐγένετο ⁵ ἐν τῷ ⁶ ἐπανελθεῖν αὐτὸν ⁷ John v. 7
⁸ λαβόντα τὴν βασιλείαν, ⁹ καὶ ¹⁰ εἶπεν ¹¹ φωνηθῆναι αὐτῷ ¹² Heb. viii. 11
¹³ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα ¹⁴ only. Prov.
¹⁵ γνοῖ τί ἰ διεπραγματεύσαντο. ¹⁶ ¹⁷ παρεγένετο δὲ ὁ πρῶτος ¹⁸ ch. xiv. 28
¹⁹ λέγων Κύριε, ἡ ἰ μνᾶ σου δέκα ²⁰ προσηργάσατο ἰ μνᾶς. ²¹ only. 2 Mac. iv. 11 only.
²² καὶ εἶπεν αὐτῷ Ἐὐγε ἀγαθὲ δοῦλε, ὅτι ²³ ἐν ἐλαχίστῳ ²⁴ (εἰς) Eph. vi. 20.)
²⁵ πιστὸς ἐγένου, ἰ ἴσθι ἐξουσίαν ἰ ἔχων ἰ ἐπάνω δέκα πόλεων. ²⁶ ver. 27. ch. x. 13. Gen. xxxvii. 2.
²⁷ καὶ ἦλθεν ὁ δευτέρως λέγων Κύριε, ἡ ἰ μνᾶ σου ἰ ἐποίησεν ²⁸ 1 ch. xii. 14.
²⁹ πέντε ἰ μνᾶς. ³⁰ εἶπεν δὲ καὶ τούτῳ Καὶ σὺ ἰ ἐπάνω γίνου ³¹ ch. ii. 21 ref.
³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

p = Mark v. 43 ref.

q w. dat., — here only.

r here only t.

s ch. xii. 61 ref.

1 ver. 13.

u here only t.

v here only.

Ezek. xxxvi. 2. see Matt. xxv. 21, 28 ref.

w see Matt. xvii. 12 ref.

z constr. Matt. v. 28.

Gen. i. 6.

y Matt. vii. 29 ref.

bis & John iii. 81 bis only.

Job xxxiii. 12.

a = Matt. xxv. 18. Deut. viii. 18.

s = here

13. for αὐτοῦ, αὐτοῦ DF. *πραγματευσαθε* DA 1: -τευσαθε U. rec (for εν
 ω) ως, with E rel: ως 69: txt ABDKLR 1 Orig.

14. om 1st αὐτον D al lat-b ff₂ l Lucif. for απιστειλαν, ενεπεψαν D¹:
 επιμψ. D².

15. om εν τω DA. αὐτου (itacism?) DF lat-a: om Δ vulg lat-b c æth arm
 Lucif. om τουτους D 1 latt (not f) æth arm Orig Lucif. rec (for δεδωκει)
 εδωκε, with AR rel vulg lat-b c f copt goth Lucif: txt B(Mai expr) DL 1 lat-a e
 arm. rec (for γνοι) syrr goth, with A rel Orig: txt BDL 33. (R def.) rec ins
 τις bef τι, with AR rel syrr goth arm Lucif: om BDL lat-e syr-cu copt æth.—rec
 διεπραγματευσατο (for -σαντο), with A rel syrr goth arm: txt BDLR lat-e syr-cu
 copt (æth).

16. rec προς. bef δεκα, with AR rel syr-cu syr copt goth: μνας bef πρ. D latt Syr
 Lucif: txt BL 1 lat-a e. rec προσεργασατο, with B² rel: txt AB²DE²LR.

17. for και, ο δε D lat-e. rec (for ευγε) εν (from Mt xxv. 21), with AR rel
 Syr syr-cu syr-marg-gr: txt BD latt Orig Lucif Ambr.

18. for ηλθεν ο δευτερος λεγων, ο ιτερος ελθων ειπεν D. η μνα σου bef κυρις
 BL R(appy): txt AD rel latt syrr syr-cu copt goth æth Lucif. πέντε bef
 εποιησεν D Syr syr-cu.

19. rec γινου bef επανω, with AR rel Orig Lucif: bef και συ, D (copt): txt
 BL 1.

totally different thing from giving to one
five, to another *two*, and to a third *one*
 talent. The sums given are here all the
same, and all *very small*. The (Attic)
 mina is $\frac{1}{6}$ of a talent, and equal to about
 £3 of our money.

In Matt. the man
 gives his *whole property* to his servants;
 here he makes trial of them with these
 small sums (ἐλαχίστον, see ver. 17).

πραγμ.] = ἐργάζεσθαι, Matt. ἐν ᾧ
 ἐρχ.] while I go and return;—till I
 come.

14.] The nobleman, son of a
 king, εὐγενής, is the Lord Jesus; the
 kingdom is that over his own citizens, the
 Jews. They sent a message after Him;
 their cry went up to Heaven, in the per-
 secutions of his servants, &c.; we will
 not have this man to reign over us.

The parable has a double import: suited
 both to the disciples (οἱ δούλοι ἐαυτοῦ),
 and the multitude (οἱ πολῖται αὐτοῦ).

15. Δεωρ.] what business they
 had carried on: not, 'what they had
 gained.' Dion. Hal., iii. 72, has the word
 signifying 'to arrange a matter,' which
 however was not then executed. 'The
 sons of Ancus having often arranged
 (διαπραγματευσαμένων) a plot to kill
 Tarquinius' . . . 16—23.] See
 on Matt. It is observable here however,
 how exactly and minutely in keeping
 is every circumstance. *Thy pound hath
 gained ten pounds*; the humility with
 which this is stated, where no account of
 ἡ ἰδία δύναμις is taken as in Matt., and
 then the proportion of the reward,—δέκα

^b Col. 1. 8.
² Tim. iv. 8.
 Heb. ix. 27
 only. Gen.
 xix. 10.
 Job xxviii.
 22. 2 Mac.
 xii. 45 only.
^c John xi. 44.
 xx. 7. Acts
 xix. 12 only.
^d here bis
 only.
² Mac. xiv.
 80 only.
^e = Mark xv.
 24.
^f ch. xiv. 19.
 see John x.
 18.
^g Matt. vi. 26.
 James v. 4 al.
 Ruth ii. 4.
^h ch. xv. 22.
 Lev. xxv. 37.
ⁱ = Matt. xxi.
 12 | Mk.
 John ii. 15.
^k Matt. xxv.
 27 only.
 Exod. xxii.
 28.
^l = ch. iii. 18.
 Dan. xi. 20
 Theod. (7).
 1 Mac. x.
 35 (7).
^m = Matt. xi. 23 reff. Judg. iv. 9.
ⁿ ver. 14.
^o here only. Eccl. xi. 4.
^p = Matt. v. 16. ch. xiv. 2 al.

πέντε πόλεων. ³⁰ καὶ ὁ ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ
 ἡ 'μνά σου ἣν εἶχον ^b ἀποκειμένην ἐν σουδαρίῳ. ²¹ ἐφο-
 βούμην γάρ σε, ὅτι ἄνθρωπος ^d αὐστηρὸς εἶ, ^c αἶρεις ὁ
 οὐκ ^e ἔθηκες καὶ ^f θερίζεις ὁ οὐκ ἔσπειρας. ²² λέγει
 αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε.
 ᾗδεις ὅτι ἐγὼ ἄνθρωπος ^d αὐστηρὸς εἰμι, ^c αἶρων ὁ οὐκ
 ἔθηκα καὶ ^f θερίζων ὁ οὐκ ἔσπειρα. ²³ καὶ διὰ τί οὐκ
^h ἔδωκάς μου τὸ ἀργύριον ἐπὶ ⁱ τράπεζαν, καγὼ ἔλθων
 σὺν ^k τόκῳ ἂν αὐτὸ ἔπραξα; ²⁴ καὶ τοῖς παρεστῶσιν
 εἶπεν Ἀρατε ἀπ' αὐτοῦ τὴν ⁱ μνά, καὶ δοτε τῇ γὰρ δέκα
ⁱ μνάς ἔχοντι. ²⁵ καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα ⁱ μνάς.
²⁶ λέγω ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ
 τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθῆσεται. ²⁷ ^m πλὴν τοὺς
 ἔχθρους μου τούτους τοὺς μὴ θελήσαντάς με ⁿ βασιλεύσαι
ⁿ ἐπ' αὐτοὺς ἀγάγετε ὥδε καὶ ^o κατασφάζετε αὐτοὺς ^p ἐμ-

³⁰. rec om ὁ (*the word not here implying 'the second'*), with A rel: ins BDLR 69
 ev-y syr-with-ast arm.

²¹. for φοβουμην γαρ, οτι φοβηθην D gat(with mm) lat-a b c e ff₂ i Lucif.
 for οτι ανθρ., ανθρ. γαρ D lat-e. ei bef αυστηρος D lat-e.

²². rec aft λεγει ins δε (Mt ver 26), with A rel lat-g: om BE¹GLMRS¹U¹A 1. 69
 vulg lat-a syrr syr-cu copt Thl.—for λεγει, ο δε ειπεν D. for αιρων, αιρω DF
 lat-a b c e ff₂ i syrr syr-cu Lucif Ambr. for θεριζων, θεριζω D lat-a b c e ff₂ i
 syrr syr-cu Lucif Ambr.

²³. for και δια τι, δια τι ουν D lat-e. rec το αργυριον bef μου, with DR rel
 latt Lucif: txt ABL 33. rec ins την bef τραπεζαν (cf τοις τραπεζιταις Mt),
 with K al: om ABDR rel. [rec και εγω, with AR rel: txt BD.]
 rec επραξα bef αυτο, with DR rel latt syr goth Lucif: αυτο ανεπραξα A: txt BL
 lat-f.

²⁴. for και τ. παρ. ειπεν, ειπεν δε τ. παρ. D. om την μναν D lat-a e. for
 δοτε, απενικατε D.

²⁵. om ver D 69 lat-b e g, syr-cu Lucif. [ειπαν, so BL.] [In B κυριε is
 written over the line by the original scribe: see table.]

²⁶. rec aft λεγω ins γαρ (from Mt xxv. 29), with ADR rel syr-cu syr goth: om BL
 lat-a Syr copt æth Thl-ed. for δοθησεται, προτιθηται D. rec aft αρθησεται
 ins απ αυτου (from Mt xxv. 29), with ADR rel latt syrr syr-cu goth Ephr: om BL
 Lucif.

[N.B. lat-b is defective from xix. 26 to xxi. 29.]

²⁷. rec (for τουτους) εκινους, with ADR rel latt Syr syr-cu goth Orig Lucif: txt
 BKLM copt Did.—ειεν. bef τ. εχ. D lat-e. for θελησαντας, θιλοντας DR 1. 69.
 βασιλευειν D. αγαγατε D. rec om αυτους, with AD rel latt goth:

πόλεως,—so according with the nature of
 what the Prince went to receive, and the
 occasion of his return. σουδαρίον is
sudarium, from 'sudor,' one of those
 Latin words which entered, with Roman
 habits, into the language of the East.
 Buxtorf, Lex. Talm. p. 1442, gives an
 account of various usages of the word in
 the Targums. Schöttg., in loc., shews by
 rabbinical citations that the Jews used the
σουδαρίον for wrapping and keeping their

money in.

²⁵.] is parenthetical,
 spoken by *the standers-by in the parable*,
 in surprise at such a decision: then in ver.
 26, the King answers them.

²⁷.] This command brings out both
 comings of the Lord,—at the destruction
 of Jerusalem, and at the end of the
 world: for we must not forget that even
 now 'He is gone to receive a Kingdom
 and return:' 'we see not yet all things
 put under His feet.'

προσθέν μου. ²⁸ καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ²⁹ ἀναβαίνων εἰς Ἱεροσόλυμα. ³⁰ Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν ³¹ εἰπὼν Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ ὧς λύσαντες αὐτὸν ἀγάγετε. ³² καὶ εἰάν τις ὑμᾶς ἐρωτᾷ Διὰ τί ὧς λύετε; οὕτως ἐρεῖτε [αὐτῷ], ὅτι ὁ κύριος αὐτοῦ ὧς χρεῖαν ἔχει. ³³ ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· ³⁴ ὧς λύνοντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς Τί ὧς λύετε τὸν πῶλον; ³⁵ οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ ὧς χρεῖαν ἔχει. ³⁶ καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. ³⁷ πορευομένου δὲ αὐτοῦ ὑπιστρέφοντες τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁸ ἐγγιζόντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν ἤρξαντο

ins BFLR 33 ev-y Syr syr-cu syr-w-ast copt æth Chr. at end ins καὶ τὸν ἀχρεῖον δουλοῦ ἐμβαλετε εἰς τὸ σκοτος τοῦ ἐξωτερον ἐκεῖ ἵσται ο κλαυθμος και ο βρυγμος των οδοντων (see Mt xxv. 30) D.

^{28.} om ἔμπροσθεν D al lat-a c e ff₂ i l q. αναβ. δε εἰς ἱερουσαλημ D lat-e.
^{29.} βηθσφαγη BU (Γ 69) goth. βηθανια B (Mai expr) D¹-gr am lat-e.
των ελαιων bef καλουμενων, omg το, D. rec aft μαθητων ins αυτους (|| Mk), with
ADR rel vns: om BL lat-e l Orig Ambr.

^{30.} λέγων (from || Mt) BDL 69 Orig: εἰπων AR rel. for ἐν η, και D.
om διδευκον D. om πωποτε DH lat-a c e ff₂ i l q Ambr. rec om
και (|| Mt Mk), with AR rel latt syrr syr-cu: ins BDL copt-ms. om αυτους
DL: ins aft αγαγετε AK lat-e syrr syr-cu: txt BR rel. αγαγετε D.

^{31.} for εαν, αν D. om δια τι λυετε D lat-c e ff₂ l. om αυτω (cf || Mt Mk) BDFLR lat-c e ff₂ i l copt æth Orig₂: ins A rel vulg lat-a f Syr syr-cu syr (Treg expr) goth arm Orig-lat.

^{32.} for απελθ. δε, και απελθ. and omits the rest of ver D.

^{33.} om ver D. [ειπαν, so BL 33 Orig₂, and in ver 34 BL Orig₁.]

^{34.} for ειπαν, πεπειθησαν D syr-cu. rec om οτι, with R rel lat-c e i goth æth arm: ins ABDKLM 69 vulg lat-a f ff₂ syrr syr-cu copt Orig₂.

^{35.} for 1st clause, και αγαγοντες τον πωλον D (lat-e). επιριψαν D 1 lat-c e f ff₂ i æth. [επιριψ. (one ρ), so AB¹DEGLR₂.] rec εαντων, with AR rel: txt BDL—τα ιματια bef αυτων D. ins και bef επιβιβασαν D 1 lat-c e f ff₂ i Syr syr-cu æth.

^{36.} εαντων ABK 1. om ἐν τη οδ. D al.

^{37.} ἐγγιζοντων δε αυτων D syr-cu æth. om ηδη DMΓ lat-a e Syr syr-cu æth.

^{28.}] Not immediately after saying these things;—see on ver. 5: unless they were said in the morning on his departure.

^{29—33.}] TRIUMPHAL ENTRY INTO JERUSALEM. Matt. xxi. 1—9. Mark xi. 1—10. John xii. 12—19, where see notes.

^{29.}] The name, when thus put, must be accentuated *ελαιῶν*, for when it is the genitive of *ελαία* the article is prefixed (ver. 37). Luke uses this same

expression elsewhere, see reff. Josephus has διὰ τοῦ ελαιῶνος ὄρους, Ant. vii. 9. 2.

^{33.}] τινὲς τῶν ἐκεῖ ἱσχυρότων said this, as in the probably more concise account of Mark;—ὁ κύριος αὐτ. is the natural inference as to who they were.

^{37.}] πρὸς τ. κ. not merely local, 'at the declivity of,' but expressing the result of ἐγγιζοντες—just about to descend the Mount of Olives.

f ch. ii. 18 ref.
 g = Matt. vii.
 22 ref.
 h i Mt. ref.
 i ch. xiii. 36 al.
 k ch. ii. 14.
 l i Mt. ref.
 (see Ps. xlii.
 4.)
 m Matt. xvi.
 22. Zech. iii.
 8.
 n Matt. xx. 31
 ref.
 o abn., ch. xii.
 53 al.
 p ch. xiii. 28
 ref.
 q = ch. xii. 40.
 Josh. vii. 7.
 r = Matt. x. 30.
 Mark i. 37.
 s Acts ii. 18
 (from Joel ii.
 28 f.). xvii.
 27 (1 Cor. iv.
 8) only. Josh.
 ix. 4.
 t ch. i. 80. 2 Cor. vi. 3, from Isa. xlix. 8.
 v Matt. xi. 26. John xii. 30. Deut. vii. 20.
 u ch. xiv. 22. Acts xxviii. 10. 2 Pd. i. 1

την καταβασιν D al. for ηρξαντο, ηρξατο DLRUVA 69 Orig. ταν
 D al. om φωνη μεγάλη D lat-l. for πασων, παντων BD: txt AR rel Orig.
 for δυναμενων, γεινομενων D: om syr-cu.

38. ins o bef βασιλευς B. aft κυριου ins ευλογημενος o βασιλευς D lat-a c f; i
 æth. rec ιερην bef εν ουρανω, with ADR rel vss: txt BL Orig.—ουρανοϋς A.

39. for και τ., τ. δε D lat-e. [ειπαν, so ABDL Orig.]

40. rec aft ειπεν ins αυτοις, with ADR rel latt: om BL copt arm Orig. om
 ori B¹ 69 lat-a c Orig. rec σιωπησωσιν (grammatical emendation), with E rel
 latt: σιγησουσιν D: txt A B[sic: see table] LRA, tacebant fuld lat-e i Ambr.
 rec κικραζονται (common with LXX: cf Ps xxvii. 1), with AR rel Orig.; ins:
 κραζονται D al: txt BL Orig-ed.

41. rec (for αυτην) αυτη, with E rel Orig.; or 2 Eus: txt ABDHLRΓA 1. 69 Iren-gr
 Orig.; or 3 Bas Thl.

42. [και γε] εν τη ημερα [σου] ταυτη bef και ου BL (æth) Orig: txt ADR rel latt
 Syr (syr-cu) syr copt goth Iren-gr Orig-lat Eus. om και γε BDL lat-e f copt
 goth ath Iren-lat Orig: ins AR rel vulg lat-a (c) i syrr syr-cu arm Eus. om
 σου ABDL 1 lat-e f i q syr-cu copt æth arm Iren-lat Orig Eus Bas: ins R rel vulg
 lat-a c syrr goth. om 2nd σου (influence of ch xiv. 32?) BL Iren-lat Epiph
 Orig: ins AR rel lat-a syrr syr-cu copt goth æth arm Orig Eus., σοι D 69 vulg lat-a
 e f i Orig-lat Eus₁.

τὸ πλῆθος. τ. μ.] in the widest sense; = οἱ
 ὄχλοι, Matt. The δύναναι, which dwelt
 mostly on their minds, was the raising of
 Lazarus, John xii. 17, 18:—but as this
 perhaps was not known to Luke, we
 must understand him to mean, all that
 they had seen during their journey with
 Him. 38.] ἐν οὐρανῷ = ἐν ὑψίστοις,
 and was probably added by them to fill
 out the parallelism.

39, 40.] THE PHARISEES MURMUR:
 OUR LORD'S REPLY. Peculiar to Luke.

39.] These Pharisees could hardly
 in any sense be μαθηταί of Jesus. Their
 spirit was just that of modern Socinianism:
 the prophetic expressions used, and the
 lofty epithets applied to Him, who was
 merely in their view a διδάσκαλος, offended
 them.

40.] A proverbial expression
 —but probably not without reference to
 Habakkuk ii. 11.

41–44.] OUR LORD WEEPS OVER
 JERUSALEM. Peculiar (in this form) to

Luke. 41.] Our Lord stood on the
 lower part of the Mount of Olives, whence
 the view of the city even now is very
 striking. What a history of divine Love
 and human ingratitude lay before him!

When He grieved, it was for the hard-
 ness of men's hearts: when He wept, in
 Bethany and here, it was over the fruits
 of sin.

42.] ἐλ θῆναι—ειώθασιν οἱ
 κλειοντες ἐκικόπτεσθαι τοὺς λόγους ἐπὶ
 τῆς τοῦ πάθους σφοδρότητος, Euthym.
 Perhaps in the actual words spoken by
 the Lord there may have been an allusion
 to the name Jerusalem:—'Utinam que
 diceris Jerusalem re ipse esses Jerusalem,
 ac videres ea, que pacem tibi prestare
 possent.' Wetstein. καὶ σὺ, thou

also, as well as these My disciples.
 καὶ γε] et quidem—even: Hartung re-
 marks, Partikellehre i. 397, that this ex-
 pression is peculiar to the Attic dialect.
 But in classic Greek the emphatic word
 always intervenes between καὶ and γε,

ἡξουσιν ἡμέραι ἐπὶ σέ * καὶ * περιβαλοῦσιν οἱ ἐχθροὶ σου * χάρακά σοι καὶ * περικυκλώσουσιν σε καὶ ὁ συνέξουσίν σε ὅ πάντοθεν, ⁴⁴ καὶ ὁ ἔδαφιοῦσιν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ὁ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἂνθ' ὧν οὐκ ὁ ἔγνωσ τὸν καιρὸν τῆς ὁ ἐπισκοπῆς σου.

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, ⁴⁶ λέγων αὐτοῖς Γέγραπται ὁ Καὶ ἔσται ὁ οἶκός μου ὁ οἶκος ὁ προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε ὁ σπήλαιον ὁ ληστῶν.

⁴⁷ Καὶ ὁ ἦν διδάσκων ὁ τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ὁ ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ ὁ πρῶτοι τοῦ λαοῦ, ⁴⁸ καὶ οὐχ ὁ εὐρισκόν τὸ

⁴³ for περιβαλοῦσιν, παρεμβαλοῦσιν C¹ L 33: βαλοῦσιν D.—καὶ βαλοῦσιν bef επι σι D.

⁴⁴ om 1st εν σοι D 1 Orig Eus. rec εν σοι bef λιθον, with ACB rel vulg lat-f syrr syr-cu goth: txt B[sic: see table] DL 1 ev-y lat-a c copt æth. rec (for 2nd λιθον) λιθω, with AC rel: txt BDLRA¹ 1. 33 ev-y Orig. om τον CD.—εις καιρον επισπ. σου D.

⁴⁵ ελθων δε D lat-e. rec aft πωλουντας ins εν αυτω (|| Mt Mk), with ADR rel latt syrr syr-cu goth: om BCL 1. 69 lat-e l copt arm Orig.—rec adds further και αγοραζοντας (|| Mt Mk), with A C(ε. τους α.). DR rel: om BL 1 copt Orig(ἦν οὐς ἤρξατο ἐκβάλλειν μόνους τοὺς πωλοῦντας, οὐχὶ δὲ καὶ τοὺς ἀγοράζοντας). add και τας τραπέζας των κολληβιστων εἰχεν και τας καθέδρας των πωλουντων τας περισσερας DA lat-a c e ff₂ g₂ i syrr-with-ast.

⁴⁶ rec om και, with E rel lat-a e ff₂ i: for και, οτι (|| Mk) AC DKM 33 vulg lat-f g₂ i₂ syrr syr-cu copt goth (æth): txt BLR 1. 69 lat-c Orig. rec om εσται but aft προσευχης ins εστιν, with AC¹ D rel vulg lat-a (e) f ff₂ g₂ i₂ syrr syr-cu goth: txt BLR 1. 69 lat-c (copt) arm Orig. εποιησατε bef αυτον D al vulg lat-c e f ff₂ g₂ i₂ Orig Epiph.

⁴⁷ om 2nd οι AK¹ A. κ. οι πρωτ. τ. λα. bef εζητ. αυτ. απολ. D al latt syrr syr-cu copt æth arm Orig₂.

—so καὶ σὶ γε ἐν τούτοις λέγω, Aesch. Prom. 1009: whereas in Latin *et quidem* is usually found undivided. ⁴³] *ἔτι*

declares, not 'the things hidden from thine eyes,' so that it should be rendered, 'namely, that the days shall come,' &c.: but the awful reason which there was for the fervent wish just expressed—for, or because. *χάρακα*] a mound with palisades. The account of its being built is in Joseph. B. J. v. 6. 2. When the Jews destroyed this, Titus built a wall round them (Ib. 12. 2).—see Isa. xxix. 2, 3, 4,—to which our Lord here tacitly refers. ⁴⁴ *ἔδαφ.*] is used in two meanings:—shall level thy buildings to the foundation, and dash thy children against the ground: see ref. τὰ τέκνα is not 'infants,' but thy children, in general. οὐκ ἀφήσ.] See ref.

Matt. and note there. *ἂνθ' ὧν . . .*] not, 'because of thy sins and rebellions,'—those might be all blotted out, hadst thou known, recognized, the time of thy visiting by Me. *ἐπισκ.* is a word of ambiguous meaning—visitation, either for good or for evil: see ref. It brings at once here before us the coming seeking fruit, ch. xiii. 7—and the returning of the Lord of the vineyard, ch. xx. 16. It is however the first or favourable meaning of *ἐπισκοπή* that is here prominent.

⁴⁵, ⁴⁶] CLEANSING OF THE TEMPLE. See on Matt. xxi. 12, 13: Mark xi. 15—17.

⁴⁷, ⁴⁸] A general description of His employment during these last days, the particulars of which follow. It is rightly however placed at the end of a chapter, for it forms a close to the long section

there only. **τί ποιήσωσιν** ὁ λαὸς γὰρ ἅπας ἔξεκρέματο αὐτοῖς ἀκούων. ACR
62
63
74

XX. ¹ Καὶ ἐγένετο ἐν ἡμέρῳ, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἵστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, ² καὶ εἶπαν πρὸς αὐτὸν Εἰπὸν ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ³ ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτοὺς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἰπάτέ μοι. ⁴ τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ⁵ οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι εἰὰν εἰπώμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; ⁶ εἰὰν δὲ εἰπώμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. ⁷ καὶ ἀπεκρίθησαν μὴ εἶδέναι πόθεν. ⁸ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

48. om το DUF¹ A 1. 69 arm Orig.
ἀκ(not a e) Syr syr-cu syr-with-ast.
(itacism?) B Orig: ἐκρεματο D al.
D ev-y latt.

aft ποιησωσιν ins αυτω D al vulg lat-e f
γαρ bef λαος D 69 Orig. ἐξεκρεματο
ακουειν DM 69 syrt copt-ins.—ak. bef αυτου

CHAP. XX. 1. for καὶ εγ., εγ. δε D lat-e. rec aft των ημερων ins αυτων,
with ACR rel syr goth arm: om BDLQ 1 latt Syr syr-cu copt with Micion-e.
εν τω ιερω bef τον λαον D lat-e Syr syr-cu. rec αρχιαιρις (from ||), with
BCDLMQRS 1. 33. 69 (S, e sil) vss: txt A rel lat-a e goth Thl. om 2nd ac
AGVTΔ arm.

2. [εἶπαν, so BLR 69.] rec aft προς αυτον ins λεγοντες (|| Mt), with
AQR rel lat-a syr goth: pref, BL 1 vulg lat-e ff₂ i l Syr syr-cu: om CD lat-e f g
copt with arm. rec (for εἶπον) εἶπε, with ADQ rel: txt BLR 1. 33.—om
εἰπ. ημ. (|| Mt Mk) C. for ἦ, καὶ D lat-a e Syr. ταυτην bef την εξουσιαν D
latt Hil.

3. aft αποκριθεις δε ins ο ιησους C al. επιρωτησω D al. rec ins ενα bef
λογον (|| Mk), with CDQ rel goth (æth); aft λογον, (|| Mt) AKMU¹ vulg lat-f g₁
syr-with-ast arm: om BLR 1. 33. 69 forj (with tol) lat-a c e ff₂ i q Syr copt. for
καὶ, ον D.

4. ins το bef ιωαννου (|| Mk) DLR: om ABCQ rel.

5. συνελογιζοντο (imperf as in ||) CD latt Syr syr-cu: txt ABQR rel lat-e copt
goth. om οτι C al lat-e ff₂ i q syr-cu Aug. rec aft δια τι ins ουν (from
|| Mt), with ACDKMQS 1. 33 vulg lat-a e f g₁ q syr arm Aug: om BR rel harl¹
(with mm) lat-c ff₂ i l Syr syr-cu copt with Thl Euthym.

6. for εαν δε, καὶ εαν D lat-a c syr-cu. ins οτι bef εξ C¹ syr-cu. for εξ,
απο των αδ D lat-a c. rec (for ο λαος απας) πας ο λαος, with ACQ rel lat-a f ff₂
syr-cu syr arm, απας ο λαος R: txt BDL 1. 33 vulg lat-c Syr copt.—καταλιθασει ημας
bef ο λαος απας D. πεπεισμενοι γαρ εισιν D-gr al latt. for ειναι, γεγοινα
D 69 lat-a c e f ff₂ i l q.

7. aft ειδεναι ins αυτους CD. ins το bef ποθεν D 69.

wherein the last journey to Jerusalem has been described.

CHAP. XX. 1—8.] HIS AUTHORITY QUESTIONED. HIS REPLY. Matt. xxi. 23—27. Mark xi. 27—33, where see notes. (The history of the fig-tree is not in our

text.) 1.] τῶν ἡμ. of the days, viz. of this His being in Jerusalem. ἐπίστ.] without a dative (see ch. ii. 38) does not signify any suddenness of approach. 2.] ἦ—or (to speak more definitely).

9^a ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύ-
την. Ἄνθρωπος ἐφύτευεν ἀμπελῶνα καὶ ἐξέδοτο
αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανοὺς.
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον, ἵνα
ἂπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ. οἱ δὲ
γεωργοὶ δειράντες αὐτὸν ἐξαπέστειλαν κενόν. 11 καὶ
πρὸς ἕτερον πέμψαι δούλον· οἱ δὲ κἀκεῖνον δει-
ράντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ
πρὸς ἕτερον τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυμα-
τίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶ-
νος τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
14 ἵσως τοῦτον [ἰδόντες] ἐντραπήσονται. 14 ἰδόντες δὲ
αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέ-
γοντες Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 καὶ ἐκβαλόντες
d = Matt. iv. 17. Gen. xviii. 27. Matt. xv. 18. ref. Dom. x. 6. Matt. xx. 1. ref. s i (Mt. b1a) only. 2 Cod. B. 21. 25. vii. 25. h i Mt. ref. i j. ch. xv. 18. Matt. xxv. 14. only f. k ch. viii. 27. ref. l with dv, Matt. xxiv. 48. i Pet. v. 6. Pa. i. 5. without dv (absol. here only). 2 Cor. vi. 3 (from Isa. xlix. 5). Gal. vi. 9. i Tim. ii. 6. vi. 16. Tit. i. 8 only. s i Mt. ch. xxiv. 42. John xxi. 10. cf. Matt. xxv. 8.

CDE HKL JRS ΓΔΔ 3. 69.
n i Mt. ref. q i Mt. ref. i j Mt. ref. w var. v.
o ch. i. 53 ref. p = ch. xix. 11. Acts xii. 3 only. Gen. iv. 2. viii. 12. xviii. 20. Acts xix. 16 only. Eccl. xxviii. 16. e f. John ix. 34. 35. xii. 31. Gen. iii. 24. here only. Gen. xxiii. 20. i Kings xxv. 21 (only f). v i Mt. ref. x Matt. xvi. 7, 8 ref. y i Mt. ref. s i Mt. ref.

9. for ἤρξατο, ελεγειν, and om πρὸς τὸν λαὸν λέγειν D lat-e. rec aft
ἀνθρωπος ins tis, with A 69 lat-g, Syr syr-cu syr-with-ast: om BCDQR rel latt copt
goth with Orig. ἀμπελῶνα bef ἀνθρωπος εφύτευσεν C: ἀμπ. φ. ανθ. (|| Mk)
D lat-a c f: txt ABQ rel (Orig). for last καὶ, αὐτος δε D lat-e arm. [ικανους
only on margin in B.]

10 rec ins εν bef καιρω, with AR rel; εν τω CQ copt: om BDL.—for και καιρω, καιρω
δε D. rec (for δωσουσιν) δωσιν, with CDR rel: δωσει 69: txt ABLMQ.
om oi δε γεωργοι and aft δειραντες ins δε D (syr-cu). transp εξαπιστειλαν and
δειραντες BL.

11. for προσεθετο, επεμψεν and om πεμψαι D lat-e. aft προσεθετο ins αυτους
Q copt: aft πεμψαι, C' (perhaps) syr. rec πεμψαι bef ετερον, with CQB rel syr
syr-cu (copt) goth with arm: txt ABL lat-a c ff₂ i, but for ετερον, υστερον (by ιλαρισμ
οιστερον) L.

12. rec πεμψαι bef τριτον, with ACQR rel syr copt goth: txt BL latt arm.—
τριτον επεμψεν, omg προσεθετο, D lat-e (æth). om oi δε D lat-a c e ff₂ i.
for και τουτον, κακεινον (|| Mk) AK latt (syr-marg): txt BCQR rel. for εξεβαλον,
εξαπιστειλαν κενον (from ver 10) D lat-f i q.

13. ο δε κ. τ. αμ. ιπιιν D lat-e. for ισως, τυχον D. om ιδοντες (|| Mt
Mk) BCDLQ 1. 33 lat-a c ff₂ i l syr-cu syr-marg copt arm Ambr: ins AR rel vulg
lat-e f syr goth (æth).

14. om oi γεωργοι D lat-e. διελογισαντο (more usual historical tense) AK
latt: txt BCDQR rel lat-e syr syr-cu copt. rec (for αλληλους) ιαυτους (|| Mk
Mt), with ACQ rel syr arm-ms: txt BDLR 1. 33 syr-marg copt arm.
rec ins δευτε bef αποκτεινωμεν (from ||), with CDR rel tol lat-e Syr syr-cu
syr-with-ast copt æth (appy) Orig: txt ABKMQ 1 latt goth arm. for ινα
ημων γενηται, και ημων εσται (|| Mk) C 1 forj lat-c e i q Syr syr-cu. η εληρ.
bef γενη. L.

9—19.] PARABLE OF THE VINEYARD
LET OUT TO HUSBANDMEN. Matt. xxi.
33—46. Mark xii. 1—12. See notes on
Matt. for the sense; and for compari-
son of the reports, on Mark. 9.] The
parable was spoken πρὸς, to, the people
—but (ver. 19), πρὸς, at, with refer-
ence to, the chief priests and scribes.

Bengel suggests that He addressed it to
the people, to guard against interruption
on the part of the chief priests.

11.] προσεθε. π. a Hebraism: see reff. Gen.,
Hebrew and LXX. 14. ιδόντ. δε]

This is taken up from the τοῦτον ιδόν-
τες of the verse before, and is emphatic
—On the contrary, when they saw

a = Matt. x.
28. xxii. 7
al.

b here only in
Gospels.

Rom. iii. 4,
etc. L. P.
Gen. xiv. 7.
Josh. xxi. 25.

c Mark. x. 31
ref.

d = ch. viii. 9.
xviii. 36.
e Mt. ref.

f Pa. cxvii.
23.

g Acts iv. 11,
& i Pet. ii. 7.
from L. C.

h as above (f).
ch. xiii. 19.
Rom. xi. 9,
from Pa.

i Rev. viii. 11.
Rev. viii. 11.
h as above (f).

k Acts xxvi.
20. Rev. vii.
1. xx. 8 only.

l Mt. only.
Pa. lvi. 6.
Micah iii. 8.

m Mt. only.
Job xxvii.
21. Dan. ii.
44 Theod.

n = Matt. xii.
46. 47 ref.
o = Matt. xxvi.
50 ref.

p ch. xii. 12.
o = Rom. x. 21.
Heb. i. 7, 8.

q = ver. 26 only.
ch. xxiii. 26 ref.

r = ver. 22 ref.
10 al. fr.

b i Mk. ch. 25.
Acts iv. 17. x. 34 al.

αὐτὸν ἔξω τοῦ ἁμπελῶνος ἀπέκτειναν. τί οὖν ποιήσῃ
αὐτοῖς ὁ κύριος τοῦ ἁμπελῶνος; ¹⁶ ἐλεύσεται καὶ ἁτ-
ολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἁμπελῶνα
ἄλλοις. ἀκούσαντες δὲ εἶπαν ὁ Μὴ γένοιτο. ¹⁷ ὁ δὲ

ἐμβλέψας αὐτοῖς εἶπεν ¹⁸ Τί οὖν ἐστὶν τὸ γεγραμμένον
τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
ἐγενήθη εἰς κεφαλὴν ἡ γωνίας; ¹⁸ πᾶς ὁ πεσὼν ἐπ'
λίθῳ ἐκείνῳ ἁλίσσεται. ¹⁹ καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ
ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ
ᾧ ὥρῃ, καὶ ἐφοβήθησαν τὸν λαόν. ἔγνωσαν γὰρ ὅτι πρὸς
αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

²⁰ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑπο-
κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται
αὐτοῦ λόγον, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ
τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ²¹ καὶ ἐπρώτησαν αὐτὸν
λέγοντες Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδά-
σκεις, καὶ οὐ λαμβάνεις πρὸς ὅποιον, ἀλλ' ἐπ' ἀληθείας
λέγεις.

15. for ἐκβαλοντες, λαβοντες (|| Mt Mk) CL. aft αυτον ins εξεβαλον, and aft
αμπελωνος ins και (|| Mt) C. om 1st του αμπελωνος Q. om αυτοις (|| Mk)
D al forj lat-a c e g.

16. om τουτους (|| Mk) D al lat-e copt. for ak. δε, οι δε ak. AD lat-e: txt
BCQR rel. [ειπαν, so BDGLQR 33.]

17. for ἐζητησαν, ἐζητουν (|| Mk) CD vulg lat-c f f₂ i Syr syr-cu copt arm: txt
ABR rel lat-a e syr goth. rec transp αρχοντες και γραμματεις (|| Mt), with
DR rel lat lat Syr syr-cu: txt ABC K (Treg expr) LM U (Treg) 1. 33 lat-e syr copt goth
æth arm. om εν D latt. for και εφοβ., εφοβ. δε D lat-e. rec την
παραβολην ταυτην bef ειπεν (|| Mk), with ACR rel syr goth arm: txt B (D) GL 69
latt Syr copt.—ειρηκεν D.

20. for παρατηρησαντες, αποχωρησαντες D lat-a c e f f₂ g₁ i l goth æth.
om ειναι D. for αυτου λογον, αυτον λογον C: αυτους λογους L: αυτον
λογον KΓ: αυτου των λογων D lat-a c e f f₂ i l (arm): txt A B[sic: see table] rel.
(R defective.) rec (for ωστε) εις το (never used by Luke), with A rel: txt BCDL
ev-y. for τη το ηγεμονος, τω ηγεμονι D lat-e syr cu.

21. λεγεις bef ορθως D lat-a e. for ου, ουδενος (|| Mt Mk) D al Aug Promiss.

him 17.] The οὖν infers the
negation of μὴ γένοιτο—'How then, sup-
posing your wish to be fulfilled, could this
which is written come to pass?' 19.]
καὶ before ἐφοβήθη. is not but: the clause
signifies the state of mind in which this
their attempt was made: and they did
so in fear of the people.

20—26.] REPLY CONCERNING THE
LAWFULNESS OF TRIBUTE TO CÆSAR.
Matt. xxii. 15—22. Mark xii. 13—17,
where see notes as before. 20.]
παρατηρ., having watched an oppor-

tunity. ἐγκαθ., see ref., men
suborned, instructed and arranged for
that purpose. ἐπιλ., not the spies,
but the chief priests.

αὐτοῦ is not
the genitive after λόγον, as in E. V., but
after ἐπιλ., as in ἐπιλαμβάνεται αὐτοῦ
τῆς ἰσχύος, Xen. Anab. iv. 7. 12:—that
they might lay hold of Him by some
saying; = αὐτὸν ἀγρεύσωσιν λόγῳ, Mark.
τῇ ἀρχῇ, to the Roman power
(genus)—τῇ ἐξ. τ. ἡ., to the authority of
the governor (species). The second article
renders the separation of the two neces-

τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ²² ἔξεστιν ἡμᾶς Καίσαρι ^ο φόρον δοῦναι, ἢ οὐ; ²³ κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτοὺς ²⁴ Δεῖξάτε μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; ἀποκριθέντες δὲ εἶπαν Καίσαρος. ²⁵ ὁ δὲ εἶπεν πρὸς αὐτοὺς ^ο Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. ²⁶ καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν. ²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπληρώτησαν αὐτὸν ²⁸ λέγοντες Διδάσκαλε, Μωυσὴς ἐγραψεν ἡμῖν, ἵάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁹ ἐπτά οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν

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A. I.
69.

l. i. Rom. xlii. 7. Dant. xlii. 21. m — Matt. viii. 28 ref. n — ver. 30 only.
o — Mark ii. 13 ref. p — Mk. ref. Im. iii. 16. q ch. ii. 47. John i. 22. xix. 9 only. Job
xxv. 3. r ch. xviii. 30 ref. s ch. ii. 24 ref. t here only. see i John ii. 22.
u i Mt. ref. v Dant. xiv. 5. w here See only. Isa. xlix. 21. x i Mk. Gen.
iv. 19. Hos. i. 2. 3. y — i Mk. (acc. intr., Acts xv. 5) only. Gen. xix. 32, 34.
z — John iv. 5. i Cor. vii. 36.

²². rec (for *ἡμᾶς*) *ἡμιν* (*more usual*), with CDP rel vsa: txt ABL 33. 69. for
δοῦναι, διδοῖαι DM.—φ. δ. bef *καίσαρι* D vulg lat-a q Ambr Promise.

²³. for *κατανοήσας*, *ἐπιγινώσκων* D lat-e. for *πανουργίαν*, *πονηρίαν* (|| *Mt*) C'D
goth: txt ABC²P rel Syr. rec at end ins *τι με πειραζετε* (|| *Mt Mk*), with ACDP
rel: om BL 1 lat-e copt arm.—C adds further *υποκρίται* (*from* || *Mt*).

²⁴. rec *ἐπιδεικναι* (|| *Mt*), with C rel: txt ABDLMP 33. 69 Euthym. for
δηνάριον, *το νομισμα* D Orig-lat. add *οι δε ειδεξαν και ειπεν* (*gloss founded*
on ||) CL 1. 33. 69 (lat-e) syr copt arm: om ABDP rel vulg lat-a Syr syr-cu goth
αθη (Treg). ins *την bef επιγραφην* D. om *και επιγραφην* P. for
αποκριθέντες δε, *οι δε* (|| *Mk*) BL 33 Syr syr-marg copt: *αποκριθέντες*, *ομγ δε*
(|| *Mt*), DG 1 latt: *και απ.* G al syr-cu: txt ACP rel lat-f syr goth. [*ειπαυ*, so
BCL 33.]

²⁵. for *ο δε ειπεν*, *ειπεν δε* D. rec (for *προς αυτους*) *αυτοις* (|| *Mt Mk*), with
ACDP rel: txt BL 1. 69 lat-e goth. rec *αποδοτε bef τοινυν*, with ACP rel vulg
lat-e f ff, syrr: om *τοινυν* D lat-a e i l q syr-cu: txt BL 69 copt goth arm.
ins *τω bef καισαρι* C'DL Justin: om ABC²P rel. (*cf digest* on || *Mt Mk*.)

²⁶. for *και ουκ ισχυσαν*, *ουκ εισχυσαν δε* D. for *αυτου*, *του BL*.—for *ρηματος*,
ρημα, and *αυτου* ρ. bef *επιλαβεσθαι*, D latt(not e).

²⁷. for *αντιλεγοντες*, *λεγοντες* (*from* || *Mt Mk*) BCDL 1. 33 lat-e Syr syr-cu copt
goth aeth: txt AP rel syr (arm). *επληρωτων* (|| *Mk*) B lat-a syr, *επληρωτων* 69.

²⁸. *ατεκνος bef εχων γυναικα*, *ομγ και ουτος*, D. rec (for *η*) *αποθανη*, with
A rel lat-e f i syr goth: om D: txt BLP 1. 33 vulg lat-a ff, g, l (Syr syr-cu) copt
(aeth) arm. *εξαναστησει* (*ilacism*) AEHPFA 69.

²⁹. transp *ησαν* to beg, add *παρ ημειν* and *ομγ ουν*, (|| *Mt*) D.

sary. ²². φόρον = *κῆνσον*, see
on Matt.:—differs from *τίλος*, '*vestigal*,
'customs' duties.

²⁷—⁴⁰.] REPLY TO THE SADDUCES
RESPECTING THE RESURRECTION. Matt.
xxii. 23—33; Mark xii. 18—27, and notes.

²⁷.] οἱ ἀντιλέγοντες—refers to
τῶν Σαδ., not to τινες. The main subject
of the sentence is sometimes put in the
nom., even when the construction requires
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another case: so Ἀνδρομάχη, θυγάτηρ
μεγαλήτορος Ἡερίωνος, Ἡερίων, δε ἵναίην
. . . Hom. II. ζ. 395. See also κ. 437,
and more examples in Bernhardy, Syntax,
p. 68. The use of ἀντιλ. μὴ (or τὸ
μὴ) is frequent in Xenophon; see Wet-
stein: and cf. Thucyd. i. 95, ἀπολύεται
τοῦ μὴ ἀδικεῖν,—ii. 49, ἀπορία τοῦ μὴ
ἡσυχάζειν. See also Herod. i. 68; Soph.
(Ed. Tyr. 57.

²⁸.] καὶ οὐτος: see
S A

- a Lev. xx. 30.
21. Mr. xvi.
b Matt. xx. 5.
Judg. viii. 6
val.
c Mark xii. 10.
Deut. xxviii.
64.
d Matt. iv. 2
reff. Jer.
xxxvi.
(xxix.) 2.
e = Matt. xiv.
4 reff.
f = ch. x. 6.
xvi. 8. Joh.
xii. 30. Eph. i.
ii. 2. Eccl. ii.
2.
g here bis
(1 Mk. v. r.)
only f.
h and countr.,
(ch. xxi. 36
v. r.) Acts v.
41. 2 Thess.
i. 6 only f. (2 Mac. xiii. 19 only, but not —.)
i = Acts xxiv. 8. xxvi. 22. xxvii. 8. 2 Tim. ii. 10. Heb. viii. 6. xi. 35 only. 2 Mac. iv. 6.
i Pet. i. 8. see Matt. xxii. 31 reff. n here only f. o Matt. v. 9 reff. k here only.
m Acts iv. 2.
p Matt. x. 8 reff.
- γυναῖκα ἂ ἀπέθανεν ἢ ἀτεκνος, ³⁰ καὶ ὁ δεύτερος ³¹ καὶ ὁ
τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατε-
λίπον τέκνα, καὶ ἀπέθανον. ³² ὕστερον καὶ ἡ γυνή
ἀπέθανεν. ³³ ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν ἴ-
σεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.
³⁴ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ αἰῶνος τούτου ἁ-
γαμοῦσιν καὶ ἡγαμίσκονται, ³⁵ οἱ δὲ καταξιοθέντες τοῦ
αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ
νεκρῶν οὔτε ἡγαμοῦσιν οὔτε ἡγαμίσκονται. ³⁶ οὐδὲ γὰρ
ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ
εἰσιν ὁ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ³⁷ ὅτι δὲ ἔγει-
ται ὁ υἱος τοῦ ἀνθρώπου, ὅτι οὐκ ἐστὶν ἡ ἀνάστασις τοῦ ἀνθρώπου, ἀλλὰ τοῦ θεοῦ.

30. rec aft καὶ ins λαβεν, and aft ο δευτερος ins την γυναικα και ουτος απεθανεν ατεκνος, with AP rel syr syrcu: om BDL lat-e.

31. om ελαβεν αυτην (|| Mt) D lat-a e copt aeth. ωσαυτως is written twice in AEVTA goth. om δε και D. elz ins και bef ου κατελιπον, with GHKMPΓ 1. 69: om ABD rel lat-e ff₂ i q copt aeth Thl. for ου κατελιπον, ουκ αφηκαν D. τεκνον DF lat-a e copt: σπερμα P¹.

32. rec aft υστερον ins δε παντων (|| Mt), with AP rel lat-f q syr-with-aet copt: om δε BDEHSAA 69 latt Syr goth arm-usc: om παντων BDL 1 lat-e ff₂ i l Syr syrcu copt. (om ver lat-a e.) rec απεθανεν bef και η γυνη (|| Mt: so also rec in || Mk), with AP rel latt syr syrcu copt goth aeth arm: txt (|| Mk) BDL 1. 33.

33. rec om 1st η γυνη, and places εν τη bef ουν (|| Mt), with ADP rel: txt BL (lat-a) syr-marg. for γινεται, εσται (|| Mt Mk) DGL 1. 33 latt syr syrcu copt aeth arm: txt ABP rel syr goth.

34. rec aft και ins αποκριθεις (from || Mt: see also in || Mk), with APR rel syr goth aeth arm: om BDL latt Syrsyrcu copt. for αυτοις, προς αυτους D lat-e goth. om ο ιησ. D lat-e i. aft τουτου ins γινωνται και γινωσιν D mm lat-e syr-cu syr-marg (stating "not in greek"). rec εκγαμίσκονται, with QR rel: εκγαμίζονται AKMPUGA 69: γαμουνται D: txt BL 33 Clem Orig Eua.

35. rec εκγαμίσκονται, with S(e sil): εκγαμίζονται AP rel: γαμίζονται DLQRA 1. 33 Clem: txt B al.

36. rec (for ουδε) ουτε, with QR rel: txt ABDLP. for δυνανται, μελλουσιν D-gr lat-a e syr-marg Tert. om και υιοι εισιν (homotetel) D lat-a e e ff₂ i l (Tert) Cypr. ins οι bef υιοι A ev-y. rec ins ου bef θεου, with (D)PQR rel: om ABL Bas Nysse. — τω θεω (ilicium?) D.

ch. xix. 2. 29.] οὖν, well then—i. e. 'as an example of this law, . . .'

31.] The οὐ κατ. τέκ. coming before καὶ ἀπὸ. is by a mixture of constructions—and they had no children by her, and died, leaving none:—not merely from the emphasis being on the leaving no children (as in Meyer). It is meant to express the absence of offspring before their death, and after. 34, 35. οἱ υἱοὶ . . .] Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in τῷ αἰῶνι ἑκείνῳ, which is by the context the state of the first resurrection (nothing being said of the rest of the dead, though the bare fact might be

predicated of them also), they who are found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage.

36.] The ἰσάγγ. γάρ εἰσιν is alleged, not as shewing them to be ἀπαθεῖς κ. ἀφλήδονοι (Euthym.), but as setting forth their immortality. υἱοὶ θ. is here used, not in its ethical sense, as applied to believers in this world,—but its metaphysical sense, as denoting the essential state of the blessed after the resurrection:—'they are, by their resurrection, essentially partakers of

ρονται οἱ νεκροὶ καὶ ὁ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βα-
 του, ὡς ἴλεγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ
 καὶ θεὸν Ἰακώβ. ³⁸ θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζών-
 των· πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ ἀποκριθέντες δὲ τινες
 τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας. ⁴⁰ οὐκ-
 ἔτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. ⁴¹ Εἶπεν δὲ
 πρὸς αὐτοὺς Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ
 υἱόν, ⁴² καὶ αὐτὸς Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν
 Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ⁴³ ἕως
 ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
⁴⁴ Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός

y Matt. i. 1. xx. 30, 31 al.
 21, 22 ref.
 xvii. 5. Heb. i. 2.

5 Acts i. 20. see ch. xxiv. 44.
 c = [U v. r.] Acts ii. 25, & Heb. i. 12. x. 12, from i. a. Rom. iv. 17, Rom. Gen.
 d Matt. v. 25 red.

a Psal. cix. 1.
 b Matt. xx.
 1 Cor. xv. 12.

37. om 1st και D lat-a c e ff. i (Cyp). for ἐμήνυσεν, ἐδήλωσεν D al. rec
 ins τον bef θεον (twice), with APQ rel: om BDLR Orig.

38. νεκρων bef ουκ εστιν, omg δε, D.

39. for γραμματειων, σαδδουκαιων Q. [εἶπαν, so BDLQ.]

40. rec (for γαρ) δε, with ADPQR rel syr goth: txt BL 33 copt.

41. aft λεγουσιν ins τινες AKM syr-with-ast. rec transp uion and einai, with
 APQR rel am lat-a c ff. i syr copt goth arm Tert: om einai D: uion bef dauid G al:
 txt BL.

42. for και αυτος, αυτος γαρ (see digest || Mk) BL R(Treg expr) 1. 33 lat-l copt:
 και αυτος γαρ Q: txt ADP rel latt syrr syr-cu goth. for βιβλω, τη βυβλω D.
 ins των bef ψαλμων DP 69. for ειπεν, λεγει (|| Mk) D lat-a c ff.

rec ins o bef κυριος (corr to LXX: so also in || Mt Mk, which cf), with APQR rel
 copt: om BD.

43. for αν θω, τιθω D. for υποποδιον, υποκατω (|| Mt Mk) D al lat-a c e ff.
 i l Syr syr-cu copt.

44. om ουν (|| Mk) D al lat-a i goth. rec κυριον bef αυτον (|| Mt), with DP
 rel latt (syr): txt ABKLMQRU 33 lat-f copt goth arm Cyr. καλει bef αυτον

κυριον R Syr syr-cu copt. for καλει, λεγει D-gr. om και D al lat-c e ff. i l
 Syr syr-cu arm. rec uios bef αυτου (so also in || Mk: from || Mt), with DPQR
 rel latt: txt ABKM 1 copt.

the divine nature, and so cannot die.' When Meyer says that the Lord only speaks of the risen, and has not here in His view the 'quick' at the time of His coming, it must be remembered that the 'change' which shall pass on them (1 Cor. xv. 51—54) shall put them into precisely the same ἀφθαρσία as the risen (compare ibid. ver. 42). 37.] καὶ M., that very Moses, whom you allege as shewing by inference the contrary. 38.] Ὁ πάντ. γ. ἀντ. f. see on Matt. vv. 31—33: but we have in this argument even a further generalization than in Matt. and Mark. There, it is a covenant relation on which the matter rests: here, a life of all, living and dead, in the sight of God,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of all is a living one, in all its changes. 39, 40.] Peculiar to Luke;—implied however in Matt. ver. 34.

and Mark ver. 28.

41—44.] QUESTION RESPECTING CHRIST AND DAVID. Matt. xxii. 41—46; Mark xii. 35—37, where see notes. Luke omits the question of the lawyer, which occurred immediately on the gathering together of the Pharisees after the last incident. This question of our Lord seems to have followed close on that, which (and not that in vv. 27 ff. here) was their last to Him, Mark xii. 34. 41.] πρὸς αὐτούς, i. e. the Scribes. The same thing is signified by πῶς λῑγουσιν οἱ γρ. in Mark. In Matt. the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying fact is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge. 42.] Ὁ ἐν βίβλ. ψαλμ., Wordsw. says,

c Matt. vii. 15 ^{ref.} ἔστιν; ⁴⁵ ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπεν πρὸς αὐτοὺς ⁴⁶ Ὑποτρέχετε ἀπὸ τῶν γραμματέων τῶν θ-
 f Mk. ref. λόντων περιπατεῖν ἐν στολαῖς, καὶ ⁴⁷ φιλοῦντων ἑ-
 g = Matt. v. 5. xxiii. 6. Rev. xxi. 15. Prov. xxix. 5. πασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς
 h f. clow L.P. συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δαίμονις. ⁴⁷ οἱ
 only. ch. i. xi. 43. 1 Cor. xvi. 21. Col. m κατεσθίουσιν τὰς οἰκίας τῶν χερῶν, καὶ ⁴⁸ προφάσει
 2 Thess. iii. 17 f. ο μακρὰ προσεύχονται. οὗτοι λήμψονται ⁴⁹ περισσώτερον
 i ch. vii. 33 ref. ⁵⁰ κρίμα. XXI. 1. Ἀναβλέψας δὲ εἶδεν τοὺς ⁵¹ βάλ-
 k f. ch. xi. 43 ⁵² λοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους,
 only f. only f. ⁵³ εἶδεν δὲ τινα καὶ χήραν ⁵⁴ πενιχρὰν ⁵⁵ βάλλουσαν ⁵⁶ ἐκεῖ δὲ
 l f. ch. xi. 45 ⁵⁷ λεπτὰ, ⁵⁸ καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ
 v. r. 2 Cor. xi. 20. Gal. v. 15. Rev. xi. 6 only. Isa. ix. 12. (-φάγειν, Matt. xii. 4 ref.) οὗτοι ἐκ τοῦ ⁵⁹ περισεύοντος αὐτοῖς ⁶⁰ ἔβαλον εἰς τὰ
 m Mk. (Mt. v. r.) 2 Cor. xi. 20. Gal. v. 15. Rev. xi. 6 only. Isa. ix. 12. (-φάγειν, Matt. xii. 4 ref.) οὗτοι ἐκ τοῦ ⁶¹ περισεύοντος αὐτοῖς ⁶² ἔβαλον εἰς τὰ
 n Mk. ref. o = Mk. (Mt. v. r.) only. (see ch. xv. 13. xix. 12.) p Mk. ref. q Mk. ch. xxiii. 40. xxiv. 20. Deut. xxi. 22
 r = Matt. xiv. 19 ref. s = 1. Matt. xxi. 6. John xii. 6. 2. Mk. (Soc.) John viii. 20 only. Mk. x. 27. 2 Macc. v. 18 al. a here only. Exod. xxii. 25 al. t Mk. (Soc.) John viii. 20 only. Mk. x. 27. 2 Macc. v. 18 al. u here only in Gospels. 2 Cor. vii. 18. 14 al. L.P. Judg. xvii. 10. x = ch. ix. 27 ref. y Mk. ref. z (-φασ, 1 Mk.)
 w f. ch. xii. 59 only t. (-πρό, Gen. xii. 3, &c.) x = ch. ix. 27 ref. y Mk. ref. z (-φασ, 1 Mk.)
 here only in Gospels. 2 Cor. vii. 18. 14 al. L.P. Judg. xvii. 10.

45. rec (for προς αυτους) τοις μαθηταις αυτου, with APB rel: τοις μαθηταις BD arm: txt Q. (An ecclesiastical lection begins at ειπεν: προς αυτους was therefore variously specified, τοις μαθηταις αυτου being borrowed from Mt xxiii. 1.)

46. εν στολαις bef περιπατειν (|| Mk) AGLR 1. 33. 69 arm.

47. for κατεσθιουσιν, κατεσθιοντες PX, κατεσθοντες (|| Mk) D: txt ABQR rel syrr. om και D latt. μακραν A' (app) LX. for προσευχονται, προσευχομενοι (|| Mk) DPR 69 latt: txt ABQ rel copt.

CHAP. XXI. 1. rec τα δωρα αυτων bef εις το γαζοφυλακιον (after || Mk), with APQ rel latt syr-cu syr copt aeth arm: txt BDLX 1. 33. 69 lat-e Syr Orig., ins τοις bef πλουσιους D.

2. rec και bef τινα, with DP vulg lat-a e f Syr syr-cu syr-with-aet copt arm: om και BKLMQX Γ(Treg) 33 lat-c f₂; aeth Orig, Bas: txt A rel. (The unusual position of και occasioned its transposition and omission.) om εκει D al latt Syr syr-cu aeth Orig. λεπτα bef δυο (|| Mk) BLQX 33 vulg lat-c f Syr syr-cu copt Orig: txt ADP rel lat-a e syr-marg-gr. at end ins ο εστιν ευδραντες (|| Mk) D.

3. αυτη bef η πτωχη (|| Mk) BDLQ 33. 69 vulg lat-c f f₂ l arm: txt A rel lat-a syr Orig., rec πλειον (|| Mk), with AB rel Orig: πλειονα L: txt DQX.

4. for απαντες, παντες (|| Mk) BDA Orig: txt AQ rel. rec aft τα δωρα ins του θεου, with ADQ rel latt syrr: om BLX 1 syr-cu syr-jer copt. for απαντα, παντα (|| Mk) BDLQX 33. 69 Orig: txt A rel.

"added here as conveying information necessary to Gentile readers." This might be well, did the words occur in the Evangelist's narrative: but surely not, when they are in a discourse of our Lord. If His words were so loosely reported as this, where is any dependence on the accuracy of the Evangelists?

45—47.] DENUNCIATION OF THE SCRIBES. Matt. xxiii. 6, 7. Mark xii. 38—40, with which latter our text almost verbally agrees: see notes there.

45.] This particular, ἀκούον. δὲ π. τ. λ., is only in Luke.

CHAP. XXI. 1—4.] THE WIDOW'S MITES. Mark xii. 41—44, where see notes.

1. ἀναβλέψας] Our Lord as yet has been surrounded with His disciples (see ch. xx. 45), and speaking to them and the multitude. He now lifts up His eyes, and sees at a distance, &c. πλουσ. belongs to τοῖς βάλ., and δρας is not to be supplied, nor a comma put after γὰρ. It was not the rich only, which that would imply—but ὁ δὲ πλουσ. (Mark), who were casting gifts in.

4.] εἰς τὰ δῶρ., among (into) the gifts; not quæ domarent (Beza), 'as,' or, 'for,

w [1 Mt. v. 7.] *λοιμοὶ καὶ λιμοὶ ἔσονται, *φόβηθρά τε καὶ σημεῖα ἐπ'
 = here (Acts xxiv. 6) only. οὐρανοῦ μεγάλα ἔσται. 12 πρὸ δὲ τούτων πάντων
 Jer. xxv. 31. ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν,
 [xxvii.] 8; *παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀπαγομί-
 [xxviii.] 8 & xxxix. νους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.
 [xxxi.] 27 comp. only. 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον. 14 θέτε
 x here only. οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογη-
 Isa. xix. 17 only. θῆναι. 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾧ οὐ δύ-
 y = Matt. xxvi. 50 ref. οὐν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογη-
 s = Matt. v. 10, 11 ref. θῆναι. 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾧ οὐ δύ-
 a Matt. xvii. 23 ref. δυνήσονται ἀντιστῆναι ἢ ἀντιπεῖν ἅπαντες οἱ ἀντι-
 b = Matt. xxv. 30 ref. κείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ
 c Matt. xxvi. 57. Acts xii. 19 al. ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ ὁ θανατώσουσιν
 d 1. Acts ix. 21 al. ἐξ ὑμῶν, 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ
 e Matt. xix. 29 only. ὄνομά μου. 18 καὶ ὁριξέ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ
 f = Phil. i. 19 (ch. v. 9. Job xxi. 9) only. Job xxi. 16. g Matt. viii. 4 ref. Eph. iii. 5. h ch. i. 16 ref. i here only
 k = ch. xii. 11. Acts xxvi. 1. Luke only, exc. Rom. ii. 15. 2 Cor. xii. 19. Jer. xli. 1. 1 Matt. v. 30. Acts
 vi. 10 al. Jer. xxvii. (i.) 24. m Acts iv. 14 only. 24th. viii. 2. n ch. xiii. 17 ref.
 o 1 Mk. 9 Cor. vi. 9. 24th. ix. 15 vat. 2 Kings viii. 2. p = Matt. xxiii. 34. ch. xi. 40. 2 Kings i. 22 vat.
 q Acts xxvii. 54. 1 Kings xiv. 45. Dan. iii. 27.

txt BL 33 copt aeth arm. rec transp λιμοι and λοιμοι (λιμοι coming off the verb
 in ||), with ADL rel lat-e Syr copt: om λοιμοι και X ev-y: om και λιμοι 69:
 txt B al latt syr-cu Mcion-t. rec φοβητρα, with AL rel: txt BD. απ'
 οφρ. bef σημεια B: απ' ουρανου και σημεια D latt Ambr: σημεια μεγαλα απ' ουρανου
 L 33. 69 arm (all corrections: txt is characteristic): txt A rel Tert.

12. rec απαντων, with (but e sil) Scr's l m n s: txt ABD rel Scr's mss.
 ins τας bef συναγωγας BD: om A rel. rec (for απαγ.) αγομινους, with A rel:
 txt BDl 1 lat-e. ενικα D al.

13. om bef BD.
 14. rec (for θετε) θεσθε (grammatical correction), with B² rel Orig: txt AB'DL²MRX
 38. rec εις τας καρδιας, with R rel Orig: txt ABDLX 1. 33 latt Cyr Did Cyp.
 for προμελεταν, προμελετωντες D.

15. μιν bef δωσω D. rec αντιπειν ουδε αντιστηναι, with X rel lat-f Syr aeth
 αντειπειν η αντιστηναι AKMR 1: txt B(Mai expr) L 69 lat-e f arm Orig.—
 om η αντειπειν D lat-a c ff₂ i syr-cu copt-ms Cyp₂. rec (for απαντες) παντες,
 with ADR rel Orig: txt BL.

16. συγγενων A 1.

Matt. vv. 4, 5. 10.] τὸτ. ἑλ. αὐτ.
 perhaps implies a break in the discourse
 which the other reports do not notice.

11.] ἀπ' οὐρ. belongs to both
 φόβηθ. and σημ.: so does μέγала. φόβηθρ.
 cannot stand alone, especially with τε καί.

12.] Why the words πρὸ 82 τ. π.
 should have made any difficulty, I am at
 a loss to imagine. The prophecies of vv. 7,
 8 in Matt.,—ver. 8 in Mark,—and vv. 10,
 11 here,—are a parenthetical warning of
 what shall happen *before* the τέλος. And
 then having stated, ἀρχὴ ὧδινων ταῦτα,—
 these things shall be the *very beginning*
 of the actual pangs themselves (see note
 on Matt.), the prophetic chronology is re-
 sumed from οὕτω τὸ τέλος in all three
 accounts; here, by distinct statement,
 πρὸ δὲ τούτων πάντων: in Mark by im-
 plication, βλέπετε δὲ ὑμ. ταυ. παρ. ὑμ.,

by which δι, the following words are
 thrown back to the βλέπετε before:—in
 Matthew by the gathering up of the paren-
 thetical announcements as πάντα ταῦτα,
 and thus casting them off, as the ἀρχὴ
 ὧδινων belonging to the τέλος, before the
 discourse proceeds with the τότε taken
 up from ver. 6. The whole difficulty has
 arisen from not rightly apprehending the
 force of ὧδινων, as the death-throes of the
 end.

13.] εἰς μαρτ., viz. of your
 faithfulness, and (Mark) αὐτοῖς, 'against
 them:' the dativus incommodi.

15.] Luke only. ἀντιπ. corresponds to
 στόμα, ἀντιστ. to σοφία. 16.] καί—

'non modo ab alienis,' Bengel. θω.
 ἐξ ὑμ., of the Apostles. One of the four
 who heard this discourse was put to
 death, Acts xii. 2. 18.] Not literally,

but really true; not corporeally, but in

ἀπόλῃται. ¹⁹ ἐν τῇ ὑπομονῇ ὑμῶν ἡ κτήσεσθε τὰς ψυχὰς ὑμῶν. ²⁰ ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ, τότε γινώτε ὅτι ἡγγικεν ἡ ἐρήμωσις αὐτῆς. ²¹ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. ²² ὅτι ἡμέραι ἑκδικήσεως αὐταῖς εἰσιν, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. ²³ οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῇ λαῷ τούτῳ, ²⁴ καὶ πεσοῦνται ἰστόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. ²⁵ καὶ ἔσονται

b ch. xviii. 7, 8 ref. c = ch. xxii. 21. d = here only. see ch. i. 28, 57. h. 6. e Matt. i. 18 ref. f = 1 Cor. vii. 26. 3 Cor. vi. 4 al. Pa. xxiv. 17. h = Heb. iii. 17. Num. xiv. 32. Jer. xx. 4. i Heb. xi. 34 only. Josh. xix. 45 al. k Rom. vii. 26. 3 Cor. x. 5. 2 Tim. iii. 6 only. 8 Kings viii. 46. l ch. v. 10 ref. m ch. x. 19. Rev. xi. 2. xiv. 13. 15 only. Isa. xlii. 6. Zach. xii. 8. Dan. viii. 13. n = Mark i. 16. Acts vii. 26. 30 al. Gen. xxv. 24. o = 3 Thess. ii. 6. Rev. xi. 18.

19. rec κτησεσθε, with DR rel: txt AB 33 latt syr syr-cu copt-ms arm Orig Mac Tert.

20. rec ins την bef ιερουσαλημ (to show that ιερ. is the accusative), with AL rel Orig, Eus: om BDR Orig, Eus-ms. ιερουσαλημ bef υπο στρατοπεδων D. for γνωτε, γνωσεσθε DX lat-e Orig, Eus₁: γινωσκεται R Eus-ms(txt in ed), γινωσκετε 1 Eus₂. ηγγισεν A 1 al Orig₂.

21. ins μη bef εκχωρ. D tol.

22. rec (for πλησθηναι) πληρωθηναι, with CX: txt ABDR rel Thl.

23. rec aft ουαι ins δε (|| Mi Mk), with ACR rel vulg lat-f syr syr-cu copt Eus: om BDL lat-a c e ff₂ i Thl-ed. θηλαζομεναις D-gr. rec ins εν bef τω λαω, with E rel syr aeth Eus₁: om ABCDKLMRX 1. 33. 69 latt copt arm Eus₂.

24. ins εν bef στοματι DR latt syr syr-cu Eus: om ABC rel. μαχαίρης B¹ Δ: ρομφαιας D. rec παντα bef τα εθνη, with ACD rel vulg lat-c e ff₂ i syr-cu syr arm Eus: txt BLR lat-a copt. [αχρης CDR 69.] rec om ου, with A rel Eus₂: txt BCDLR 33. 69 Eus₂. ins και εσονται bef καιροι εθνων B: aft καιροι, L syr-marg copt-ms: om ACR rel vss Eus.—om καιροι εθνων D.

25. rec (for εσονται) εσται (grammatical correction), with ACR rel Eus: txt BD.

that real and only life which the disciple of Christ possesses.

19.] By your endurance (of all these things), ye shall acquire (not, possess, which is only the sense of the perf. κτήσθαι) your souls: this endurance being God's appointed way, &c (in and by) which your salvation is to be put in your possession. κτήσθαι as εὐρήσει, Matt. xvi. 25—σωσαι, ch. ix. 24.

20.] κυκλ., not circumdari, but participial, graphically setting forth the scene now before them, as it should then appear. On the variation of expression from Matt. and Mark, see note on Matt. ver. 15. 21.] αὐτῆς belongs to the αὐτῆς of ver. 20, and signifies not Judaea, but Jerusalem. ταῖς χώρ., the fields—not 'the provinces': see ref.

22.] ἐκδικ., a hint perhaps at ch. xviii. 8.

The latter part of the verse alludes probably to the prophecy of Daniel, which Luke has omitted, but referred to in ἡ ἐρήμωσις αὐτῆς, ver. 20. 23.] ἐπὶ τ. γ., general—τῇ λ. τούτῳ, particular. The distress on all the earth is not so distinctly the result of the divine anger, as that which shall befall this nation.

24.] A most important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying on the prophetic announcements, past our own times, even close to the days of the end. πεσοῦνται . . . αὐτῶν, viz. this people. ἔσται παρ.—see Rev. xi. 2.—The present state of Jerusalem. Meyer maintains that the whole of this was to be consummated in the lifetime of the hearers, on account of the ἀνακρίψαι,

p ver. 7. Exod. iii. 12. q Acts vii. 43 (from Amos v. 30). xxvii. 30. Heb. xi. 12 only. D-eit. f. 10. f 2 Cor. ii. 4 only. Job xxix. 8. (see ch. xii. 50 reff.) s = ch. xiv. 31. Matt. xxii. 27. Rom. v. 17, 21. Jude 14 al. 1 Macc. xi. 16. t here only. Lev. xxvii. 16. (-peiv, ch. xxiv. 4.) u here only. Ps. lxxvii. 17. see ch. iv. 37. Acts ii. 2. Heb. xii. 19. v here only. Josab. i. 16. w here only. x = Matt. xiv. 29. ch. xxii. 45. Heb. v. 7. Ps. cxviii. 26. y Acts xii. 11 only. Gen. xlix. 10. (-cān, ch. i. 21.) z = [ver. 35 v. r.] James v. 1. Judg. ix. 57. a Matt. xxiv. 14 reff. b j Mt. reff. c j. Matt. xi. 7 al. Ps. xvii. 7. d Matt. viii. 30 reff. e j Mt. reff. f l. Acts xxvi. 12. Isa. xxxiii. 17. Dan. vii. 13. g ch. xlii. 11 (John vii. 7, 10 rec.) only. Job x. 15 only. h Matt. xvii. 8 reff. i ch. i. 13 reff. k ver. 8 reff. l here only in Goepp. Rom. viii. 23. Heb. xi. 35. L.P.H. Dan. iv. 32 (LXX.) only. (-τρον, Exod. xxi. 8. Sept. Hl. 1. see also Ps. lxxviii. 12. Isa. lxviii. 4.) m j Mt. reff. n = here (Acts xix. 35) only. (Proc. xxvi. 18 al.) Jos. Asst. iv. 2. 19. o John v. 19 reff. p j only. Gen. viii. 22. q = Matt. v. 18 reff. Ps. lxxix. 5. Jer. viii. 26.

σεληνης R. for 2nd εν, και D harl Syr. rec (for ηχους) ηχουσης, with D rel (æth) Eus: txt ABCLMRX 1. 33. 69 latt syr copt arm Tert. 26. ins των bef ανθρωπων R. for των ουρανων, αι εν τω ουρανω D lat-s c ff, l Ambr.

27. νεφέλαις C al lat-c e f i l q Syr syr-cu syr-marg Tert Ambr. for μετα δυναμεις κ. δοξης πολλης, και δυναμει πολλη κ. δοξη D æth.

28. for αρχομενων, ιρχομενων D-gr al. om 1st υμων D lat-i Tert.

30. aft προβαλωσιν ins τον καρπον αυτων D lat-e syr-cu. om ηδη βλεποντες αφ' αυτων D syr-cu: om βλεποντες latt Syr. for οτι, διοτι A. εγγος bef 2nd ηδη DLR 33: om ηδη KX vulg lat-a c Syr syr-cu.

31. aft ουτως ins ον R. om γινόμενα D (|| Mt) lat-a.

32. om αν D 33. ταυτα bef παντα 69 (|| Mt Mk) D lat-l Syr syr-cu copt (æth arm).

33. for 1st παρελευσονται, παρελευσεται (|| Mt) CK 1 lat-a e q Thl. rec (for 2nd παρελευσονται) παρελθωσι (|| Mt), with ACR rel: txt BDL 33 copt.

&c. ver. 28. What views of the discourses of our Lord must such an expositor have! — πληρ. καιροί ἐθν. — Who could suppose that καιροί ἐθνῶν should have been interpreted (by Meyer) the appointed time until the Gentiles shall have finished this judgment of wrath—to be ended by the παρουσία, within the lifetime of the hearers? The καιρ. ἐθν. (see reff.) are the end of the Gentile dispensation,—just as the καιρός of Jerusalem was the end, fulfilment, of the Jewish dispensation;—the great rejection of the Lord by the Gentile world, answering to its type, His rejection by the Jews, being finished, the καιρός shall come, of which the destruction of Jerusalem was a type.

καιροί = καιρός: no essential difference is to be insisted on. It is plural, because the ἐθνη are plural: each Gentile people having in turn its καιρός. 25, 26.] The greater part of these signs are peculiar to Luke. ἀπωρία ἡχους, despair on account of the noise—so Herodian (see Mey.) iv. 14. 1, ἐν ἀπορίᾳ . . . τοῦ πρακτεῖν. By no possibility can ἡχος be gen. after σημεῖα, as Wordsw.: the και after ἀστροῖς having since its occurrence taken up a new subject in apposition. καὶ bef. σάλου—'vocem angustiore annectit latiori.' Kyprke, Ob-servv. in loc. The same may be said of the καὶ bef. προσδοκ. in ver. 26. 28.] ἐπὶ, i. e. the completion of it

λόγοι μου οὐ μὴ ⁹παρελεύσονται. ³⁴ ¹προςέχετε δὲ ¹καρδίας ἐν ¹κραι-
 παλῇ καὶ ¹μέθῃ καὶ ¹μερίμναις ¹βιωτικαῖς, καὶ ¹ἐπιστῇ
 ἐφ' ὑμᾶς ¹αἰφνίδιος ἢ ¹ἡμέρα ¹ἐκείνη ³⁵ ὡς ¹παγίς
¹ἐπείσελεύσεται γὰρ ἐπὶ πάντας τοὺς ¹καθημένους ἐπὶ
 πρόσωπον πάσης τῆς γῆς. ³⁶ ¹ἀγρυπνεῖτε δὲ ¹ἐν παντὶ
¹καιρῷ δεόμενοι ἵνα ¹κατισχύσητε ¹ἐκφυγεῖν ταῦτα πάντα
 τὰ μέλλοντα γίνεσθαι, καὶ ¹σταθῆναι ¹ἐμπροσθεν τοῦ υἱοῦ
 τοῦ ἀνθρώπου.

³⁷ ¹Ἦν δὲ τὰς ¹ἡμέρας ¹διδάσκων ἐν τῷ ἱερῷ, τὰς δὲ
¹νύκτας ἐξερχόμενος ¹ἠυλίζετο ¹εἰς τὸ ὄρος τὸ καλού-
 μενον ¹Ἐλαιῶν. ³⁸ καὶ πᾶς ὁ λαὸς ¹ᾠρθριζεν πρὸς
 αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

πτο

(from Ps. lxxviii. 22). 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only.
 d Matt. iv. 16. ch. i. 74. Jer. xxxii. (xxxv.) 29, 30.
 only. Job xxi. 32. (—ωσία, 2 Cor. vi. 6.) f Eph. vi. 18 only. Ps. cv. 3.
 18. ch. xxi. 28 only. Isa. xlii. 4. Wld. xvi. 5. h Acts xvi. 27. xix. 16. Rom. ii. 2. 2 Cor.
 xi. 33. 1 Thes. v. 3. Heb. ii. 3. xii. 28 only. Judg. vi. 11. i see Rev. vi. 17. Wld. v. i.
 k — Matt. v. 16 al. l — Matt. i. 17 only. Judg. xii. 6, &c. m constr., ch. ii. 37. Matt. xii. 40.
 n Matt. xxi. 17 only. Gen. xix. 27 al. o — ch. xi. 7 ref. p ch. xix. 29 ref. and note.
 q here only. Gen. xix. 27 al.

³⁴. om δε D 1. 69 lat-17 aeth Iren-lat. rec βαρυνθωσιν, with D H (Treg expr)
 69: txt ABCR rel Bas Cyr. ai καρδιαι bef υμων ABX 69 latt Iren-lat: txt CDB
 rel copt Method Epiph. rec transp αιφνιδιος and επιστη, with C rel syr arm;
 αιφ. επ. εφ υμ. A Syr copt Iren-lat (both apply to put αιφν. in emphatic place): om εφ
 υμας X: txt BDLR latt syr-cu aeth Method Mcion-t.—εφνιδιος (itacism) AD(ειφνιδιος
 D¹, εφνιδος D²) FKLMMXΔ, εφνιδιος RΓ 1. 33. 69 aeth Bas.
³⁵. rec γαρ bef επεισελευσεται, putting a colon at end of ver 34, with ACR rel vulg
 lat-f syr syr-cu arm Iren-lat Eus: txt BDL lat-a b c e ff₂ i copt Method (Cyr) Mcion-t.
 —rec επειλευσεται, with ACR rel Eus: ελευσ. 69 al: txt BD lat-a e. (The double
 compound is characteristic of Luke.) om παντας D. της γης bef πασης
 AKU².

³⁶. rec (for δε) ουν (so || Mk), with ACR rel vulg lat-b c e ff₂ syr syr-cu copt aeth
 arm: txt BD lat-a e copt-ms. rec (for κατισχυσητε) καταβιωθητε, with ACDR
 rel latt syr syr-cu arm Tert: txt BLX 1. 33 copt aeth. παντα bef ταυτα AC¹M
 lat-a e i syr Tert: om ταυτα C³R rel am: txt BDLXΔ 1. 33. 69 vulg lat-b c f.

³⁷. rec εν τω ιερω bef διδασκων, with ACDR rel lat-a syr copt: om διδασκων G:
 txt BK vulg lat-b c e f g i₂ l Syr syr-cu. om τας δε νυκτας εξερχομενος D.
 εις το ορος bef ηυλίζετο D. ηυλησεντο D¹: ηυληζετο D²: διηλίζετο A.

³⁸. for ιερω, ορει C¹ (perhaps) U. ακουειν αυτου bef εν τω ιερω D. [at end
 13. 69. 124. 346 al ins John vii. 53—viii. 11.]

by My appearing.

³⁴—³⁶. Irenais and υμων
 are emphatic, recalling the thoughts to
 themselves, after the recounting of these
 outward signs.

³⁵. There is mean-
 ing in καθημ.,—sitting securely.
³⁶. σταθ., to be set, i. e. by the angels—
 see Matt. ver. 31—before the glorified Son
 of Man.

³⁷, ³⁸.] Peculiar to Luke. These verses
 close the scene of our Lord's discourses in
 Jerusalem which began ch. xx. 1. It does
 not appear, as Meyer will have it, that
 Luke believed our Lord to have taught

after this in the temple. Nothing is said
 to imply it—a general closing formula
 like this applies to what has been re-
 lated.

³⁸. ᾠρθη. is literal,—not
 figurative, 'came eagerly,' as De Wette,
 &c. think, from several places in the
 LXX. There is no occasion for a figure
 here.

Luke relates nothing of any
 visits to Bethany. He has the name, in-
 cidentally only, in ch. xix. 29 and ch.
 xxiv. 50, where see note.

On the
 whole question regarding the history of
 the woman taken in adultery (see digest),
 compare notes, John viii. 1 ff.

r — ch. xxi. 8

ref.

s Mk. ref.

t Mt. ref.

u ch. ix. 46

ref.

v Matt. ii. 16.

ch. xxi. 39

al. Exod.

xxi. 29.

w ch. iv. 36. ix.

30 l. Acts

xxv. 19 only.

Exod. xxxiv.

35.

x ver. 52. Acts

iv. 1. v. 24.

26. xvi. 20.

2c. only. L.

Neb. ii. 16.

y Matt. xvii. 22

ref.

z John ix. 22.

Acts xxi. 20

(xxiv. v. r.)

only. 1 Kings

xiii. 18.

a — here only. (Matt. xi. 26 al. 1 Chron. xvi. 4.)

20. Rom. xv. 23. 1 Cor. ix. 6 al.

f Mk. ref.

XXII. ¹ ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἁζύμων ἡ λε-γομένη πᾶσχα. ² καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γρα-

ματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν

λαόν. ³ εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλῶ-

μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δού-

4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρα-

τηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν. ⁵ καὶ ἐχάρησεν,καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. ⁶ καὶ ἐξομ-

7 λόγησεν, καὶ ἐξῆτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν

ἅτερ ὅχλου αὐτοῖς. ⁷ Ἦλθεν δὲ ἡ ἡμέρα τῶν ἁζύμων, ⁸ καὶἦ ἔδει θύεσθαι τὸ πᾶσχα. ⁸ καὶ ἀπέστειλεν Πέτρον καὶCHAP. XXII. 1. ἤγγισεν DL lat-δ e g₁ i q.

2. οἱ δὲ ἀρχιερεῖς καὶ γραμματεῖς bef ἐζήτουν (omg και and 2nd οἱ and inag δ.) D lat-e. om το D al. for ἀνέλωσιν, ἀπώλεσων D copt. for γὰρ, δε D al

vulg lat-δ c ff₂ g₁ i aeth arm.

3. rec ins o bef σατανᾶς, with U al copt Eus: om ABCDPR rel Orig. ins rev

bef ιουδα D. rec επικαλουμενον (more usual), with ACPR rel Orig Eus: txt

BDLX 69 syr-ins copt arm. (om τον καλουμενον G.) ισκαριωθ D (-ωθ in greek)

lat-a syr-cu Orig. aft αριθμον ins εκ D.

4. aft ἀρχιερευσιν ins και τοις γραμματευσιν (probably a mere mechanical add;

as Meyer) C P (omg τοις) lat-a b c e ff₂ i l syrr syr-cu aeth arm Eus₂: om ABDR relvulg lat-f copt. rec ins τοις bef στρατηγοῖς, with C (S, e sil) UA Eus₁: om ABPRrel Orig Eus₂,—om στρατηγοῖς D al lat-a b c e ff₂ i l q syr-cu aeth. add του υπου

(see ver 52, Acts iv. 1, v. 24) CP syrr Eus. om το D arm. rec transp αυτου and

αυτους (cf || Mt Mk), with AP rel vulg lat-δ c f arm Orig Eus₂ Mcion-e: txt BCGEL,

παραδοι αυτον (omg αυτους) D lat-a.

5. ἀργυρια (|| Mt) ACKUX 69 syr Eus₁ Thl: txt BDPR rel Eus₁.6. om και εξωμολογησιν C al lat-a b c e ff₂ i l q Eus.—ωμολ. D; om. P. for τον

παραδουναι, ινα παραδω (|| Mt) P. rec αυτους bef ατερ οχλου, with P rel

lat-c f ff₂ syrr syr-cu copt aeth arm Eus: om αυτους D vulg lat-a e l: txt ABCL

lat-δ i.

7. om η ΑCΔ. for των αζυμων, τον πασχα D lat-a b c e ff₂ i l Syr syr-cu.

rec ins εν bef η, with AP rel latt Eus: om BCDL.

8. ins τον bef πετρον D.

CHAP. XXII. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES TO KILL JESUS. Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of Matt. is the fullest;—see notes there. The words here give us a mere compendium of what took place.

3—6.] COMPACT OF JUDAS WITH THEM TO BETRAY HIM. Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression εἰσῆλθ. εἰς σατ. is found in John xiii. 27,—and certainly in its proper place. Satan had not yet entered into Judas,—only (John xiii. 2) put it into his heart to betray our Lord. 4.] καὶ τοῖς στρατηγοῖς is peculiar to Luke: the others have merely the chief priests. On στρατ., see

Acts iv. 1. The Levitical guard of the temple would be consulted, because it had been of late especially in the temple that our Lord had become obnoxious to them (see ver. 53 and ch. xxi. 37, 38). The words συνεθ. and ἐξωμολ. here seem clearly to imply that the money was not now paid, but afterwards, when the treachery was accomplished;—see note on Matt. xvi. 16. ἅτερ ὅχλ. = παραμόνος, Theophyl., or perhaps χωμῆς θερόβορ, Euthym.

7—14.] PREPARATION FOR CELEBRATING THE PASSOVER. Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to Mark's. ἦλθεν is not 'approprinquabat,' but 'venit.'—On this whole subject see notes on Matt. xxvi. 17, and

8. Ἰωάννην εἰπὼν ὁ Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. 9 οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν; 10 ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν ὃς συναντήσει ὑμῖν ἄνθρωπος ἑκράμιον ὕδατος βασιτάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας Λέγμι σοι ὅτι διδάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κακεῖνος ὑμῖν δείξει ἑνὸς ἀνάγαιον μέγα ἑστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡγοίασαν τὸ πάσχα. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτοὺς Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φάγειν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. 16 λέγω γὰρ ὑμῖν ὅτι οὐ

ch. ix. 62. Gen. xlii. 15. s = Matt. xxvi. 48. John xvi. 4. t = ch. xi. 37 ref. u constr. John iii. 29. v. 22. xlii. 14. Gen. xxi. 30. v constr., Matt. vi. 8 ref. Acts xlii. 15 al. w = (see note) Acts i. 3. iii. 18. Heb. xiii. 12.

9. [εἶπαν, so BCDL.] aft ἐτοιμασῶμεν ins σοι DP gat lat-c e ff, sah sct; σοι φαγῶμεν το πάσχα (|| M) B syr-marg-ma.
 10. om αὐτοῖς D lat-e. for εἰσελθόντων, εἰσερχομένων D. παντησεῖ
 CLX; απαντησεῖ D al: txt ABPR rel. βασιτάζων bef κεράμιον υδατος D.
 rec (for εἰς ἣν) οὐ, with D rel Syr syr-cu(appy): ου εαν (cf || Mk, σπου αν) AKMPR:
 txt BCL latt syr arm, εν η X.
 11. om σοι (|| M Mk) DUX lat-q Syr syr-cu. aft καταλυμα ins μου C al sah.
 12. for σκεῖνος, ἐκείνος D Orig. [ἀνάγαιον, so ABDEGHKLMR S-marg V:
 αναγειον C 1.] for μέγα, οἶκον D sah.
 13. rec εἰρηκεῖν, with APR rel: txt BCDL 69 lat-a. (εἶπεν X al.) for αὐτοῖς,
 αὐτος D'.
 14. rec ins δωδεκα bef ἀποστολοι, with ACPR rel vulg lat-f q syrr copt sct arm
 Epiph: om BD lat-a b c e ff; i l syr-cu sah. —οι δωδεκα, omg ἀποστολοι, LX.
 15. om οτι C'(perhaps) DX. rec ins ουκειρι bef ου μη (from Mk xiv. 25), with

John xviii. 28. ἡ ὥρα, the legal time of the Passover being sacrificed. So the narrators in the three Gospels evidently intend. 8.] It was a solemn message, and for it were chosen the two chief Apostles. In the report of Matthew, the suggestion is represented as coming from the disciples themselves. The question, ποῦ θέλ. was asked, but only in reply to the command of our Lord. 10.] There can, I think, be no question that this direction was given in superhuman foresight, just as that in ch. xix. 30:—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a slave, and the time, towards evening, the usual hour of fetching in water. 11.] The οἰκοδεσπ. was a man of some wealth, and could not be identical with the water-carrier (see notes on Matt.). κατάλ. is not here, as in ch. ii. 7, an inn, but a room set apart at this season of the feast, by resi-

dents in Jerusalem, in which parties coming from the country might eat the Passover. The question therefore would be well understood;—and the room being ἑστρωμένον, and as Mark adds, ἡτοιμον, would be no matter of surprise.

14.] The ὥρα was evening, see above on ver. 10, and Matt. xxvi. 20.

15—18.] Peculiar to Luke. The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not merely from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The γὰρ in ver. 16 gives us the leading reason. παθεῖν.]

This is the only instance in the Gospels, of the absolute use of πάσχα, as in the Creed, 'He suffered.' We have several times πολλὰ παθεῖν, ch. ix. 22; xvii. 25; Matt. xvi. 21 al. ταῦτα παθεῖν, ch. xxiv. 26, and οὕτως παθεῖν ditto ver. 46.

16.] The full meaning of this declaration is to be sought in the words τοῦτο τὸ πάσχα.

- ^a = Matt. x. 28. xxii. 7 al.
^b here only in Gospels. Rom. iii. 4, &c. L. P. Gen. xlii. 7. Josh. xxii. 29.
^c Mark x. 31 reff.
^d = ch. viii. 9. xviii. 36.
^e Mt. reff. Ps. cxvii. 22.
^f Acts iv. 11, & 1 Pet. ii. 7, from 1. c.
^g as above (f). ch. xiii. 19. Rom. xi. 9, from Ps. lxxviii. 22.
^h as above (f). Matt. vi. 6. Acts xxvi. 26. Rev. vii. 1. x. 6 only.
ⁱ Mt. only. Ps. lvi. 6.
^k Micah iii. 3. Job xxviii. 21. Dan. ii. 44 Theod.
^l = Matt. xii. 46, 47 reff.
^m Matt. xxvi. 50 reff.
ⁿ ch. xii. 12.
^o = Rom. x. 21. Heb. i. 7, 8.
^p ch. vi. 7 reff.
^q = ver. 26 only. (ch. xxiii. 26 reff.)
^r = ver. 22 reff. 10 al. fr.
^s ch. vii. 48 reff.
^t = Matt. v. 37. xxii. 15.
^u = ch. ix. 5 reff.
^v Matt. x. 31.
^w = ch. xii. 11. Tit. iii. 1.
^x = ch. xxii. 68. Rev. xii. 10.
^y Matt. xii. 10 al. fr.
^z Gal. ii. 6 only. Ps. lxxxi. 2 (see Acts x. 34. James ii. 1, 9.)
^b Mt. ch. iv. 25. Acts iv. 17. x. 34 al. Deut. xxii. 30. (ἐν ᾧ ἄλ., § Mt. reff.)
- αὐτὸν ἔξω τοῦ ἁμπελῶνος ἀπέκτειναν. τί οὖν ποιήσῃ αὐτοῖς ὁ κύριος τοῦ ἁμπελῶνος; ¹⁶ ἐλεύσεται καὶ ἁπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἁμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν Ὁ Μὴ γένοιτο. ¹⁷ ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν Ὁ τί οὖν ἐστὶν τὸ γεγραμμένον τούτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη ἑῖς ἡ κεφαλὴν ἡ γωνίας; ¹⁸ πᾶς ὁ πεσὼν ἐπ' αὐτὸν τὸν λίθον συνθλασθήσεται, ἐφ' ὃν δ' ἂν πῆσῃ, λικμήσῃ αὐτόν. ¹⁹ καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι ὁ πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
- ²⁰ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθητούς ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ τὸ λόγον, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ²¹ καὶ ἐπρώτησαν αὐτὸν λέγοντες Διδάσκαλε, οἶδαμεν ὅτι ὁρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρὸς ὥπον, ἀλλ' ἐπ' ἀληθείας

¹⁵ for ἐκαθόντες, λαβόντες (|| Mt Mk) CL. aft αυτον ins εξεβαλον, and aft αμπελωνος ins και (|| Mt) C. om 1st του αμπελωνος Q. om αυτοις (|| Mk) D al for lat-a c e g.

¹⁶ om τούτους (|| Mk) D al lat-e copt. for ακ. δε, οι δε ακ. AD lat-e: txt BCQR rel. [ειπαν, so BDGLQR 33.]

¹⁹ for ἐζήτησαν, ἐζητουν (|| Mk) CD vulg lat-c f ff; i Syr syr-cu copt arm: txt ABR rel lat-a e syr goth. rec transp αρχοντες και γραμματεις (|| Mt), with DR rel latt Syr syr-cu: txt ABC K(Treg expr) LM U(Treg) 1. 33 lat-e syr copt goth aeth arm. om εν D latt. for και φοβ., φοβ. δε D lat-e. rec την παραβολην ταυτην bef ειπεν (|| Mk), with ACR rel syr goth arm: txt B (D) GL 69 latt Syr copt.—ειρηκειν D.

²⁰ for παρατηρησαντες, αποχωρησαντες D lat-a c e f ff; g i l goth aeth. om ειναι D. for αυτου λογου, αυτον λογον C: αυτους λογους L: αυτου λογον KΓ: αυτου των λογων D lat-a c e ff; i l (arm): txt A B[sic: see table] rel. (B defective.) rec (for ωστε) εις το (never used by Luke), with A rel: txt BCDL ev-y. for τη το ηγεμονος, τη ηγεμονι D lat-e syr cu.

²¹ λεγεις bef ορθως D lat-a e. for ου, ουδενος (|| Mt Mk) D al Aug Promiss.

him . . . 17.] The οὖν infers the negation of μὴ γένοιτο—'How then, supposing your wish to be fulfilled, could this which is written come to pass?' 19.] καὶ before ἐφοβήθη. is not but: the clause signifies the state of mind in which their attempt was made: and they did so in fear of the people.

20—22.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Mark xii. 13—17, where see notes as before. 20.] παρατηρ., having watched an oppor-

tunity. ἐγκαθ., see reff., men suborned, instructed and arranged for that purpose. ἐπιλ., not the spies, but the chief priests.

αὐτοῦ is not the genitive after λόγον, as in E. V., but after ἐπιλ., as in ἐπιλαμβάνεται αὐτοῦ τῆς ἰνυος, Xen. Anab. iv. 7. 12:—that they might lay hold of Him by some saying; = αὐτὸν ἀγρεύσωσιν λόγῳ, Mark.

τῇ ἀρχῇ, to the Roman power (genus)—τῇ ἐξ. τ. ἡ., to the authority of the governor (species). The second article renders the separation of the two neces-

τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ²² ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι, ἢ οὐ; ²³ κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτοὺς ²⁴ Δεῖξατέ μοι δηνάριον. τίνας ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες δὲ εἶπαν Καίσαρος. ²⁵ ὁ δὲ εἶπεν πρὸς αὐτοὺς ²⁶ Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. ²⁶ καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ εἰσέγησαν. ²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἠνάστασιν μὴ εἶναι, ἐπρωῶτησαν αὐτὸν ²⁸ λέγοντες Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν, ἔάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁹ ἐπτά οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν

1. Rom. xiii. 7. Deut. xxi. 21. m = Matt. vii. 28 ref. n = ver. 20 only.
 2. Mark ii. 12 ref. p 1 Mk. ref. Isa. lli. 16. q ch. ii. 47. John i. 22. xix. 9 only. Job
 xxxv. 3. r ch. xviii. 30 ref. s ch. ii. 34 ref. t here only. see 1 John ii. 22.
 u 1 Mt. ref. v Deut. xxv. 5. w here see only. Isa. xlix. 31. x 1 Mk. Gen.
 iv. 19. Hos. i. 2, 3. y 1 Mk. (acr. intr., Acts xv. 5) only. Gen. xix. 22, 34.
 z = John iv. 5. 1 Cor. vii. 26.

²². rec (for ημας) ημιν (*more usual*), with CDP rel vss: txt ABL 33. 69. for
 δοῦναι, ἀδοῦναι DM.—φ. δ. bef καίσαρι D vulg lat-a q Ambr Promiss.

²³. for κατανοήσας, ἐπιγινούς D lat-e. for πανουργίαν, πονηρίαν (|| Mt) C¹D
 goth: txt ABCP rel Syr. rec at end ins τε με πειραζετε (|| Mt Mk), with ACDP
 rel: om BL 1 lat-e copt arm.—C adds further υποκριται (*from* || Mt).

²⁴. rec ἐπιδειξατε (|| Mt), with C rel: txt ABDLMP 33. 69 Euthym. for
 δηνάριον, το νομισμα D Orig-lat. add oi δε εδειξαν και ειπεν (*gloss founded*
 on || CL 1. 33. 69 (lat-e) syr copt arm: om ABDP rel vulg lat-a Syr syr-cu goth
 æth (Treg). ins την bef επιγραφην D. om και επιγραφην P. for
 αποκριθεντες δε, oi δε (|| Mk) BL 33 Syr syr-marg copt: αποκριθεντες, omg δε
 (|| Mt), DF 1 latt: και ακ. G al syr-cu: txt ACP rel lat-f syr goth. [ειπαν, so
 BCL 33.]

²⁵. for ο δε ειπεν, ειπεν δε D. rec (for προς αυτους) αυτοις (|| Mt Mk), with
 ACDP rel: txt BL 1. 69 lat-e goth. rec αποδοτε bef τοινυν, with ACP rel vulg
 lat-c f ff, syrr: om τοινυν D lat-a e i l q syr-cu: txt BL 69 copt goth arm.
 ins τω bef καίσαρι C¹DL Justin: om ABC³P rel. (*cf digest on* || Mt Mk.)

²⁶. for και ουκ ισχυσαν, ουκ εισχυσαν δε D. for αυτου, του BL.—for ρηματος,
 ρημα, and αυτου ρ. bef επιλαβεσθαι, D latt(not e).

²⁷. for αντιλεγοντες, λεγοντες (*from* || Mt Mk) BCDL 1. 33 lat-e Syr syr-cu copt
 goth æth: txt AP rel syr (arm). επρωτων (|| Mk) B lat-a syr, επρωτων 69.

²⁸. ατεκνος bef εχων γυναικα, omg και ουτος, D. rec (for γ) αποθανη, with
 A rel lat-e f i syr goth: om D: txt BLP 1. 33 vulg lat-a ff, g, l (Syr syr-cu) copt
 (æth) arm. εξαναστησει (*ilicium*) AEHPA 69.

²⁹. transp ησαν to beg, addg παρ ημειν and omg ουν, (|| Mt) D.

sary. ²².] φόρον = κήρυσον, see
 on Matt.:—differs from τέλος, 'vectigal,'
 customs' duties.

²⁷—⁴⁰.] REPLY TO THE SADDUCEES
 RESPECTING THE RESURRECTION. Matt.
 xxii. 23—33; Mark xii. 18—27, and notes.

²⁷.] οἱ ἀντιλέγοντες—refers to
 τῶν Σαδ., not to τινες. The main subject
 of the sentence is sometimes put in the
 nom., even when the construction requires
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another case: so Ἀνδρομάχη, θυγάτηρ
 μεγάλῃτος Ἡριώνος, Ἡριῶν, δε ἵναται
 . . . Hom. Il. ζ. 896. See also κ. 437,
 and more examples in Bernhardt, Syntax,
 p. 68. The use of ἀντιλγ. μὴ (or τὸ
 μὴ) is frequent in Xenophon; see Wet-
 stein: and cf. Thucyd. i. 95, ἀπολύεται
 τοῦ μὴ ἀδικεῖν,—ii. 49, ἀπορία τοῦ μὴ
 ἡσυχάζειν. See also Herod. i. 68; Soph.
 Œd. Tyr. 57.

²⁸.] καὶ οὐτως: see
 S 5

ρονται οἱ νεκροὶ καὶ ὁ Μωυσῆς ἐμήνυσεν ἐπὶ τῆς βά-
του, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ
καὶ θεὸν Ἰακώβ. 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζών-
των· πάντες γὰρ αὐτῷ ζῶσιν. 39 ἀποκριθέντες δὲ τινες
τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας. 40 οὐκ-
έτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. 41 Εἶπεν δὲ
πρὸς αὐτοὺς Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ
ἡ υἱόν, 42 καὶ αὐτὸς Δαυεὶδ λέγει ἐν βίβλῃ ψαλμῶν
Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου 43 ἕως
ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
44 Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός

y Matt. i. 1. xx. 30, 31 al.
21, 23 ref.
xvii. 6. Heb. i. 2.

a Acts i. 20. see ch. xiv. 44.
c = [i v. r.] Acts ii. 35, & Heb. i. 13. x. 12, from i. a. Rom. iv. 17, from Gen.
d Matt. v. 35 ref.

a Ps. cx. 1.
b Matt. xx.
i Cor. xv. 12.
1 Cor. xv. 12.

37. om 1st και D lat-a c e ff. i (Cyp). for ἐμήνυσεν, ἐδηλώσεν D al. rec
ins τον bef θεον (twice), with APQ rel: om BDLR Orig.

38. νεκρων bef ουκ εστιν, omg δε, D.

[εἶπαν, so BDLQ.]

40. rec (for γαρ) δε, with ADPQR rel syr goth: txt BL 33 copt.

41. aft λεγουσιν ins τινες AKM syr-with-ast. rec transp υιον and ειναι, with
APQR rel am lat-a c ff. i syr copt goth arm Tert: om ειναι D: υιον bef δαυειδ G al:
txt BL.

42. for και αυτος, αυτος γαρ (see digest || Mk) BL R(Treg expr) 1. 33 lat-l copt:
και αυτος γαρ Q: txt ADP rel latt syr-cu goth. for βιβλω, τη βιβλω D.
ins των bef ψαλμων DP 69. for ειπεν, λεγει (|| Mk) D lat-a c ff. i

rec ins o bef κυριος (corr'n to LXX: so also in || Mt Mk, which cf), with APQR rel
copt: om BD.

43. for αν θω, τιθω D. for υποποδιον, υποκατω (|| Mt Mk) D al lat-a c e ff. i
i l Syr syr-cu copt.

44. om ουν (|| Mk) D al lat-a i goth. rec κυριον bef αυτον (|| Mt), with DP
rel latt (syr): txt ABKLMQRU 33 lat-f copt goth arm Cyr. καλει bef αυτον
κυριον R Syr syr-cu copt. for καλει, λεγει D-gr. om και D al lat-c e ff. i l
Syr syr-cu arm. rec υιος bef αυτον (so also in || Mk: from || Mt), with DPQR
rel latt: txt ABKM 1 copt.

the divine nature, and so cannot die.
When Meyer says that the Lord *only*
speaks of the *risen*, and has not here in
His view the 'quick' at the time of His
coming, it must be remembered that the
'change' which shall pass on them (1 Cor.
xv. 51—54) shall put them into precisely
the same *ἀφθαρσία* as the risen (compare
ibid. ver. 42). 37.] καὶ Μ., *that very*
Moses, whom you allege as shewing by
inference the contrary. 38.] On πάντ.
γ. αὐτ. ζ. see on Matt. vv. 31—33: but
we have in this argument even a further
generalization than in Matt. and Mark.
There, it is a *covenant relation* on which
the matter rests: here, a life of *all*,
living and dead, *in the sight of God*,—so
that none are annihilated,—but in the
regard of Him who inhabiteth Eternity,
the being of *all* is a *living one*, in all its
changes. 39, 40.] Peculiar to
Luke;—implied however in Matt. ver. 34,

and Mark ver. 28.

41—44.] QUESTION RESPECTING
CHRIST AND DAVID. Matt. xxii. 41—46;
Mark xii. 35—37, where see notes. Luke
omits the question of the lawyer, which
occurred *immediately* on the gathering
together of the Pharisees after the last
incident. This question of our Lord seems
to have followed close on that, which (and
not that in vv. 27 ff. here) was their *last*
to Him, Mark xii. 34. 41.] πρὸς
ἀνθρώπους, i. e. the Scribes. The same thing
is signified by πῶς λέγουσιν οἱ γρ. in
Mark. In Matt. the question is addressed
to the Pharisees. I mention these things
as marks of the independence of the ac-
counts. The underlying *fact* is, the Lord
addressed the Pharisees and Scribes on a
view which they (the Scribes, the Pharisees
agreeing) entertained about the Messiah.
Hence the three accounts diverge.

42.] On ἐν βίβλ. ψαλμ., Wordsw. says,

e Matt. vii. 16 ἔστιν; 45 ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν πρὸς
 f | Mk. ref. αὐτοὺς 46 Ὁ προσέχετε ἀπὸ τῶν γραμματέων τῶν θε-
 g = Matt. v. 5. λόντων περιπατεῖν ἐν στολαῖς, καὶ ὁ φιλοῦντων ἁσ-
 Rev. xiii. 15. πασμοὺς ἐν ταῖς ἀγοραῖς καὶ ὁ πρωτοκαθεδρίας ἐν ταῖς
 Prov. xxix. συναγωγαῖς καὶ ὁ πρωτοκλισίας ἐν τοῖς δαίπνοις. 47 οἱ
 h | elaw. L.P. κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν, καὶ ὁ προφάσει
 only. ch. i. 20, 41, 44. οὐ μακρὰ προσεύχονται. οὗτοι λήμψονται ὁ περισσότερον
 xi. 43. 1 Cor. κριμα. XXI. 1 Ὁ ἀναβλέψας δὲ εἶδεν τοὺς ὁ βάλλ-
 xvi. 21. Col. λοντας εἰς τὸ ὁ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους,
 iv. 18. 2 Thess. iii. 17 ὁ. 7. 2 only ὁ. 7. 2 only
 ioh. vii. 33 ref. 2 only ὁ. 7. 2 only
 k | ch. xi. 43 2 only ὁ. 7. 2 only
 only f. 2 only ὁ. 7. 2 only
 l | ch. (xi. 43 2 only ὁ. 7. 2 only
 v. r.) xiv. 7. 2 only ὁ. 7. 2 only
 m | Mk. (Mt. 2 only ὁ. 7. 2 only
 v. r.) 3 Cor. 2 only ὁ. 7. 2 only
 xi. 20. Gal. v. 15. Rev. 2 only ὁ. 7. 2 only
 Isa. lx. 12. 2 only ὁ. 7. 2 only
 (-φάγειν, Matt. xiii. 4 ref.) 2 only ὁ. 7. 2 only
 n | Mk. ref. 2 only ὁ. 7. 2 only
 o = | Mk. (Mt. 2 only ὁ. 7. 2 only
 v. r.) only. (see ch. x. 13. xix. 12.) p | Mk. ref. 2 only ὁ. 7. 2 only
 r = Matt. xiv. 19 ref. s = | Matt. xvii. 6. John xii. 6. q | Mk. ch. xxi. 40. xxi. 20. Deut. xxi. 22.
 x. 27. 2 Macc. v. 18 al. s here only. Exod. xxii. 25 al. (| Mk. (3ce.) John viii. 20 only. Nch.
 w | ch. xii. 50 only f. (-πότε, Gen. xii. 8, &c.) x = ch. ix. 27 ref. y | Mk. ref. s (-πότε, | Mk.)
 here only in Gospels. 3 Cor. viii. 18, 14 al. L.P. Judg. xvii. 10.

45. rec (for προς αυτους) τοις μαθηταις αυτου, with APR rel: τοις μαθηταις BD arm: txt Q. (An ecclesiastical lection begins at ειπεν: προς αυτους was therefore variouly specified, τοις μαθηταις αυτου being borrowed from Mt xxi. 1.)

46. εν στολαις bef περιπατειν (|| Mk) AGLR 1. 33. 69 arm.

47. for κατεσθιουσιν, κατεσθιοντες PX, κατεσθοντες (|| Mk) D: txt ABQR rel syrr. om και D latt. μακραν Α' (appy) LX. for προσευχονται, προσευχομενοι (|| Mk) DPR 69 lat-e: txt ABQ rel copt.

CHAP. XXI. 1. rec τα δωρα αυτων bef εις το γαζοφυλακιον (after || Mk), with APQ rel latt syr-cu syr copt aeth arm: txt BDLX 1. 33. 69 lat-e Syr Orig. ins τους bef πλουσιους D.

2. rec και bef τινα, with DP vulg lat-a e f Syr syr-cu syr-with-aet copt arm: om και BKL MQX Γ (Treg) 33 lat-c ff; i aeth Orig, Bas: txt A rel. (The unusual position of και occasioned its transposition and omission.) om εκει D al latt Syr syr-cu aeth Orig. λεπτα bef δυο (|| Mk) BLQX 33 vulg lat-c f Syr syr-cu copt Orig: txt ADP rel lat-a e syr-marg-gr. at end ins ο εστιν κοδραντης (|| Mk) D.

3. αυτη bef η πτωχη (|| Mk) BDLQ 33. 69 vulg lat-c f ff; l arm: txt A rel lat-a syr Orig. rec πλειον (|| Mk), with AB rel Orig: πλειονα L: txt DQX.

4. for απαντες, παντες (|| Mk) BDA Orig: txt AQ rel. rec aft τα δωρα ins του θεου, with ADQ rel latt syrr: om BLX 1 syr-cu syr-jer copt. for απαντα, παντα (|| Mk) BDLQX 33. 69 Orig: txt A rel.

"added here as conveying information necessary to Gentile readers." This might be well, did the words occur in the Evangelist's narrative: but surely not, when they are in a discourse of our Lord. If His words were so loosely reported as this, where is any dependence on the accuracy of the Evangelists?

45—47.] DENUNCIATION OF THE SCRIBES. Matt. xxiii. 6, 7. Mark xii. 38—40, with which latter our text almost verbally agrees: see notes there.

45.] This particular, ἀκούον. 32 π. τ. λ., is only in Luke.

CHAP. XXI. 1—4.] THE WIDOW'S MITES. Mark xii. 41—44, where see notes.

1. ἀναβλέψας] Our Lord as yet has been surrounded with His disciples (see ch. xx. 45), and speaking to them and the multitude. He now lifts up His eyes, and sees at a distance, &c. πλουσ. belongs to τοὺς βάλλ., and ὄντας is not to be supplied, nor a comma put after γὰρ. It was not the rich only, which that would imply—but ὁ ὀχλος (Mark), who were casting gifts in.

4.] εἰς τὰ δῶρ., among (into) the gifts; not quæ donarent (Beza), 'as,' or, 'for,

^a βίον ὃν εἶχεν ^εβαλεν. ^δ Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ^b ἀναθήμασιν ^c κεκοσμηται, εἶπεν ^δ Ταῦτα ^α ὁ θεοφρεῖτε, ^ε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ^a ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ ^b καταλυθήσεται. ^γ ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ ^δ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; ^ε ὁ δὲ εἶπεν ^κ Βλέπετε μὴ ^λ πλανηθῇτε πολλοὶ γὰρ ἐλεύσονται ^μ ἐπὶ τῷ ὀνόματί μου λέγοντες [ὅτι] ^ν ἐγὼ εἰμι· καὶ ^ο Ὁ καιρὸς ^π ἤγγικεν. μὴ πορευθῇτε ^ρ ὀπίσω αὐτῶν. ^σ ὅταν δὲ ^τ ἀκούσῃτε πολέμους καὶ ^θ ἀκαταστασίας, μὴ ^ι πτοηθῇτε· ^κ δεῖ γὰρ ^λ γενέσθαι ταῦτα πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. ^μ Τότε ἔλεγεν αὐτοῖς ^ν Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ^ξ σεισμοὶ τε μεγάλοι καὶ ^ο κατὰ τόπους

λλοι
Q
DE
KL
UV
ΔΑ
69.

Acts iv. 17, 18. n ellipse. 1 Mk. John viii. 58. xviii. 5, 6, 8. Deut. xxiii. 30. xxi. 34. ver. 30. ch. xxi. 1. 2. Acts xxiii. 16 al. r here only in Gospels. 1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 30. James i. 16 only. Prov. xxvi. 28. Tobit iv. 13 only. t — 1 Mt. ref. n q. Isa. xix. 2. v 1 Mt. ref.

5. ἀναθήμασιν ADX 1: txt BQ rel syr-marg-gr. κεκοσμηται bef και αναθ. D.
6. om & DL lat-a c ff₃ i q syr-cu æth arm. ins ωδε (|| Mt) bef λιθος X 1. 33
lat-e syr-cu æth arm: aft λιθω, BL 69 copt: aft λιθω ins εν τοιχω ωδε D lat-a c ff₂
i l q: om AQ rel vulg lat-f syrr.
7. aft αυτον ins οι μαθηται (|| Mt) D al. om ουν D 1 latt Syr syr-cu copt æth
arm. for οταν το γενεσθαι, της σης ελευσεως D.
8. om οτι (so || Mt: cf D, in || Mk) BLX lat-c æth (Mcion-t): txt AD rel copt.
rec aft μη ins ουν, with A rel vulg lat-f (g_{1,2} l ?) syr: om BDLX lat-a c c ff₂ i
syr-cu copt arm.
9. for πτοηθητε, φοβηθητε D lat-q. rec ταυτα bef γενεσθαι (|| Mt), with BL
rel lat-a c eopt: txt ADX.
10. om οτι ελεγεν αυτοις D lat-a c ff₂ i l Syr syr-cu. ατ εγερθησεται ins γαρ
D al lat-a c c ff₂ i l Syr syr-cu. [επ', so ADLX 1. 33.]
11. om τε AL am D-lat. rec κατα τοπους bef και (cf ||), with AD rel latt:

gifts,' which would require the omission of the article:—nor so that *ra dwp.* = *ro gal.*

5—36.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xxiv. 1—51 (xxv. 1—46). Mark xiii. 1—37. See notes on both, but especially on Matt. Meyer says truly in loc. that there is no trace in Luke of the discourse being delivered on *the Mount of Olives*—but he adds, that it belongs to the discourses *in the temple*, which begin ch. xx. 1, and that therefore Luke alone mentions *ἀναθήματα*. He seems to have overlooked the *break* at ver. 7, corresponding to the change of scene. All three speak of the *opening incident* as happening while He was departing from the temple; and Matt. and Mark, of the enquiry being made *afterwards*, on the Mount of Olives,—i. e. in the evening, when He had retired thither (ver. 37),

5.] Meyer has made the same mistake here, and spoken of the *river* as those to whom the *discourse* was delivered. The *ἀναθήματα* were many and precious. Tacitus, Hist. v. 8, calls it *immense opulentia templum*: and Jos. B. J. v. 5. 4, gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple: see also Antt. xv. 11. 3. 6.] ταῦτα α̅θ̅,—absolute: see refi.

7.] That Luke's account *alone* gives us no trace of a different scene or a different auditory, is a proof of its independence of the others; for how could any rational writer have omitted so interesting a matter of accurate detail, if he had been aware of it? οὖν, on account of what our Lord had said, ver. 6.

8.] δ κ. ἡγγ., i. e. the *time of the Kingdom*. They are the words, not of our Lord, but of the πολλοί: see on

p ver. 7. Exod. lili. 19. q Acts vii. 43 (from Amos v. 20). xxvii. 30. Heb. xi. 12 only. Deut. i. 10. r 3 Cor. ii. 4 only. Job xlii. 3. (see ch. xii. 50 ref.) s = ch. xiv. 31. Matt. xlii. 37. Rom. v. 17, 21. Judo 14al. 1 Macc. xi. 16. t here only. Lev. xxvj. 16. (-peiv, ch. xxiv. 4.) u here only. Ps. lxxvi. 17. see ch. iv. 37. Acts ii. 2. Heb. xii. 19. v here only. Josiah i. 16. w = here only. x = Matt. xiv. 30. ch. xxi. 46. Heb. v. 7. Ps. cxviii. 28. y Acts xii. 11 only. Gen. xlii. 10. (-zav, ch. i. 21.) z = [ver. 36 v. r.] James v. 1. Judg. ix. 57. a Matt. xxiv. 14 ref. b [Mt ref. c] Matt. xi. 7 al. Ps. xvii. 7. d Matt. viii. 30 ref. e [Mt ref. f] Acts xxvi. 19. Isa. xxxiii. 17. Dan. vii. 13. g ch. xlii. 11 [John vii. 7, 10 rec.] only. Job x. 18 only. h Matt. xvii. 8 ref. i ch. i. 18 ref. k ver. 8 ref. l here only in Gosp. Rom. viii. 23. Heb. xi. 35. L.P.H. Dan. iv. 82 (LXX.) only. (-τρον, Exod. xxi. 8. Zeph. iii. 1. see also Ps. lxxviii. 18. Isa. lxviii. 4.) m [Mt ref. n = here (Acts xix. 83) only. (Prov. xxvi. 18 al.) Jos. Ant. iv. 8. 19. o John v. 19 ref. p [only. Gen. viii. 22. q = Matt. v. 18 ref. Ps. lxxxi. 5. Jer. viii. 30.]

σημεία ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνων ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 27 καὶ τότε ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμειος καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, ἰδίῳτι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν. 29 καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα. 30 ὅταν προβάλῃσιν ἤδη, βλέποντες ὁ αὐτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ

P
αρχ
μετων
ABCI
FGHI
MRS
VXG
Δ 1. 3
69.

σεληνης R. for 2nd εν, και D harl Syr. rec (for ηχους) ηχουσης, with D rel (aeth) Eus: txt ABCLMRX 1. 33. 69 latt syrr copt arm Tert. 26. ins των bef ανθρωπων R. for των ουρανων, αι εν τω ουρανω D lat-a c ff, l Ambr. 27. νεφελαις C al lat-c e f i l q Syr syr-cu syr-marg Tert Ambr. for μετα δυναμειος κ. δοξης πολλης, και δυναμει πολλη κ. δοξη D aeth. 28. for αρχομενων, ιρχομενων D-gr al. om 1st υμων D lat-i Tert. 30. aft προβαλωσιν ins τον καρπον αυτων D lat-e syr-cu. om ηδη βλέποντες αφ' αυτων D syr-cu: om βλέποντες latt Syr. for οτι, διοτι A. εγγυς bef 2nd ηδη DLR 33: om ηδη KX vulg lat-a c Syr syr-cu. 31. aft ουτως ins ουν R. om γινόμενα D (|| Mt) lat-a. 32. om αν D 33. ταυτα bef παντα 69 (|| Mt Mk) D lat-l Syr syr-cu copt (aeth arm). 33. for 1st παρελευσονται, παρελυσται (|| Mt) CK 1 lat-a e q Thl. rec (for 2nd παρελευσονται) παρελθωσι (|| Mt), with ACR rel: txt BDL 33 copt.

&c. ver. 28. What views of the discourses of our Lord must such an expositor have! —πληρ. καιροί ἐθν.—Who could suppose that καιροί ἐθνῶν should have been interpreted (by Meyer) the appointed time until the Gentiles shall have finished this judgment of wrath—to be ended by the παρουσία, within the lifetime of the hearers? The καιρ. ἐθν. (see ref.) are the end of the Gentile dispensation,—just as the καιρός of Jerusalem was the end, fulfilment, of the Jewish dispensation;—the great rejection of the Lord by the Gentile world, answering to its type, His rejection by the Jews, being finished, the καιρός shall come, of which the destruction of Jerusalem was a type,

καιροι = καιρός: no essential difference is to be insisted on. It is plural, because the ἔθνη are plural: each Gentile people having in turn its καιρός. 25, 26.] The greater part of these signs are peculiar to Luke. ἀπορία ἤχους, despair on account of the noise—so Herodian (see Mey.) iv. 14. 1, ἐν ἀπορίᾳ . . . τοῦ πρακτιῶν. By no possibility can ἤχος be gen. after σημεία, as Wordsw.: the καὶ after ἀστροῖς having since its occurrence taken up a new subject in apposition. καὶ bef. σάλου—'vocem angustiorum annectit latiori.' Kypke, Observ. in loc. The same may be said of the καὶ bef. προσδοκ. in ver. 26. 28.] ἐπελ., i. e. the completion of it

λόγοι μου οὐ μὴ ὁ παρελεύσονται. ³⁴ ὁ προσέχετε δὲ ἑαυτοῖς, μήποτε βαρηθῶσιν ὑμῶν αἱ καρδιαὶ ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη ³⁵ ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ³⁶ ὁ ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἡ ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

³⁷ Ἦν δὲ τὰς ἡμέρας διδάσκων ἐν τῷ ἱερῷ, τὰς δὲ νύκτας ἐξερχόμενος ἠνυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιών. ³⁸ καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

(from Ps. lxxviii. 22). 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only. d Matt. iv. 16. ch. i. 7v. Jer. xxxii. (xxv.) 29, 30. e Mark xiii. 33. Eph. vi. 18. Heb. xiii. 17 only. Job xxi. 33. (-πῶς, 2 Cor. vi. 5.) f Eph. vi. 18 only. Ps. cv. 3. g Matt. xvi. 18. ch. xiii. 28 only. Isa. xxii. 4. Wlad. xvii. 5. h Acts xvi. 27. xix. 16. Rom. ii. 2. 2 Cor. xi. 32. 1 Thess. v. 8. Heb. ii. 8. xii. 25 only. Judg. vi. 11. i see Rev. vi. 17. Wlad. v. 1. k = Matt. v. 16 al. l constr., Matt. xix. 32 rēf. m constr., ch. ii. 37. Matt. vi. 40. n Matt. xxi. 17 only. Judg. xix. 6, &c. o = ch. ii. 7 rēf. p ch. xix. 29 rēf. and note. q here only. Gen. xix. 27 al.

³⁴. om δὲ D. 1. 69 lat-l aeth Iren-lat., rec βαρυνθῶσιν, with D H (Treg expr) 69: txt ABCR rel Bas Cyr. αἱ καρδιαὶ bef ὑμῶν ABX 69 latt Iren-lat: txt CDR rel copt Method Epiph. rec transp αἰφνίδιος καὶ ἐπιστῇ, with C rel syr arm: αἰφ. επ. εφ υμ. A Syr copt Iren-lat (both apply to put αἰφν. in emphatic place): om εφ υμας X: txt BDLR latt syr-cu aeth Method Mcion-t.—αἰφνίδιος (itacism) AD(ειφνιδιος D), εφνιδιος D² FKLMMXΔ, εφνιδίως RΓ 1. 33. 69 aeth Bas.

³⁵. rec γαρ bef ἐπεισελεύσεται, putting a colon at end of ver 34, with ACR rel vulg lat-syrr syr-cu arm Iren-lat Eus: txt BDL lat-a b c e ff₂ i copt Method (Cyr) Mcion-t.—rec επεισευεται, with ACR rel Eus: ελευσ. 69 al: txt BD lat-a e. (The double compound is characteristic of Luke.) om παντας D. της γης bef πασης AKU².

³⁶. rec (for δε) ουν (so || Mk), with ACR rel vulg lat-b c f ff₂ syrr syr-cu copt aeth arm: txt BD lat-a e copt-ms. rec (for κατισχύσητε) καταβιβῆτε, with ACDR rel latt syrr syr-cu arm Tert: txt BLX 1. 33 copt aeth. παντα bef τaura AC²M lat-a e i syr Tert: om τaura C²R rel am: txt BDLXΔ 1. 33. 69 vulg lat-b c f.

³⁷. rec εν τω ιερω bef διδασκων, with ACDR rel lat-a e syr copt: om διδασκων G: txt BK vulg lat-b c e f g_{1,2} i l Syr syr-cu. om τας δε νυκτας εξερχομενος D. ις το ορος bef ἠνυλίζετο D. ἠνυλῆσαιο D¹: ἠνυλῆζετο D²: διηλίζετο A.

³⁸. for ιερω, ορι C¹(perhaps) U. ακουειν αυτου bef εν τω ιερω D. [at end 13. 69. 124. 346 al ins John vii. 53—viii. 11.]

by My appearing.

Peculiar to Luke. ³⁴—³⁶.] ³⁴ αὐτοῖς and ὑμῶν are emphatic, recalling the thoughts to themselves, after the recounting of these outward signs. ³⁵.] There is meaning in καθῆμ.—sitting securely.

³⁶.] σταθ., to be set, i.e. by the angels—see Matt. ver. 31—before the glorified Son of Man.

³⁷, ³⁸.] Peculiar to Luke. These verses close the scene of our Lord's discourses in Jerusalem which began ch. xx. 1. It does not appear, as Meyer will have it, that Luke believed our Lord to have taught

after this in the temple. Nothing is said to imply it—a general closing formula like this applies to what has been related.

³⁸.] ὠρθρ. is literal,—not figurative, 'came eagerly,' as De Wette, &c. think, from several places in the LXX. There is no occasion for a figure here.

Luke relates nothing of any visits to Bethany. He has the name, incidentally only, in ch. xix. 29 and ch. xxiv. 50, where see note.

On the whole question regarding the history of the woman taken in adultery (see digest), compare notes, John viii. 1 ff.

XXII. ¹ Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἁζύμων ἡ λε-
 γομένη ¹ πάσχα. ² καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμ-
 ματεῖς ³ τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν
 λαόν. ⁴ εἰςῆλθεν δὲ σαταναῆς εἰς Ἰούδαν τὸν καλού-
 μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.
⁵ καὶ ἀπελθὼν ⁶ συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ ⁷ στρα-
 τηγοῖς ⁸ τὸ πῶς αὐτοῖς ⁹ παραδῶ αὐτόν. ¹⁰ καὶ ἐχάρησαν,
 καὶ ¹¹ συνέθεντο αὐτῷ ἀργύριον δοῦναι. ¹² καὶ ¹³ ἐξωμο-
 λόγησεν, καὶ ἐζήτη ¹⁴ εὐκαιρίαν ¹⁵ τοῦ παραδοῦναι αὐτόν
¹⁶ ἄτερ ὄχλου αὐτοῖς. ¹⁷ Ἦλθεν δὲ ἡ ἡμέρα τῶν ἁζύμων,
¹⁸ ἣ ἔδει ¹⁹ θύεσθαι τὸ ²⁰ πάσχα. ²¹ καὶ ἀπέστειλεν Πέτρον καὶ
 Ἰωάννην ²² ἀπὸ τῆς ἐκκλησίας ²³ εἰς τὸν ναὸν ²⁴ ἵνα παρα-
 δώσωσιν αὐτοῖς τὸ ²⁵ πάσχα. ²⁶ καὶ ἔξωμον ²⁷ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ²⁸ πάσχα. ²⁹ καὶ ἔξωμον ³⁰ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ³¹ πάσχα. ³² καὶ ἔξωμον ³³ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ³⁴ πάσχα. ³⁵ καὶ ἔξωμον ³⁶ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ³⁷ πάσχα. ³⁸ καὶ ἔξωμον ³⁹ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁴⁰ πάσχα. ⁴¹ καὶ ἔξωμον ⁴² αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁴³ πάσχα. ⁴⁴ καὶ ἔξωμον ⁴⁵ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁴⁶ πάσχα. ⁴⁷ καὶ ἔξωμον ⁴⁸ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁴⁹ πάσχα. ⁵⁰ καὶ ἔξωμον ⁵¹ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁵² πάσχα. ⁵³ καὶ ἔξωμον ⁵⁴ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁵⁵ πάσχα. ⁵⁶ καὶ ἔξωμον ⁵⁷ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁵⁸ πάσχα. ⁵⁹ καὶ ἔξωμον ⁶⁰ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁶¹ πάσχα. ⁶² καὶ ἔξωμον ⁶³ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁶⁴ πάσχα. ⁶⁵ καὶ ἔξωμον ⁶⁶ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁶⁷ πάσχα. ⁶⁸ καὶ ἔξωμον ⁶⁹ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁷⁰ πάσχα. ⁷¹ καὶ ἔξωμον ⁷² αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁷³ πάσχα. ⁷⁴ καὶ ἔξωμον ⁷⁵ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁷⁶ πάσχα. ⁷⁷ καὶ ἔξωμον ⁷⁸ αὐτοῖς
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 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁸⁵ πάσχα. ⁸⁶ καὶ ἔξωμον ⁸⁷ αὐτοῖς
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 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁹¹ πάσχα. ⁹² καὶ ἔξωμον ⁹³ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁹⁴ πάσχα. ⁹⁵ καὶ ἔξωμον ⁹⁶ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ⁹⁷ πάσχα. ⁹⁸ καὶ ἔξωμον ⁹⁹ αὐτοῖς
 ἵνα παραδώσωσιν αὐτοῖς τὸ ¹⁰⁰ πάσχα.

CHAP. XXII. 1. ἡγγισεν DL lat-b e g₁ i q.
 2. οἱ ἀρχιερεῖς καὶ γραμματεῖς bef ἐζητουν (omg και and 2nd οἱ and insg δι) D
 lat-a. om το D al. for ανελωσιν, απωλισωσιν D copt. for γαρ, δε D al
 vulg lat-b c ff₂ g₁ i sēth arm.
 3. rec ins o bef σατανας, with U al copt Eus: om ABCDPR rel Orig. ins τον
 bef ιουδαν D. rec επικαλουμενον (more usual), with ACPR rel Orig Eus: txt
 BDLX 69 syr-ms copt arm. (om τον καλουμενον G.) ισκαριωθ D (-ωθ in greek)
 lat-a syr-cu Orig. aft αριθμου ins εκ D.
 4. aft αρχιερευσιν ins και τοις γραμματευσιν (probably a mere mechanical addn;
 as Meyer) C P (omg τοις) lat-a b c e ff₂ i l syrr syr-cu sēth arm Eus₂: om ABDR rel
 vulg lat-f copt. rec ins τοις bef στρατηγοις, with C (S, e sil) UA Eus₂: om ABPR
 rel Orig Eus₂.—om στρατηγοις D al lat-a b c e ff₂ i l q syr-cu sēth. add του υμου
 (see ver 52, Acts iv. 1, v. 24) CP syrr Eus. om το D arm. rec trans αυτον and
 αυτοις (cf || Mt Mk), with AP rel vulg lat-b c f arm Orig Eus₂ Mcion-e: txt BCGKL,
 παραδοι αυτον (omg αυτοις) D lat-a.
 5. αργυρια (|| Mt) ACKUX 69 syr Eus₂ Thl: txt BDPR rel Eus₂.
 6. om και εξωμολογησιν C al lat-a b c ff₂ i l q Eus.—ωμολ. D; om. P. for τον
 παραδουναι, ινα παραδω (|| Mt) P. rec αυτοις bef ατερ οχλου, with P rel
 lat-c f ff₂ syrr syr-cu copt sēth arm Eus: om αυτοις D vulg lat-a e l: txt ABCL
 lat-b i.
 7. om ἡ ΑCΔ. for των αζυμων, του πασχα D lat-a b c e ff₂ i l Syr syr-cu.
 rec ins εν bef ὃ, with AP rel latt Eus: om BCDL.
 8. ins τον bef πετρον D.

CHAP. XXII. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES TO KILL JESUS. Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of Matt. is the fullest;—see notes there. The words here give us a mere compendium of what took place.

3—6.] COMPACT OF JUDAS WITH THEM TO BETRAY HIM. Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression ελεῖν. διὰ σαρ. is found in John xiii. 27,—and certainly in its proper place. Satan had not yet entered into Judas,—only (John xiii. 2) put it into his heart to betray our Lord.

4.] καὶ τοῖς στρατηγοῖς is peculiar to Luke: the others have merely the chief priests. On σπαρ., see

Acts iv. 1. The Levitical guard of the temple would be consulted, because it had been of late especially in the temple that our Lord had become obnoxious to them (see ver. 53 and ch. xxi. 37, 38). The words συνεθ. and εξωμολ. here seem clearly to imply that the money was not now paid, but afterwards, when the treachery was accomplished;—see note on Matt. xxvi. 15. ἀτερ οχλ. = παραμόνας, Theophyl., or perhaps χωρὶς θερόβου, Euthym.

7—14.] PREPARATION FOR CELEBRATING THE PASSOVER. Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to Mark's. ἦλθεν is not 'approinquabat,' but 'venit.'—On this whole subject see notes on Matt. xxvi. 17, and

...ισαν F. Ἰωάννην εἰπὼν ὁ Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πᾶσχα, ὅ
 B πο- ἵνα φάγωμεν. 9 οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἐτοιμάσω-
 οντες... μεν; 10 ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς
 F [κρο]- τὴν πόλιν ὁ συναντήσῃ ὑμῖν ἄνθρωπος ἱκεράμιον ὕδατος
 μου... ὁ βαστάζων ἁκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν
 ---τη F. εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας
 Λέγει σοι ὁ διδάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα, ὅπου
 τὸ πᾶσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κακεῖνος
 ὑμῖν δείξει ἁνάγαιον μέγα ἑστρωμένον ἐκεῖ ἐτοιμά-
 F [αυ]- σατε. 13 ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς,
 τοι... καὶ ἡτοίμασαν τὸ πᾶσχα. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα,
 F. ἠνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς
 ...αυτον αυ.θ. R. αὐτοὺς Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πᾶσχα φαγεῖν
 μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. 16 λέγω γὰρ ὑμῖν ὅτι οὐ

ch. ix. 52. Gen. xliii. 16. s = Matt. xxvi. 48. John xvi. 4.
 u constr. John iii. 29. Acts iv. 17. v. 29. xxiii. 14. Gen. xxxi. 20. v constr. Matt. vi. 8 ref. Acts
 xxiii. 15 al. w = (see note) Acts i. 3. iii. 18. Heb. xiii. 12.

9. [εἶπαν, so BCDL.] aft ἐτοιμασόμεν ins σοι DP gat lat-c e ff₂ sah with; σοι
 φαγεῖν το πᾶσχα (|| *Mt*) B syr-marg-mss.
 10. om αὐτοῖς D lat-c. for εἰσελθόντων, εἰσερχομένων D. *σπαντησει*
 CLX; απαντησει D al: txt ABPR rel. βασταζων bef κεραμιον υδατος D.
 rec (for εἰς ἣν) οὐ, with D rel Syr syr-cu (appy): ου εαν (cf || *Mt*, οπου αν) AKMPR:
 txt BCL latt syr arm, εν η X.
 11. om σοι (|| *Mt Mt*) DUX lat-q Syr syr-cu. aft καταλυμα ins μου C al sah.
 12. for κακεινος, εκεινος D Orig. [ἁναγαιον, so ABDEGHKLMR S-marg V:
 αναγειον C 1.] for μεγα, οικον D sah.
 13. rec ειρηκειν, with APR rel: txt BCDL 69 lat-a. (ειπεν X al.) for αυτοις,
 αυτος D'.
 14. rec ins δωδεκα bef αποστολοι, with ACPR rel vulg lat-f q syrr copt eth arm
 Epiph: om BD lat-a b c e ff₂; i l syr-cu sah. ~οι δωδεκα, omg αποστολοι, LX.
 16. om οτι C' (perhaps) DX. rec ins ουκειρι bef ου μη (from *Mt* xiv. 25), with

John xviii. 28. ἡ ὥρα, the legal time
 of the Passover being sacrificed. So the
 narrators in the three Gospels evidently
 intend. 8.] It was a solemn mes-
 sage, and for it were chosen the two chief
 Apostles. In the report of Matthew,
 the suggestion is represented as coming
 from the disciples themselves. The ques-
 tion, ποῦ θέλει was asked, but only in
 reply to the command of our Lord.
 10.] There can, I think, be no question
 that this direction was given in super-
 human foresight, just as that in ch. xix.
 30:—see also 1 Sam. x. 2—8, and Matt.
 xvii. 27. This person carrying water
 would probably be a slave, and the time,
 towards evening, the usual hour of fetch-
 ing in water. 11.] The οἰκοδεσπ.
 was a man of some wealth, and could not
 be identical with the water-carrier (see
 notes on Matt.). κατέλει is not here set
 apart at this season of the feast, by resi-

dents in Jerusalem, in which parties
 coming from the country might eat the
 Passover. The question therefore would
 be well understood;—and the room being
 εστρωμένον, and as Mark adds, ἵτοιμον,
 would be no matter of surprise.
 14.] The ὥρα was evening, see above on
 ver. 10, and Matt. xxvi. 20.
 15—18.] Peculiar to Luke. The desire
 of our Lord to eat this His last Passover
 may be explained from ch. xii. 50: not
 merely from his depth of love for His dis-
 ciples, though this formed an element in it,
 —see John xiii. 1 sq. The γὰρ in ver. 16
 gives us the leading reason. παθεῖν
 This is the only instance in the Gospels, of
 the absolute use of πᾶσχω, as in the
 Creed, 'He suffered.' We have several
 times πολλά παθεῖν, ch. ix. 22; xvii. 25;
 Matt. xvi. 21 al. ταῦτα παθεῖν, ch. xxiv.
 26, and οὕτως παθεῖν ditto ver. 46.
 16.] The full meaning of this declaration is
 to be sought in the words τοῦτο τὸ πᾶσχα.

^x ch. xv. 8 ref. ⁴ Kings xi. 17 P. ^y — John iii. 26. 2 Cor. x. 6 al. ^z — ch. ii. 28. xvi. 6. Eph. vi. 17. Jer. xxxiii. (xxv.) 28. ^a absol. here (bis) & l. Matt. xv. 36. ^b Mk. al. ^c Wisd. xviii. 2. ^d ch. xi. 17, 18 ref. ^e Judg. v. 80. ^f w. ἀπό, here only. ^g l. Mt. ref. ^h ch. v. 10 ref. ⁱ l. Mt. ref. ^j Gen. xii. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11. ^k (= ἐμὸν) ^l 1 Cor. bis. John xv. 9. ^m 1 Cor. bis. Heb. x. 8 only. Num. x. 10. ⁿ ch. xvii. 8 ref. ^o ^p Heb. ix. 22, 25. 1 John v. 6. Zech. ix. 11. ^q — Matt. xiii. 57. John xv. 1. 1 Cor. x. 4. ^r h = Matt. viii. 34. Mark i. 4. xiv. 9. ^s Job. xi. 31. ^t Judg. ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

τοῦ ὑπὲρ ὑμῶν ἑκχυννόμενον. ²¹ πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. ²² ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. ²³ καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς αὐτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. ²⁴ ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι

Mark i. 27 reff. v vv. 2, 4. w opt., ch. ix. 46. xv. 25. see Acts xviii. 27. xxiv. 19. Winer, edn. 6, § 41. 4. c. x here only. 2 Mac. iv. 4 only. (Act., 1 Cor. xi. 16. Act., Prov. x. 12.) y = 1 Cor. xi. 16. Gal. ii. 6.

[εκχυννόμενον, so AB¹ELUA.]

21. om μετ' ἐμοῦ D al Syr.

22. rec (for ori) καὶ, with A rel vulg lat-c syrr syr-cu: om lat-a i D-lat Orig: txt B-gr DLT copt. rec μὲν bef υἱὸς (|| Mt Mk), with A rel: μὲν bef ο υἱὸς D: txt BLT coptt. rec πορεύεται bef κατὰ τὸ ὠρισμένον (||), with A rel lat-f syrr syr-cu coptt aeth: txt BDGLT 69 latt arm Orig. om τῷ ἀνθρώπῳ D lat-e syr-cu Tert.

23. for καὶ αὐτοὶ, αὐτοὶ δὲ D lat-e f sah. om τῷ DL sah(appy) Orig. om εἴ αὐτῶν D al lat-a b e ff₂ i syr-cu.

24. om αὐτῶν, and for δοκεῖ εἶναι, αν μη D lat-a f Syr syr-cu (coptt).

εκχυννόμενον] These words cannot be said of ποτήριον, 'nam poculum plenum non effunditur, sed dabitur' (Bengel), but are said πρὸς τὸ σημαίνόμενον, which is the wine poured out from the grapes (τὸ γίννημα τῆς ἀμπίλου) and represents the Blood poured out from the Lord's Body. Here follows, in Matt. ver. 29, Mark ver. 25, a second declaration, respecting not drinking any more of this fruit of the vine.

21—23.] ANNOUNCEMENT OF A BETRAYER. See notes on Matt. xvi. 20—25. I would not venture absolutely to maintain that this announcement is identical with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression πλὴν ἰδοὺ bears marks of verbal accuracy, and inclines us to believe that this announcement was made after the institution of the cup, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'

ἐπὶ τ. τρ.] viz. in dipping into the dish with the Lord. πορεύεται] A somewhat similar πορεύεσθαι to this occurs ch. xiii. 33; but that is used of our Lord's ministerial progress; this of His progress through suffering to glory.

24—30.] DISPUTE FOR PRE-EMINENCE. OUR LORD'S REPLY. Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1, xx. 20, I will offer one or two remarks on it as it

here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just enquiring among themselves (ver. 23), who among them should do this thing. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in self-justification, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "Lord, is it I?" may have been the offspring of this better mind;—but see note on Matt. vv. 20—25. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made at this Paschal meal,—by John, xiii. 20. May not this lead us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly point to a strife of this kind? (3) The ἐγὼ εἰμι ἐν μίῳ ὑμῶν ὡς ὁ διακονῶν is too clear an allusion to the washing of their feet by the Lord, to have escaped even those Commentators who are slow to discern such hints (e. g. De Wette). The appeal, if it had taken place, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their employment: ἀνακείμενος—διαριθμεῖσθαι—ἰσθῆναι καὶ πίνειν—ἐν τῇ βασιλείᾳ μου—all these have reference to things present, or words spoken, during that meal.—

^a here only in Gopp. ^{claw.} Paul (Rom. vi. 9, 14. vii. 1. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15). only. Gen. xli. 16. ^{a1} 1 Cor. vi. 12. vii. 4 bis only. Eccl. ix. 17. ^b here only in Wind. xix. 4. 2 Mac. iv. 2 only. (-rain, Acts x. 38.) ^c see ch. xii. 21, 38. ^d comp., Sir. i. 4. ^e = Acts xv. 22 al. 1 Chron. xvi. 5. ^f Mark x. 45. ^g Matt. xxii. 10, 11. ^h ch. ii. 46. Matt. xviii. 20. ⁱ here bis only in Gopp. Acts xiii. 85. 18. ^j ch. i. 22. ^k ch. iv. 13. viii. 13. James i. 2. Deut. iv. 34. Heb. viii. 10 & x. 16 (from Jer. xxxviii. [xxxix.] 38). ix. 16, 17 only. Gen. xv. 2. n = Matt. xix. 28. 1 Cor. vi. 2, 3. Gen. xlix. 16 al. see Dan. vii. 22.

μείζων. ²⁵ ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἔξουσιάζοντες αὐτῶν ἐνερ- γέται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακωνῶν. ²⁷ τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακωνῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακωνῶν. ²⁸ ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. ²⁹ καγὼ διατίθηναι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ³⁰ ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ κάθησθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ³¹ Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς

²⁶. rec γενεσθω, with A rel: txt BDLT 1. for νεωτερος, μικροτερος D vulg lat-a c ff₂ i l. διακονος D.

²⁷. for γεγ, μαλλον η ο ανακειμενος εγω γαρ εν μεσω υμων ηλθον ουχ ως ο ανακειμενος αλλ' ως ο διακωνων και υμεις ηνξηθητε εν τη διακονια μου ως ο διακωνων D. εν μεσω υμων bef ειμι BLT vulg lat-c ff₂ Eus: om ειμι D (as above): txt A rel.

²⁸ om υμεις δε εστε D.

²⁹. διατιθημι A 1: add διαθηκην A. om μου DF lat-e.

³⁰ rec εσθιητε, with AD¹Q rel Eus: txt BD¹T. om 2nd μου D am (with forj tol) lat-e l syr-cu. rec (for καθησθε) καθισθητε, with H: καθεζησθε D-gr: καθησθε AB¹GLQ 1. 69 (-σθαι AL): και θισσθε (see Ml xix. 28) X rel: txt B¹T, καθησθαι B (as corrected by original scribe: see table) Δ. (The -σθαι is too obvious as itacism to bring the infn seriously into question, as in Meyer.) ins δωδεκα bef θρον. (|| Ml) DX mm lat-a b f syr-cu syr-w-ast sah arm Orig Ath Tert; aft θρον., 69 lat-c. for θρονων, θρονους (|| Ml) D 69. om ρας D¹. ρας δωδεκα φυλας bef κρινοντες BT lat-i.

³¹. rec pref ειπε δε ο κυριος (to mark the supposed beginning of a new subject), with ADQ rel: om BLT coptt.

I therefore infer that the strife *did* happen at this time, in the order related here.

²⁵.] See on Matt. xx. 25. The expression here of ἐξ. αὐτ. ἐν. καλ. also seems to be connected with what had just taken place. 'Among them, the ἐνεργεῖται are those who ἔξουσιάζουσιν αὐτῶν—but among you, I, your ἐνεργεῖτης (see vv. 19, 20, ὑπὲρ ὑμῶν, bis), do not so, but am in the midst of you as your servant.' Ptolemy ἐνεργεῖτης at once occurs to us;—numerous other examples are given by Wetstein.

²⁶.] σῦνως, i. e. ἰσισθε.

²⁷.] Compare John xiii. 13—17.

²⁸.] These words could hardly have been spoken except on this occasion,

when ῥὸ περὶ ἐμοῦ ρίλος ἔχει, ver. 37.

²⁹, ³⁰.] See above, and note on Matt. xix. 28, see also Rev. ii. 27. The word βασιλείαν belongs to both verbs—not, 'I appoint to you (as my Father hath appointed to me a kingdom) that ye

&c.' but, I appoint to you, as my Father hath appointed to me, a kingdom, that ye &c. ἐπὶ τῆς τρ., see above, ver. 21, and note on ver. 16.

³¹—³⁴.] APPEAL TO PETER: HIS CONFIDENCE, AND OUR LORD'S REPLY. (See Matt. xxvi. 30—35: Mark xiv. 26—31: John xiii. 36—38.) The speech appears to proceed continuously. There are caesurae in these words of our Lord, of close connexion with what has gone before. *His* way which the Father διέθετο to Him, is to *His* kingdom—but it is *through* πειρασμοί. To *these*, who have been with Him in these trials, He διατίθεται βασιλείαν,—but *His* way to it must be *their* way, and here is the *πειρασμός*,—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made in consequence of some part taken by him in

° ἐκλήθησάτο ὑμᾶς, τοῦ ῥ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ° here only t.
 ° ἐδεήθην ῥ περὶ σοῦ, ἵνα μὴ ῥ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ῥ here only t.
 ῥ ποτὲ ῥ ἐπιστρέψας ῥ στήρῃσιν τοὺς ἀδελφούς σου. 33 ὁ δὲ ° here only.
 εἶπεν αὐτῷ Κύριε, μετὰ σοῦ εἰτοιμός εἰμι καὶ εἰς φυλακὴν ° with πορ.
 καὶ εἰς θάνατον πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω σοι, ° here only.
 Πέτρε, οὐ ῥ φωνήσῃ σήμερον ῥ ἀλέκτωρ ῥ ὡς τῆς ῥ ἀπαρνῆσῃ ° with ὑμᾶς.
 μὴ εἰδέναι με. 35 καὶ εἶπεν αὐτοῖς ῥ Ὅτε ἀπέστειλα ὑμᾶς ° Acts viii. 21.
 ° Rom. i. 10. Phil. iv. 10 al. u = Matt. xiii. 18 ref. (7) v = Acts xviii. 28. Rom. i. 11. xvi. 25. 1 Pet. v.
 10. 2 Pet. i. 12. Pa. i. 12. (-γμος, 2 Pet. iii. 17.) w = 1 & vv. 60, 61 only. Jer. xlvii. 31.
 x here, &c. only. Prov. xxx. 51 only. y l. ch. xii. 9. Isa. xxxii. 7 only. see Gal. v. 7. 1 John ii.
 22. with μὴ, here only.

32. rec εκλειπη, with A Q rel: txt BDKLMTUX 1. for και συ ποτε επιστρεψας,
 ου δε επιστρεψον και D lat-e Gelas. rec στηριζον, with D rel: txt ABKLMQT 1.
 (X doubtful, see Treg)

33. for ο δε ειπεν, ειπεν δε A lat-a b f f₂ i q.

34. rec aft ου ins η (see John xiii. 38), with AD rel: om BLQTX. rec (for
 εως) πριν η (from || Mk), with A rel syr-txt æth: πριν (|| Mt) Q al: εως ου (|| John)
 KMX; εως ου ου D: txt BLT 69 latt Syr syr-marg coptt. με bef απαρνηση
 BLT 69: με bef ειδεναι Q 1 lat-f; με απαρνηση μη ειδεναι με D syr-cu: txt A rel
 vulg syrr sah. om μη BLMQTX 1 copt: ins AD rel Syr syr-cu sah arm.

the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another.

31. ἐδεήθῃ.] not only 'hath desired to have you,' E.V., but hath obtained you;—'his desire is granted.' ὑμᾶς—all. This must include Judas, though it does not follow that he was present—the sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9.

32. ἐγὼ δὲ ὁ σῖς. τ. σου] As Peter was the *foremost* (the rest are here addressed through him), so he was in the greatest danger. It must not be supposed that our Lord's prayer was not heard, because Peter's faith *did fail*, in his denial; ἐκλίωη implies a *total extinction* which Peter's faith *did not suffer*.

Though the ὑμᾶς included Judas, he is not included in the *prayer*;—see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of *even an Apostle's faith*, as possible.

ἐπιστρέψας] There can, I think, be little doubt that this word is here used in the general N. T. sense, of *returning as a penitent* after sin, turning to God; and not in the almost expletive meaning which it has in such passages as Ps. lxxiv. 6, ὁ θεός, σὺ ἐπιστρέψας ζωώσεις ὑμᾶς (although even here it may have a somewhat similar sense to the above—see Joel ii. 14: Acts vii. 42).

στήριζον] The use of this word and the cognate substantive *thrice* by Peter in his two epistles (see ref.), and in the first passage in a connexion with the mention of *Satan's temptations*, is remarkable.

33, 34.]

Whether these words are in close connexion with the preceding, may I think be doubted. They may represent the same reply of our Lord as we have recorded in John xiii. 38. One thing seems clear, without any attempt at minutely harmonizing: that *two announcements were made* by our Lord to Peter of his future denial, occasioned by *two very different professions of his*. One, —*during the last meal*, i. e. before going out, and occasioned by Peter's professed readiness to go to prison and to death (= to lay down his life) for and with the Lord:—the other,—*on the way to the Mount of Olives*, after the declaration that all should be offended, and occasioned by Peter's profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning:—and when De Wette calls such an interpretation 'eine Nothhülfe,' all that we can say is, to disclaim any wish to clear up difficulties, except by going into their depths and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord's answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the *exact* one: and Luke must be supposed to have inserted them here *without being aware of the intermediate remarks* which led to them.

This is the only place in the Gospels where our Lord addresses Peter by the name Πέτρος. And it

a ver. 6 only. z ἄτερ *βαλλαντίου καὶ ὁ πῆρας καὶ ὁ ὑποδημάτων, μὴ
 2 Maco. xii. 15 only. ὁ πῆρας καὶ ὁ ὑποδημάτων, μὴ
 a here bis and ch. x. 4. xii. 33 only. Job xiv. 17 only.
 b ch. ix. 8 ref. c Matt. x. 10. ch. x. 4. Exod. xii. 11. d = Rom. iii. 28. Eccl. vi. 2. e = ch. x. 8. xix. 31. Mark xv. 24. f Philip. ch. iii. 11. 1 Cor. xi. 22. g Matt. xiii. 44. 2 Chron. xxxiv. 11. h = Matt. xxiv. 6 ref.
 i = ch. xviii. 31. Rev. x. 7. Ezra i. 1. k = ch. xxiii. 31. Matt. xvii. 12. John xiv. 30. 1 Cor. ix. 14. l Matt. xix. 18. Gal. v. 14. m = (Acts ii. 28. 1 Cor. ix. 31 3cc.) 2 Thess. ii. 8. 1 Tim. i. 9. 2 Pet. ii. 8 only. Isa. liii. 12. n Rom. viii. 56 (from Ps. xiv. 22). ix. 9. o Matt. xvi. 73. Mark x. 46 al. p ch. xiv. 27. Acts xxiv. 10. xxviii. 23, 31. Phil. ii. 19, 30. q Mark iii. 26 (Eccl. vii. 3) only. Jos. Ant. ii. 8. 3, ταῦτα . . . τέλος ἐλαβῆ.

35. [βαλλαντίου, 80 ABDQ &c. εἶπαν, 80 BDL. rec ουδενος, with DLTU
 A 1(e sil) Orig: txt ABQ rel.]

36. for ουν, δε BL 69 coptt: txt AQT rel.—ο δε ειπεν D lat-a. om αυτους
 D 1 lat-a δ e ff₂ i. αρι D. for πωλησατο, πωλησαι D: πωλησει EGHVSAA
 69 arm. for αγοραστω, αγορασει DEFHSUVGA 69 Chr Thl.

37. om υμιν D lat-b. rec ins ετι bef τουτο, with T rel vulg lat-a c e i syrr
 syr-cu arm: om ABDHLQX 1 lat-b f coptt æth. for 2nd ro, οτι A lat-a c
 e ff₂ i Ambr. ins των bef ανομων D. om 2nd γαρ D lat-a e ff₂ i syrr-cu
 ins A B(sic: see table) rel syr coptt. rec (for το bef περι) τα, with A rel Syr
 syr-marg: txt BDLQ(T) 1 lat-b syr-cu syr coptt.—το bef γαρ T.

is remarkable as occurring in the very place where He forewarns him of his approaching denial of Himself.

35—38.] FOREWARNING OF PERILS AT HAND. Peculiar to Luke. The meaning of our Lord in this much controverted passage appears to be, to forewarn the Apostles of the outward dangers which will await them henceforward in their mission:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below). 35.] See ch. ix. 3; x. 4; also Matt. x. 9. 36.] αἶψιν was the very word used in the prohibition before. There is a question what should be supplied after μὴ ἔχων. Very many authorities make μάχαιρα understood (as in E. V.);—but the simpler construction and better sense is to place μὴ ἔχων in contrast with ἔχων, He who has a purse, &c., and he who has none, let him &c., see ref. Thus the sense will be complete—for he who has a purse, can buy a sword, without selling his garment. μάχαιρα must be here used in the sense of a sword,—compare ver. 49:—and not a knife to eat with, which some have understood. The ‘sword of the Spirit’ (Olshausen and

others) is wholly out of the question. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points. But it does not warrant aggression by Christians, nor, as some R. Catholics (see the bull “Unam sanctam” of Boniface VIII., cited in Wordsw. ad loc.), spreading the Gospel by the sword.

37.] The connexion is this: ‘your situation among men will be one of neglect and even of danger;—for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.’ By the very form of the expression it is evident, that the sword alluded to could have no reference to that night’s danger, or the defending Him from it. τὸ περὶ τοῦ τέλους ἔχει] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord’s sufferings (ch. lii. 13—liii. 12). τὸ περὶ ἐμοῦ—supply γεγραμμίνον, or perhaps more generally, ‘determined in the counsel of God.’

τέλος ἔχει does not merely mean ‘must be fulfilled,’ which would be an assertion without any special reference here—but (as E. V.) have an end;—are coming to the completion of their accomplishment.

ἔχει. ³⁸ οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὥδε δύο. ³⁹ Καὶ ἐξελθὼν ἐπο-
 ρεῖσθι κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ελαιῶν, ἠκολούθη-
 σαν δὲ αὐτῷ καὶ οἱ μαθηταί. ⁴⁰ γενόμενος δὲ ἐπὶ τοῦ
 τόπου εἶπεν αὐτοῖς Ὁ προσεύχεσθε μὴ εἰσελθεῖν εἰς πει-
 ρασμὸν. ⁴¹ καὶ αὐτὸς ἄπεσπάσθη ἀπ' αὐτῶν ὥς ἐπὶ λίθου
 βολήν, καὶ ἔθεις τὰ γόνατα προσήχετο ⁴² λέγων
 Πάτερ, εἰ βούλει παρενεγκεῖν τοῦτο τὸ ποτήριον ἀπ'
 ἐμοῦ. ⁴³ πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω.
 ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.

vi. 10. Acts xxi. 14.
 40 al. instr. Acts ix. 19 only.

d Matt. xvii. 3 al. Exod. iii. 2.
 Gen. xlviii. 2.

e — here only. 2 Kings xxii.

^{38.} [εἶπαν, so BDLQ.] ἰδοὺ bef κυριε D. δύο bef μαχαιραι ὥδε D em
 copt sēth. for ικανον εστιν, αρκει D.

^{39.} for ἐπορευθη, ἐπορευετο D al. [καὶ (bef οἱ μαθηται) is written over the
 line by the original scribe in B: see table.] rec aft οἱ μαθηται ins αυτον
 (|| Mt), with Q rel lat-a b c Syr syr-cu sah sēth: om ABDLM²T 1 vulg lat-q syr
 copt arm.

^{40.} γενομενοις T. om δε T. om του D. for εἰσελθειν, εἰσελθετε
 D ev-y latt: εμπειν 69: ελθειν Δ-gr. [εἰσελθειν is written over the line by the
 original scribe in B: see table.]

^{41.} for ἀπισπαθη, ἀπισταθη D: ἀπειστη G al lat-c f l. προσευχετο D:
 προσευξατο T.

^{42.} μὴ το γενεσθω bef εἰ βουλει . . . απ' εμου, omg πλην, D lat-a c e ff₂. for
 παρενεγκειν, παρενγκε (|| Mk) B D-gr T 1 latt syr-cu syr sēth Orig Damasc Ambr,
 παρενγκεαι KLMR 69: txt AQ rel Dion-alex Bas. rec το ποτηριον bef ουτο
 (|| Mt Mk), with AR rel latt Bas Orig: txt BDLQT lat-f ff₂ copt. γινεσθω
 (AB)QRT rel (γιν. ABA): txt DESXA 69.

Vv. 43, 44 om BRT 124 lat-f copt-wilk sah-woide arm-mss, and A (which has
 nevertheless the Ammonian section marked) 69 (but ins "with all known ewange-
 listaria" [Scriv.] aft Matt xxvi. 39) Hil: ins DQN rel (and the mass of cursives) latt
 syrr syr-cu syr-jer copt-schw sah-ms (Zoega) sēth arm Justin Iren-gr Hippol Eus-canon:

So τετελεσται, John xix. 30. ^{38.}
 Two of them were armed,—either from
 excess of zeal to defend Him, excited by
 His announcement of His sufferings during
 this feast,—or perhaps because they had
 brought their weapons from Galilee as
 protection by the way. The road from
 Jericho to Jerusalem (see ch. x. 30) was
 much infested with robbers;—and it was
 the custom for the priests, and even the
 quiet and ascetic Essenes, to carry weapons
 when travelling. Chrysostom (Hom. in
 Matt. lxxxiv. p. 797) gives a curious ex-
 planation of the two swords: εἰς τὸν οὐν
 καὶ μαχαίρας εἶναι καὶ διὰ τὸ ἀρνίον.
 This certainly agrees with the number of
 the disciples sent to get ready the Pass-
 over: but it has nothing else to recom-
 mend it. They exhibit their swords, mis-
 understanding His words and supposing
 them to apply to that night. Our Lord
 breaks off the matter with ικανόν εστιν,—
 'It is enough;' not 'they are sufficient';
 —but, It is well,—we are sufficiently

provided—'it was not to this that My
 words referred.' The rebuke is parallel
 with, though milder than, the one in
 Mark viii. 17,—as the misunderstanding
 was somewhat similar.

^{39—46.} CHRIST'S AGONY AT THE
 MOUNT OF OLIVES. Matt. xvi. 36—46.
 Mark xiv. 32—42. John xviii. 1. For all
 comment on the general narrative, see
 notes on Matthew. Our account is com-
 pendious, combines the three prayers of
 our Lord into one, and makes no mention
 of the Three Apostles being taken apart
 from the rest. On the other hand it in-
 serts the very important additional details
 of vv. 43, 44, besides the particularity of
 ὡς ἐπὶ λίθου βολήν, ver. 41.

^{42.} εἰ
 is not to be rendered 'utinam,' but 'ei,'
 and the sentence is broken off at ἐμοῦ:
 thus rendering the meaning equivalent to
 a wish. Some suppose παρενεγκεῖν to be
 an inf. for an imperative, but incorrectly.

^{43.} The principal testimonies of
 the fathers, &c. against and for vv. 43, 44,

T T

p ver. 7. Exod. xlii. 19.
 q Acts vii. 43 (from Amos v. 26). xxvii. 20. Heb. xi. 12 only.
 D^{re} f. 10. 2 Cor. ii. 4 only. Job xxx. 8. (see ch. xli. 50 red.)
 s = ch. xiv. 31. Matt. xxii. 57. Rom. v. 17, 21. Jude 14 al. 1 Macc. xi. 16.
 t here only. Lev. xxvi. 16. (—peir. ch. xlii. 4.)
 u here only. Ps. lxxvi. 17. see ch. iv. 57. Acts ii. 2. Heb. xii. 19.
 v here only. Josiah i. 15. v here only f. Josiah i. 15. x = Matt. xiv. 25. ch. xxii. 45. Heb. v. 7. Ps. cxviii. 28.
 y Acts xii. 11 only. Gen. xlii. 10. (—cāp, ch. i. 21.)
 h Mt. ref. c f. Matt. xi. 7 al. Ps. xvii. 7. f f. Acts xxvi. 12. Isa. xxxiii. 17. Dan. vii. 18. h Matt. xvii. 8 ref. 1 ch. i. 18 ref. 22. Heb. xi. 25. L.P.H. Dan. iv. 39 (LXX.) only. (—τροπ., Exod. xxi. 8. Zeph. iii. 1. see also Ps. lxxviii. 18. Isa. lxiii. 4.) m 1 Mt. ref. n = here (Acts xix. 38) only. (Prov. xxvii. 18 al.) Jos. Ant. i. 8. 19. o John v. 19 ref. p 1 only. Gen. viii. 22. a = [ver. 26 v. r.] James v. 1. Judg. ix. 57. a Matt. xxiv. 14 ref. b 1 Mt. ref. c f. Matt. vii. 20 ref. d Matt. vii. 20 ref. e f Mt. ref. f g ch. xlii. 11 (John vii. 7, 10 rec.) only. Job x. 15 only. g ver. 8 ref. 1 here only in G^opp. Rom. vii. 1. h 1 Mt. ref. i 1 Mt. ref. j 1 Mt. ref. k 1 Mt. ref. l 1 Mt. ref. m 1 Mt. ref. n = here (Acts xix. 38) only. (Prov. xxvii. 18 al.) Jos. Ant. i. 8. 19. o John v. 19 ref. p 1 only. Gen. viii. 22. q = Matt. v. 13 ref. Ps. lxxxix. 5. Jer. viii. 20.

σελήνης R. for 2nd εν, και D harl Syr. rec (for ηχους) ηχουσης, with D rel (αθη) Eus: txt ABCLMRX 1. 33. 69 latt syrr copt arm Tert.

26. ins των bef ανθρωπων R. for των ουρανων, αι εν τω ουρανω D lat-a c ff, l Ambr.

27. νεφέλαις C al lat-c e f i l q Syr syr-cu syr-marg Tert Ambr. for μετα δυναμεις κ. δοξης πολλης, και δυναμις πολλη κ. δοξη D aeth.

28. for αρχομενων, ιρχομενων D-gr al. om 1st υμων D lat-i Tert.

30. aft προβαλων ins τον καρπον αυτων D lat-e syr-cu. om ηδη βλέποντες αφ' εαυτων D syr-cu: om βλέποντες latt Syr. for οτι, διοτι A. εγγυς bef 2nd ηδη DLR 33: om ηδη KX vulg lat-a c Syr syr-cu.

31. aft ουτως ins ουν R. om γινομενα D (|| Mt) lat-a.

32. om αν D 33. ταυτα bef παντα 69 (|| Mt Mk) D lat-l Syr syr-cu copt (αθη arm).

33. for 1st παρελευσονται, παρελευσεται (|| Mt) CK 1 lat-a e q Thl. rec (for 2nd παρελευσονται) παρελθωσι (|| Mt), with ACR rel: txt BDL 33 copt.

&c. ver. 28. What views of the discourses of our Lord must such an expositor have! —πληρ. καιροί εθν.—Who could suppose that καιροί εθνών should have been interpreted (by Meyer) the appointed time until the Gentiles shall have finished this judgment of wrath—to be ended by the παρουσία, within the lifetime of the hearers? The καιρ. εθν. (see ref.) are the end of the Gentile dispensation,—just as the καιρός of Jerusalem was the end, fulfilment, of the Jewish dispensation.—the great rejection of the Lord by the Gentile world, answering to its type, His rejection by the Jews, being finished, the καιρός shall come, of which the destruction of Jerusalem was a type,

καιροί = καιρός: no essential difference is to be insisted on. It is plural, because the εθνη are plural: each Gentile people having in turn its καιρός. 25, 26.] The greater part of these signs are peculiar to Luke. άπορία ηχους, despair on account of the noise—so Herodian (see Mey.) iv. 14. 1, εν άπορία του πρακτιου. By no possibility can ηχους be gen. after σημεια, as Wordsw.: the και after άστρος having since its occurrence taken up a new subject in apposition. και bef. σάλου—'vocem angustiore annectit latiori.' Kypke, Ob-servv. in loc. The same may be said of the και bef. προςδοκ. in ver. 26. 28.] άπρωλ., i. e. the completion of it

λόγοι μου οὐ μὴ ὁ παρὲλεύσονται. ³⁴ ὁ προσέχετε δὲ ἑαυτοῖς, μήποτε ὁ βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη ³⁵ ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ³⁶ ἀγρυπνεῖτε δὲ ἐν παντὶ· καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

³⁷ Ἦν δὲ τὰς ἡμέρας διδασκῶν ἐν τῷ ἱερῷ, τὰς δὲ νύκτας ἐξερχόμενος ὑπὸ λίζο ἐῖς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. ³⁸ καὶ πᾶς ὁ λαὸς ὠρῳριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

(from Pa. lxviii. 22). 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only. c here only t. 1 Mac. xvi. 16 only. d Matt. iv. 16. ch. i. 70. Jer. xxiii. (xxv.) 30, 30. e Mark xiii. 33. Eph. vi. 18. Heb. xiii. 17 only. Job xxi. 33. (-πρία, 2 Cor. vi. 5.) f Eph. vi. 18 only. Pa. cv. 3. g Matt. xvi. 18. ch. xxiii. 29 only. Isa. xlii. 4. Wld. xvii. 5. h Acts xvi. 27. xix. 16. Rom. ii. 8. 2 Cor. xi. 23. 1 Thes. v. 3. Heb. ii. 3. xii. 26 only. Judg. vi. 11. i see Rev. vi. 17. Wld. v. 1. k = Matt. v. 16 al. l constr., Matt. xix. 23 ref. m constr., ch. ii. 27. Matt. xii. 40. n Matt. xxi. 17 only. Judg. xix. 6, 8. o = ch. xi. 7 ref. p ch. xix. 29 ref. and note. q here only. Gen. xix. 27 al.

³⁴. om δὲ D 1. 69 lat-l sēth Iren-lat., rec βαρυνθῶσιν, with D H (Treg expr) 69: txt ABCR rel Bas Cyr. αἱ καρδίαι bef ὑμῶν ABX 69 latt Iren-lat: txt CDR rel copt Method Epiph. rec transp αἰφνίδιος καὶ ἐπιστῇ, with C rel syr arm; αἰφ. επ. φ νμ. A Syr copt Iren-lat (both apply to put αἰφν. in emphatic place): om εφ υμας X: txt BDLR latt syr-cu sēth Method Mcion-t.—εφνιδιος (itacism) AD(εἰφνιδιος D', εφνιος D') FKLMMXΔ, εφνιδιος RΓ 1. 33. 69 sēth Bas.

³⁵. rec γαρ bef ἐπεισελεύσεται, putting a colon at end of ver 34, with ACR rel vulg lat-f syrr syr-cu arm Iren-lat Eus: txt BDL lat-a b c e ff₂ i copt Method (Cyr) Mcion-t.—rec ἐπεισελεύσεται, with ACR rel Eus: ελεουσ. 69 al: txt BD lat-a e. (The double compound is characteristic of Luke.) om παντας D. της γης bef πασης AKU².

³⁶. rec (for δε) ουν (so || Mk), with ACR rel vulg lat-b c e ff₂ syrr syr-cu copt sēth arm: txt BD lat-a e copt-ms. rec (for κατισχύσητε) κατακλιθήσεται, with ACD R rel latt syrr syr-cu arm Tert: txt BLX 1. 33 copt sēth. παντα bef ταυτα AC'M lat-a e i syr Tert: om ταυτα C'R rel am: txt BDLXΔ 1. 33. 69 vulg lat-b c f.

³⁷. rec εν τω ιερω bef διδασκων, with ACD R rel lat-a syr copt: om διδασκων G: txt BK vulg lat-b c e f g_{1,2} i l Syr syr-cu. om τας δε νυκτας εξερχομενος D. ις το ορος bef ηυλιζετο D. ηυλησετο D¹: ηυληζετο D²: διηλιζετο A.

³⁸. for ιερω, ορι C¹ (perhaps) U. ακουειν αυτου bef εν τω ιερω D. [at end 13. 69. 124. 346 al ins John vii. 53—viii. 11.]

by My appearing.

^{34—36}.] Peculiar to Luke. ἑαυτοῖς καὶ ὑμῶν are emphatic, recalling the thoughts to themselves, after the recounting of these outward signs. ³⁵.] There is meaning in καθημ.,—sitting securely.

³⁶.] σταθ., to be set, i. e. by the angels—see Matt. ver. 31—before the glorified Son of Man.

^{37, 38}.] Peculiar to Luke. These verses close the scene of our Lord's discourses in Jerusalem which began ch. xx. 1. It does not appear, as Meyer will have it, that Luke believed our Lord to have taught

after this in the temple. Nothing is said to imply it—a general closing formula like this applies to what has been related.

³⁸.] ὥρῳ. is literal,—not figurative, 'came eagerly,' as De Wette, &c. think, from several places in the LXX. There is no occasion for a figure here.

Luke relates nothing of any visits to Bethany. He has the name, incidentally only, in ch. xix. 29 and ch. xxiv. 50, where see note.

On the whole question regarding the history of the woman taken in adultery (see digest), compare notes, John viii. 1 ff.

r = ch. xxi. 8

ref.

s f Mk. ref.

t f Mt. ref.

u ch. ix. 46

ref.

v Matt. ii. 16.

ch. xxi. 33

al. Exod.

xxi. 29.

w ch. iv. 36. ix.

30 l.

xxv. 12 only.

Exod. xxxiv.

35.

x ver. 52. Acts

iv. i. v. 24.

26. xvi. 20.

38c. only. L.

Mch. ii. 16.

y Matt. xvii. 22

ref.

z John ix. 22.

Acts xxi. 20

(xlv. 9 v. r.)

only. 1 Kings

xxii. 18.

a = here only. (Matt. xi. 25 al.

1 Chron. xvi. 4.)

20. Rom. xv. 23. 1 Cor. ix. 6 al.

f f Mk. ref.

XXII. ¹ Ἦγγιζεν δὲ ἡ ἑορτὴ
γομένη ¹ πᾶσχα. ² καὶ ἐζήτουν οἱ ἄρ-
ματεῖς ³ τὸ πῶς ⁴ ἀνέλωσιν αὐτόν,
λαόν. ⁵ εἰσῆλθεν δὲ σατανᾶς εἰς
μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀρ-
ματεῖς ⁶ καὶ ἀπελθὼν ⁷ συνελάλησεν τοῖς ἀρχι-
ερεῶσι ⁸ τὸ πῶς αὐτοῖς ⁹ παραδῶ αὐτόν
καὶ ¹⁰ συνέθεντο αὐτῷ ἀργύριον δοῦναι
λόγησεν, καὶ ἐζήτην ¹¹ εὐκαιρίαν ¹² τοῖς
ἀρχιερεῶσι ¹³ ὅπως αὐτοῖς. ¹⁴ Ἦλθεν δὲ ἡ
ἑορτὴ ¹⁵ τῆς ἑορτῆς ¹⁶ τῆς ἑορτῆς ¹⁷ τῆς ἑορτῆς
καὶ ¹⁸ ἀπὸ τῆς ἑορτῆς ¹⁹ τῆς ἑορτῆς ²⁰ τῆς ἑορτῆς

CHAP. XXII. 1. ηγγισιν DL lat-b e g₁ i q.

2. οι δε αρχιερεις και γραμματεεις bef εζητουν (omg και i lat-e. om το D al. for ανελωσιν, απωλεσωσιν D i

vulg lat-b c f f₂ g₁ i aeth arm.

3. rec ins o bef satanas, with U al copt Eus: om ABCDI bef ιουδαν D. rec επικαλουμενον (more usual), with

BDLX 69 syr-ms copt arm. (om τον καλουμενον G.)

lat-a syr-cu Orig. aft αριθμου ins εκ D.

4. aft αρχιερευσιν ins και τοις γραμματευσιν (probably as Meyer) C P (omg τοις) lat-a b c e f f₂ i l syrr syr-cu aeth

vulg lat-f copt. rec ins τοις bef στρατηγοις, with C (S,

rel Orig Eus.,—om στρατηγοις D al lat-a b c e f f₂ i l q syr-

(see ver 52, Acts iv. 1, v. 24) CP syrr Eus. om το D arm

αυτοις (cf || Mt Mk), with AP rel vulg lat-b c f arm Orig E

παραδοι αυτον (omg αυτοις) D lat-a.

5. αργυρια (|| Mt) ACKUX 69 syr Eus, Thl: txt BDPR i

6. om και εξωμολογησιν C al lat-a b c e f f₂ i l q Eus.—ωμο

παρδουναι, ινα παραδω (|| Mt) P. rec αυτοις be

lat-c f f f₂ syrr syr-cu copt aeth arm Eus: om αυτοις D v

lat-b i.

7. om η ΑΔΔ. for των αζυμων, του πασχα D lat-a

rec ins εν bef ψ, with AP rel latt Eus: om BCDL.

8. ins τον bef πετρον D.

CHAP. XXII. 1, 2.] CONSPIRACY OF THE JEWISH AUTHORITIES TO KILL JESUS. Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of Matt. is the fullest;—see notes there. The words here give us a mere compendium of what took place.

3—6.] COMPACT OF JUDAS WITH THEM TO BETRAY HIM. Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression εἰσῆλθ. εἰς σατ. is found in John xiii. 27,—and certainly in its proper place. Satan had not yet entered into Judas,—only (John xiii. 2) put it into his heart to betray our Lord.

4.] καὶ τοῖς στρατηγοῖς is peculiar to Luke: the others have merely the chief priests. On στρατ., see

Acts iv. 1. The temple would have been of late es our Lord had (see ver. 53 at words συνεθ. clearly to impl now paid, δὲ treachery was; Matt. xxvi. 15. μόνας, Theoph. βορ, Euthym.

7—14.] PR BRATING THE 17—19. Mark is the fullest of nearly to Mark propinquabat, subject see no

Ἰωάννην εἰπὼν ὁ Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. ⁹ οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν; ¹⁰ ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν ὃ συναντήσῃ ὑμῖν ἄνθρωπος ἱκεράμιον ὕδατος ἂς βασιάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. ¹¹ καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι ὁ διδάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου ὁ φάγω; ¹² κακεῖνος ὑμῖν δείξει ἄναγαιον μέγα ἑστρωμένον· ἐκεῖ ἐτοιμάσατε. ¹³ ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. ¹⁴ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἠνέπεσεν, καὶ οἱ ἀποστόλοι σὺν αὐτῷ. ¹⁵ καὶ εἶπεν πρὸς αὐτοὺς Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. ¹⁶ λέγω γὰρ ὑμῖν ὅτι οὐ

ch. ix. 52. Gen. xliii. 16. s = Matt. xxvi. 48. John xvi. 4. t = ch. xi. 27 ref. Acts
u constr. John iii. 20. Acts iv. 17. v. 28. xliii. 14. Gen. xxi. 30. v constr., Matt. vi. 8 ref. Acts
xliii. 15 al. w = (see note) Acts i. 8. ii. 18. Heb. xiii. 13.

9. [εἶπαν, so BCDL.] aft ἐτοιμασώμεν ins σοι DP gat lat-c e ff, sah sēh; σοι φαγεῖν το πάσχα (|| *Mt*) B syr-marg-ms.
10. om αὐτοῖς D lat-e. for εἰσελθόντων, εἰσερχομένων D. vπαντησει
CLX; απαντησει D al: txt ABPR rel. βασιάζων bef ικεραμιον υδατος D.
rec (for εις ην) ου, with D rel Syr syr-cu (appy): ου ιαν (cf || *Mk*, οπου αν) AKMPB:
txt BCL latt syr arm, εν η X.
11. om σοι (|| *Mt Mk*) DUX lat-g Syr syr-cu. aft καταλυμα ins μου C al sah.
12. for κακεῖνος, εκεινος D Orig. [αναγαιον, so ABDEGHKLMRP S-marg V:
αναγαιον C 1.] for μεγα, οικον D sah.
13. rec ιρηκεν, with APB rel: txt BCDL 69 lat-a. (ειπεν X al.) for αυτοις,
αυτος D¹.
14. rec ins δωδεκα bef αποστολοι, with ACPR rel vulg lat-f q syrr copt sēh arm
Epiph: om BD lat-a b c e ff; i l syr-cu sah.—οι δωδεκα, omg αποστολοι, LX.
16. om οτι C¹ (perhaps) DX. rec ου ουκειτ bef ου μη (from *Mk* xiv. 25), with

John xviii. 28. ἡ ὥρα, the legal time of the Passover being sacrificed. So the narrators in the three Gospels evidently intend.

8.] It was a solemn message, and for it were chosen the two chief Apostles. In the report of Matthew, the suggestion is represented as coming from the disciples themselves. The question, ποῦ θέλ. was asked, but only in reply to the command of our Lord.

10.] There can, I think, be no question that this direction was given in superhuman foresight, just as that in ch. xix. 30:—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a slave, and the time, towards evening, the usual hour of fetching in water.

11.] The οἰκοδεσπ. was a man of some wealth, and could not be identical with the water-carrier (see notes on Matt.). κατάλ. is not here, as in ch. ii. 7, an inn, but a room set apart at this season of the feast, by resi-

dents in Jerusalem, in which parties coming from the country might eat the Passover. The question therefore would be well understood;—and the room being well understood;—and the room being εστρωμένον, and as Mark adds, ἡτοίμων, would be no matter of surprise.

14.] The ὥρα was evening, see above on ver. 10, and Matt. xxvi. 20.

15—18.] Peculiar to Luke. The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not merely from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The γὰρ in ver. 16 gives us the leading reason. παθεῖν]

This is the only instance in the Gospels, of the absolute use of πάσχα, as in the Creed, 'He suffered.' We have several times πολλά παθεῖν, ch. ix. 22; xvii. 25; Matt. xvi. 21 al. ταῦτα παθεῖν, ch. xxiv. 26, and ὁπως παθεῖν ditto ver. 46.

16.] The full meaning of this declaration is to be sought in the words τοῦτο τὸ πάσχα.

17¹⁸⁷⁸ τὸ ὑπὲρ ὑμῶν ἑκχυννόμενον. 21 ἥ πλὴν ἰδοὺ ἡ χεὶρ τοῦ πα-
 ραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. 22 ὅτι ὁ
 υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται,
 ἥ πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.
 23 καὶ αὐτοὶ ἤρξαντο συνζητεῖν πρὸς ἑαυτοὺς τὸ τίς
 ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πρᾶσσειν. 24 ἐγένετο
 δὲ καὶ ἡ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι

u Mark i. 27 recf.

v vv. 2, 4.

w opt., ch. ix. 46. xv. 26. see Acts xvii. 27. xv.

19. Winer, edn. 6, § 41. 4. o.

x here only. y 2 Mac. iv. 4 only. (cor, 1 Cor. xi. 16. -καί,

Prov. x. 12.)

y = 1 Cor. xi. 16. Gal. ii. 6.

[εκχυννόμενον, so AB¹ELUA.]

21. om μετ' ἐμοῦ D al Syr.

22. rec (for οτι) καὶ, with A rel vulg lat-e syrr syr-cu: om lat-a i D-lat Orig: txt
 B-gr DLT copt. rec μὲν βεφ υἱος (|| Mt Mk), with A rel: μὲν βεφ ο υἱος D:
 txt BLT coptt. rec πορεύεται βεφ κατα το ὠρισμένον (||), with A rel lat-f syrr
 syr-cu coptt aeth: txt BDGLT 69 latt arm Orig. om τῷ ἀνθρώπῳ D lat-e syr-cu
 Tert.

23. for καὶ αὐτοὶ, αὐτοὶ δε D lat-e f sah.
 om εἰ αὐτῶν D al lat-a b c ff, i syr-cu.

om το DL sah(appy) Orig.

24. om αὐτῶν, and for δοκεῖ εἶναι, αν ειη D lat-a f Syr syr-cu (coptt).

ἐκχυννόμενον] These words cannot be said of ποτήριον, 'nam poculum plenum non effunditur, sed bibitur' (Bengel), but are said πρὸς τὸ σπαιρόμενον, which is the wine poured out from the grapes (τὸ γίννημα τῆς ἀμπίλου) and represents the Blood poured out from the Lord's Body. Here follows, in Matt. ver. 29, Mark ver. 25, a second declaration, respecting not drinking any more of this fruit of the vine.

21—23.] ANNOUNCEMENT OF A BETRAYER. See notes on Matt. xvi. 20—25. I would not venture absolutely to maintain that this announcement is identical with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression πλὴν ἰδοὺ bears marks of verbal accuracy, and inclines us to believe that this announcement was made after the institution of the cup, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'

ἐπὶ τ. τρ.] viz. in dipping into the dish with the Lord. πορεύεται] A somewhat similar πορεύεσθαι to this occurs ch. xiii. 33; but that is used of our Lord's ministerial progress; this of His progress through suffering to glory.

24—30.] DISPUTE FOR PRE-EMINENCE. OUR LORD'S REPLY. Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1, xx. 20, I will offer one or two remarks on it as it

here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just enquiring among themselves (ver. 23), who among them should do this thing. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in self-justification, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "Lord, is it I?" may have been the offspring of this better mind;—but see note on Matt. vv. 20—25. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made at this Paschal meal,—by John, xiii. 20. May not this lead us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly point to a strife of this kind? (3) The ἰὼ ἡμῶν ἐν μίσῳ ὑμῶν ὡς ὁ διακονῶν is too clear an allusion to the washing of their feet by the Lord, to have escaped even those Commentators who are slow to discern such hints (e. g. De Wette). The appeal, if it had taken place, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their then employment: ἀνακείμενος—διατίθεμαι—ισθεὶν καὶ πίνειν—ἐν τῇ βασιλείᾳ μου—all these have reference to things present, or words spoken, during that meal.—

ⁿ here only in Gusp. elw. Paul (Rom. vi. 9, 14. vii. 1. xiv. 9. 2 Cor. i. 24. 1 Tim vi. 15; only. Gen. iii. 16. 1 Cor. vi. 19. vii. 4 bis only. Eccl. ix. 17. ^b here only r. Wlad. xix. 4. 2 Macc. iv. 2 only. (-r-vir, Acts x. 38.) c see ch. xii. 21, 22. d comp., Sir. i. 4. e — Acts xv. 29 al. 1 Chron. xvi. 5. f Mark x. 45. g Matt. xxiii. 10, 11. h ch. ii. 45. i here bis only in Gusp. ¹ ch. i. 29. ² ch. ii. 45. ³ ch. iv. 12. ⁴ ch. iv. 12. ⁵ ch. iv. 12. ⁶ ch. iv. 12. ⁷ ch. iv. 12. ⁸ ch. iv. 12. ⁹ ch. iv. 12. ¹⁰ ch. iv. 12. ¹¹ ch. iv. 12. ¹² ch. iv. 12. ¹³ ch. iv. 12. ¹⁴ ch. iv. 12. ¹⁵ ch. iv. 12. ¹⁶ ch. iv. 12. ¹⁷ ch. iv. 12. ¹⁸ ch. iv. 12. ¹⁹ ch. iv. 12. ²⁰ ch. iv. 12. ²¹ ch. iv. 12. ²² ch. iv. 12. ²³ ch. iv. 12. ²⁴ ch. iv. 12. ²⁵ ch. iv. 12. ²⁶ ch. iv. 12. ²⁷ ch. iv. 12. ²⁸ ch. iv. 12. ²⁹ ch. iv. 12. ³⁰ ch. iv. 12. ³¹ ch. iv. 12. ³² ch. iv. 12. ³³ ch. iv. 12. ³⁴ ch. iv. 12. ³⁵ ch. iv. 12. ³⁶ ch. iv. 12. ³⁷ ch. iv. 12. ³⁸ ch. iv. 12. ³⁹ ch. iv. 12. ⁴⁰ ch. iv. 12. ⁴¹ ch. iv. 12. ⁴² ch. iv. 12. ⁴³ ch. iv. 12. ⁴⁴ ch. iv. 12. ⁴⁵ ch. iv. 12. ⁴⁶ ch. iv. 12. ⁴⁷ ch. iv. 12. ⁴⁸ ch. iv. 12. ⁴⁹ ch. iv. 12. ⁵⁰ ch. iv. 12. ⁵¹ ch. iv. 12. ⁵² ch. iv. 12. ⁵³ ch. iv. 12. ⁵⁴ ch. iv. 12. ⁵⁵ ch. iv. 12. ⁵⁶ ch. iv. 12. ⁵⁷ ch. iv. 12. ⁵⁸ ch. iv. 12. ⁵⁹ ch. iv. 12. ⁶⁰ ch. iv. 12. ⁶¹ ch. iv. 12. ⁶² ch. iv. 12. ⁶³ ch. iv. 12. ⁶⁴ ch. iv. 12. ⁶⁵ ch. iv. 12. ⁶⁶ ch. iv. 12. ⁶⁷ ch. iv. 12. ⁶⁸ ch. iv. 12. ⁶⁹ ch. iv. 12. ⁷⁰ ch. iv. 12. ⁷¹ ch. iv. 12. ⁷² ch. iv. 12. ⁷³ ch. iv. 12. ⁷⁴ ch. iv. 12. ⁷⁵ ch. iv. 12. ⁷⁶ ch. iv. 12. ⁷⁷ ch. iv. 12. ⁷⁸ ch. iv. 12. ⁷⁹ ch. iv. 12. ⁸⁰ ch. iv. 12. ⁸¹ ch. iv. 12. ⁸² ch. iv. 12. ⁸³ ch. iv. 12. ⁸⁴ ch. iv. 12. ⁸⁵ ch. iv. 12. ⁸⁶ ch. iv. 12. ⁸⁷ ch. iv. 12. ⁸⁸ ch. iv. 12. ⁸⁹ ch. iv. 12. ⁹⁰ ch. iv. 12. ⁹¹ ch. iv. 12. ⁹² ch. iv. 12. ⁹³ ch. iv. 12. ⁹⁴ ch. iv. 12. ⁹⁵ ch. iv. 12. ⁹⁶ ch. iv. 12. ⁹⁷ ch. iv. 12. ⁹⁸ ch. iv. 12. ⁹⁹ ch. iv. 12. ¹⁰⁰ ch. iv. 12.

26. rec γενεσθω, with A rel: txt BDLT 1. for νεωτερος, μικροτερος D vulg
 lat-a c ff₂ i l. διακονος D.
 27. for νεω, μαλλον η ο ανακειμενος εγω γαρ εν μεσω υμων ηλθον ουχ ως ο ανα-
 κειμενος αλλ' ως ο διακονων και υμεις ηνυξηθητε εν τη διακονια μου ως ο διακονων D.
 εν μεσω υμων bef ημι BLT vulg lat-c f ff₂ Eus: om ημι D (as above): txt A rel.
 28. om υμεις δε εστε D.
 29. διατιθημι A 1: add διαθηκην A. om μου DF lat-e.
 30. rec εσθητε, with AD²Q rel Eus: txt BD¹T. om 2nd μου D am(with forj
 tol) lat-e l syr-cu. rec (for καθησθε) καθισησθε, with H: καθησθε D-gr:
 καθησθε AB²GLQ 1. 69 (-σθαι AL): και θισσθε (see Ml xix. 28) X rel: txt B¹T,
 καθησθαι B(as corrected by original scribe: see table) Δ. (The -σθαι is too obvious
 an iacism to bring the infln seriously into question, as in Meyer.) ins δωδεκα
 bef θρον. (|| Ml) DX mm lat-a b f syr-cu syr-w-ast sah arm Orig Ath Tert; aft
 θρον., 69 lat-e. for θρονων, θρονους (|| Ml) D 69. om τας D¹. τας
 δωδεκα φυλας bef κρινοντες BT lat-i.
 31. rec pref ειπε δε ο κυριος (to mark the supposed beginning of a new subject), with
 ADQ rel: om BLT coptt.

I therefore infer that the strife *did* happen at this time, in the order related here.

25.] See on Matt. xx. 25. The expression here of εἰς αὐτ. εὐ. καλ. also seems to be connected with what had just taken place. 'Among them, the εὐεργίται are those who ἐξουσιάζουσιν αὐτῶν—but among you, I, your εὐεργίτης (see vv. 19, 20, ὑπὲρ ὑμῶν, bis), do not so, but am in the midst of you as your servant.' Ptolemy εὐεργίτης at once occurs to us;—numerous other examples are given by Wetstein.

26.] οὕτως, i. e. ἵσασθε.

27.] Compare John xiii. 13—17.

28.] These words could hardly have been spoken except on this occasion, when τὸ πρὸς ἐμοῦ τίλος ἔχει, ver. 37.

29, 30.] See above, and note on Matt. xix. 28, see also Rev. ii. 27. The word βασιλειαν belongs to both verbs—not, 'I appoint to you (as my Father hath appointed to me a kingdom) that ye

&c.,' but, I appoint to you, as my Father hath appointed to me, a kingdom, that ye &c. ἐπὶ τῆς τρ., see above, ver. 21, and note on ver. 16.

31—34.] APPEAL TO PETER: HIS CONFIDENCE, AND OUR LORD'S REPLY. (See Matt. xxvi. 30—35: Mark xiv. 26—31: John xiii. 36—38.) The speech appears to proceed continuously. There are marks in these words of our Lord, of close connexion with what has gone before. His way which the Father διέθετο to Him, is to His kingdom—but it is through πειρασμοί. To these, who have been with Him in these trials, He διατίθεται βασιλειαν,—but His way to it must be their way, and here is the πειρασμός,—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made in consequence of some part taken by him in

° ἐξηγήσατο ὑμᾶς, τοῦ ᾧ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ὁ ἔδεήθην ἑπὶ σοῦ, ἵνα μὴ ἔκλιπῃ ἡ πίστις σου· καὶ σὺ ὁ ποτὲ ἐπιστρέψας ἰστηρίσῃ τοὺς ἀδελφούς σου. 33 ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἑτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἡ ἀλέκτωρ ὡς τρεῖς ἅπαρνήσῃ μὴ εἰδέναι με. 35 καὶ εἶπεν αὐτοῖς Ὅτε ἀπίστευτα ὑμᾶς

t Rom. i. 10. Phil. iv. 10 al. u = Matt. xiii. 16 reff. (7) v = Acts xviii. 26. Rom. i. 11. xvi. 26. 1 Pet. v. 10. 2 Pet. i. 12. Ps. l. 12. (-γμορ, 2 Pet. i. 17.) w = || & vv. 60, 61 only. Jer. xvi. 11. x here, &c. || only. Prov. xxii. 31 only. y || ch. xii. 9. Isa. xxxi. 7 only. see Gal. v. 7. 1 John ii. 22. with μὴ, here only.

32. rec εκλειπη, with AQ rel: txt BDKLMTUX 1. for και συ ποτε επιστρεψας, ου δε επιστρεψον και D lat-e Gelass. rec στηριζον, with D rel: txt ABKLMQT 1. (X doubtful, see Treg)

33. for ο δε ειπεν, ειπεν δε A lat-a b f ff₂ i g.

34. rec aft ου ins μη (see John xiii. 38), with AD rel: om BLQTX. rec (for εως) πριν η (from || Mk), with A rel syr-txt æth: πριν (|| Mt) Q al: εως ου (|| John) KMX: εως ου D: txt BLT 69 latt Syr syr-marg coptt. με bef απαρνηση BLT 69: με bef ιδεναι Q 1 lat-f: με απαρνηση μη ιδεναι με D syr-cu: txt A rel vulg syrr sah. om μη BLMQTX 1 copt: ins AD rel Syr syr-cu sah arm.

the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another.

31. ἐξηγή.] not only 'hath desired to have you,' E. V., but hath obtained you;—'his desire is granted.'

ὑμᾶς—all. This must include Judas, though it does not follow that he was present—the sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9.

32. ἐγὼ δὲ ὁ. As Peter was the *foremost* (the rest are here addressed through him), so he was in the greatest danger. It must not be supposed that our Lord's prayer was not heard, because Peter's faith *did fail*, in his denial; ἐκλείπει implies a *total extinction* which Peter's faith *did not suffer*.

Though the ὑμᾶς included Judas, he is not included in the *prayer*;—see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of *even an Apostle's faith, as possible*.

ἐπιστρέψας] There can, I think, be little doubt that this word is here used in the general N. T. sense, of *returning as a penitent* after sin, turning to God; and not in the almost expletive meaning which it has in such passages as Ps. lxxiv. 6, ὁ θεός, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς (although even here it may have a somewhat similar sense to the above—see Joel ii. 14: Acts vii. 42).

στηρίσῃ] The use of this word and the cognate substantive *thrice by Peter in his two epistles* (see reff.), and in the first passage in a connexion with the mention of *Satan's temptations*, is remarkable. 33, 34.]

Whether these words are in close connexion with the preceding, may I think be doubted. They may represent the same reply of our Lord as we have recorded in John xiii. 38. One thing seems clear, without any attempt at minutely harmonizing: that *two announcements were made by our Lord to Peter of his future denial*, occasioned by *two very different professions of his*. One, —*during the last meal*, i. e. before going out, and occasioned by Peter's professed readiness to go to prison and to death (= to lay down his life) for and with the Lord:—the other,—*on the way to the Mount of Olives*, after the declaration that all should be offended, and occasioned by Peter's profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning:—and when De Wette calls such an interpretation 'eine Nothhülfe,' all that we can say is, to disclaim any wish to clear up difficulties, except by going into their depths and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord's answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the *exact* one: and Luke must be supposed to have inserted them here *without being aware of the intermediate remarks* which led to them.

This is the only place in the Gospels where our Lord addresses Peter by the name Πέτρος. And it

ver. 6 only. ⁵ Macc. xii. 15 only. ^a here bis and ch. x. 4. xii. 33 only. Job xiv. 17 only. b ch. ix. 8 reff. c Matt. x. 10. ch. x. 4. d Exod. xii. 11. e Rom. iii. 25. Eccl. vi. 2. f = ch. x. 8. xix. 31. g Matt. xlii. 44. 2 Chron. xxiv. 11. h = Matt. xlii. 6 reff. i = ch. xviii. 31. Rev. x. 7. Ezra i. 1. k = ch. xxiii. 31. Matt. xvii. 12. John xiv. 30. 1 Cor. ix. 15. l Matt. xix. 18. Gal. v. 14. m = (Acts ii. 23. 1 Cor. ix. 21 Soc.) 2 Thess. ii. 8. 1 Tim. i. 9. 2 Pet. ii. 8 only. Isa. liii. 12. n Rom. vii. 5 (from Ps. xiv. 22). ix. 9. o Matt. xxvi. 73. Mark x. 45 al. p ch. xlii. 37. Acts xxiv. 10. xxviii. 23, 31. Phil. ii. 19, 30. q Mark iii. 26 (Heb. vii. 5) only. Jos. Act. ii. 6, 8, ταῦτα . . . τέλος λαμβ.

35. [βαλλαντιου, so ABDQ &c. εἶπαν, so BDL. rec ουθενος, with DLTU A 1(e sil) Orig: txt ABQ rel.]

36. for ουν, δι BL 69 coptt: txt AQT rel.—ο δε ειπεν D lat-s. om αυτοις D 1 lat-a b e ff₂ i. αρει D. for πωλησατο, πωλησαι D: πωλησει EGHSVΔΔ 69 arm. for αγορασάτω, αγορασει DEFHSUVFA 69 Chr Thl.

37. om υμιν D lat-b. rec ins εις bef τοῦτο, with T rel vulg lat-a c e i syrr syr-cu arm: om ABDHLQX 1 lat-b f coptt æth. for 2nd το, οτι A lat-a c e ff₂ i Ambr. ins των bef ανωμων D. om 2nd γαρ D lat-a e ff₂ i syr-cu: ins A B(sic: see table) rel syr coptt. rec (for το bef περι) τα, with A rel Syr syr-marg: txt BDLQ(T) 1 lat-b syr-cu syr coptt.—το bef γαρ T.

is remarkable as occurring in the very place where He forewarns him of his approaching denial of Himself.

35—38.] FOREWARNING OF PERILS AT HAND. Peculiar to Luke. The meaning of our Lord in this much controverted passage appears to be, to forewarn the Apostles of the outward dangers which will await them henceforward in their mission:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below). 35.] See ch. ix. 3; x. 4; also Matt. x. 9.

36.] ἀρειν was the very word used in the prohibition before. There is a question what should be supplied after μη ἔχων. Very many authorities make μάχαιραν understood (as in E. V.);—but the simpler construction and better sense is to place μη ἔχων in contrast with ἔχων, He who has a purse, &c., and he who has none, let him &c., see reff. Thus the sense will be complete—for he who has a purse, can buy a sword, without selling his garment.

μάχαιρα must be here used in the sense of a sword,—compare ver. 49:—and not a knife to eat with, which some have understood. The 'sword of the Spirit' (Olshausen and

others) is wholly out of the question. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points. But it does not warrant aggression by Christians, nor, as some R. Catholics (see the bull "Unam sanctam" of Boniface VIII., cited in Wordsw. ad loc.), spreading the Gospel by the sword.

37.] The connexion is this: 'your situation among men will be one of neglect and even of danger;—for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.' By the very form of the expression it is evident, that the sword alluded to could have no reference to that night's danger, or the defending Him from it.

τὸ περὶ τοῦ τέλους ἔχει.] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord's sufferings (ch. lii. 13—liii. 12).

τὸ περὶ αὐτοῦ—supply γεγραμμένον, or perhaps more generally, 'determined in the counsel of God.'

τέλος ἔχει does not merely mean 'must be fulfilled,' which would be an assertion without any special reference here—but (as E. V.) have an end;—are coming to the completion of their accomplishment.

ἔχει. ³⁸ οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὡδε δύο. ³⁹ Καὶ ἐξελθὼν ἐπο-
 ρεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθη-
 σαν δὲ αὐτῷ καὶ οἱ μαθηταί. ⁴⁰ γενομένοις δὲ ἐπὶ τοῦ
 τόπου εἶπεν αὐτοῖς Ὁ προσεύχεσθε μὴ εἰσελθεῖν εἰς πει-
 ρασμὸν. ⁴¹ καὶ αὐτὸς ἄπεσπάσθη ἀπ' αὐτῶν ὥς ἐι λίθου
 βολήν, καὶ ῥεῖς τὰ ῥόνατα προσήνευχε ⁴² λέγων
 Πάτερ, εἰ βούλει παρενεγκεῖν τοῦτο τὸ ποτήριον ἀπ'
 ἐμοῦ πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω.
⁴³ ὦφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.

vi. 10. Acts xxi. 14.

d Matt. xvii. 5 al. Exod. iii. 2.

40 al. latr., Acts ix. 19 only. Gen. xlviii. 2.

e = here only. 2 Kings xxii.

³⁸. [ειπαν, so BDLQ.] ἰδου bef κυριε D. δυο bef μαχαιραι ὡδε D em
 copt aeth. for ικανον εστιν, αρκει D.

³⁹. for εφορευθη, εφορευετο D al. [και (bef οι μαθηται) is written over the
 line by the original scribe in B: see table.] rec aft οι μαθηται ins αυτον
 (|| Mt), with Q rel lat-a b c Syr syr-cu sah aeth: om ABDLM* T 1 vulg lat-q syr
 copt arm.

⁴⁰. γενομενοις T. om δε T. om του D. for εἰσελθεῖν, εἰσελθῃτε
 D ev-y latt: μπισειν 69: ελθειν Δ-gr. [εἰσελθεῖν is written over the line by the
 original scribe in B: see table.]

⁴¹. for απεσπαθη, απεσταθη D: απεστη G al lat-c f l. προσευχετο D:
 προευξατο T.

⁴². μη το γενεσθω bef ει βουλει . . . απ' εμου, omg πλην, D lat-a c e ff. for
 παρενεγκειν, παρενιγκε (|| Mk) B D-gr T 1 latt syr-cu syr aeth Orig Damas Amb, r
 παρηνιγκεi KLMT 69: txt AQ rel Dion-alex Bas. rec το ποτηριον bef τουτο
 (|| Mt Mk), with AR rel latt Bas Orig: txt BDLQT lat-f ff, coptt. γινεσθω
 (AB)QRT rel (γειν. ABA): txt DESXΔ 69.

Vv. 43, 44 om BRT 124 lat-f copt-wilk sah-woide arm-mss, and A(which has
 nevertheless the Ammonian section marked) 69(but ins "with all known evange-
 listaria" [Scriv.] aft Matt xxvi. 39) Hil: ins DQN rel(and the mass of curves) latt
 syrr syr-cu syr-jer copt-schw sah-ms(Zoega) aeth arm Justin Iren-gr Hippol Eus-canon:

So τετλεισται, John xix. 30. ³⁸.] Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers;—and it was the custom for the priests, and even the quiet and ascetic Essenes, to carry weapons when travelling. Chrysostom (Hom. in Matt. lxxiv. p. 797) gives a curious explanation of the two swords: εἰς δὲ οὖν καὶ μαχαίρας εἶναι ἐκτὶ διὰ τὸ ἀρνίον. This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words and supposing them to apply to that night. Our Lord breaks off the matter with ἱκανόν ἐστιν,—‘It is enough;’ not ‘they are sufficient;’—but, It is well,—we are sufficiently

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provided—‘it was not to this that My words referred.’ The rebuke is parallel with, though milder than, the one in Mark viii. 17,—as the misunderstanding was somewhat similar.

^{39—46}.] CHRIST’S AGONY AT THE MOUNT OF OLIVES. Matt. xxvi. 36—46. Mark xiv. 32—42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is compendious, combines the three prayers of our Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it inserts the very important additional details of vv. 43, 44, besides the particularity of ὥς ἐι λίθου βολήν, ver. 41. ⁴².] al is not to be rendered ‘utinam,’ but ‘si,’ and the sentence is broken off at ἐμοῦ: thus rendering the meaning equivalent to a wish. Some suppose παρενεγκεῖν to be an inf. for an imperative, but incorrectly.

⁴³.] The principal testimonies of the fathers, &c. against and for vv. 43, 44,

T T

^{there only t.} 44 καὶ γεγόμενος ἐν ᾧ ἀγωνία ^{2 Mac. iii. 14, id. xv. 19 only.} ἐκτενέστερον προσήνυχο. ^{g Acts xii. 8.} ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡς εἰ ^{1 Pet. i. 22 only. Jonah iii. 5. (v-ye, 1 Pet. iv. 8. -ya or -veia, Judith iv. 2.) h here only. Gen. ii. 12. 2 Mac. ii. 27 only. i = Matt. iii. 16. Acts ii. 8. k here only t.} ἡ θρόμβοι αἵματος!

ins Tit-bostr Chr Jer Cæsar Dion-alex Arius-in-Epiph &c, but in L the Ammonian Section and Eusebian canon are wanting, and in ESV 24. 98. 161. 166. 274 they are marked with asterisks, and in Γ 128. 344 Scr's d o with obeli. [The chief details of the patristic evidence are as follows:—

I. On the side of the omission. HILARY, after saying that Luke subjoins the two facts as above, adds *Neo sane ignorandum a nobis est et in græcis et in latinis codicibus complurimis, vel de adveniente angelo vel de sudore sanguinis nil scriptum reperiri* (de Trinitate lib. x. p. 1062). The verses are not commented upon in CYRIL's homilies on this gospel, lately edited in the Syriac by Rev. R. Payne Smith.

JEROME says *In quibusdam exemplaribus tam græcis quam latinis invenitur scribente Luca "Apparuit illi angelus" &c.* (cont. Pelag. lib. ii. vol. iv. p. 521, ed. Ben.)

II. In support of the passage. JUSTIN MARTYR (cont. Tryph. 103, p. 199) ἐν γὰρ τοῖς ἀπομνημονεύμασι ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτοῦ καὶ τῶν ἐκείνους παρακολουθησάντων συντεταχθῆναι, ὅτι "ἰδρῶς ὡς εἰ θρόμβοι" κατεχίετο αὐτοῦ ἐνχομῖνον καὶ λίγιστος κ.τ.λ. IRENEÆUS (lib. iii. cap. 22, p. 219) οὐδ' ἂν ἰδρωσε θρόμβους αἵματος. HIRPOLYTUS (cont. Noet. cap. 18, p. 828) ἀγωνιῶν ἰδρῶι, καὶ ὑπ' ἀγγέλου ἰνδυναμοῦνται ὁ ἰνδυναμῶν τοὺς εἰς αὐτὸν πιστεύοντας; and again (quoted in Theod. as given by Tregelles) ὅτε "ὡς εἰ θρόμβοι αἵματος" εἰπὼν, οὐ θρόμβους ἰδρωτός ἀπέφηνετο αἵματος, and lower down, τοιοῦτόν ἐστι κατεῖναι τὸ εἰρημῖνον, ὡς ἀγγέλος ἦν παρεστηκὸς τῇ σωτηρίῃ καὶ ἰνισχύων αὐτόν. EPIPHANIUS (vol. ii. p. 36) ἀλλὰ καὶ "ἐκλαυσε" καί τιν ἐν τῇ κατὰ Δουκᾶν εὐαγγελίῳ [usually but erroneously referred to ch. xix. 41] ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις καὶ εἰρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῇ κατὰ αἰρήσεων πρὸς τοὺς δοκῆσαι τὸν χριστὸν πεφηνῖναι λίγοντας. ὁρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν φοβηθέντες καὶ μὴ νοήσαντες αὐτοῦ τὸ τίλος καὶ τὸ ἰσχυρότατον καὶ γεγόμενος ἐν ἀγωνίᾳ ἰδρωσε, καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ὥσθι ἀγγέλος ἰνισχύων αὐτόν.]

43. for ἀπ', ἀπο τοῦ DQ 69 copt-dz.

ἐπὶ σχυρῶν L.

44. for ὡς εἰ, ὡς D: ὡς αἱ Δ.

rec καταβαίνοντες, with ADQ rel: txt XM

are collected in the digest. With the early and weighty evidence there cited in favour of the passage, it is impossible that it should have been an apocryphal insertion. It was perhaps, as Epiph. states of *ἐκλαυσε*, expunged by the orthodox, who imagined they found in it an inconsistency with the divine nature of our Lord. We have reason to be thankful, that orthodoxy has been better understood since. The strengthening by means of the angel is *physical*—and the appearance likewise. See an interesting reply to the scoffs of Julian on this point, in Theodore of Mopsuestia, in loc. ed. Migne, p. 723. It is strange how Olshausen can have so far deceived himself as to imagine that ὥσθι αὐτῷ can imply a merely inward and spiritual accession of strength from above. It is strange likewise that the analogy of the ministration of angels in the Lord's former temptation should not have occurred to those modern Commentators who have objected to this circumstance as improbable. This strengthening probably took place between the first and the second prayer;—

and the effect of it is the *ἐκτενέστερον προσήνυχο* of ver. 44, and the entire resignation expressed in the second and third prayer of Matthew's narrative.

44.] The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not *fell* like, but *was*) like drops of blood;—i. e. coloured with blood,—for so I understand the *ὡς εἰ*, as just distinguishing the drops highly coloured with blood, from pure blood. Aristotle, speaking of certain morbid states of the blood, says, *ἐκφυραίνοντες δὲ λίαν νοσοῦσιν γίνεσθαι γὰρ ἰχωροεῖδες, καὶ διορροῦνται, οὕτως ὥστε ἥδη τινὲς ὕδατος αἱματώδης ἰδρῶτα*, Hist. Anim. iii. 19. To suppose that it only *fell like drops of blood* (why not drops of any thing else? and drops of blood from *what*, and *where*?) is to nullify the force of the sentence, and make the insertion of *αἵματος* not only superfluous but absurd. We must not forget, in asking on what testimony this rests, that the marks of such drops would be visible after the termination of the agony. An interesting example of a sweat of blood under circumstances of

¹ καταβαίνοντος ἐπὶ τὴν γῆν. ⁴⁵ καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν ^m κοιμωμένους αὐτοὺς ⁿ ἀπὸ τῆς λύπης, ⁴⁶ καὶ εἶπεν αὐτοῖς ^q Τί καθεύδετε; ^o ἀναστάντες προσεύχασθε ἵνα μὴ ^p ἐλθῇ εἰς ^q πειρασμόν.

⁴⁷ Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος ^r Ἰούδας, εἰς τῶν δώδεκα, ^s προήρχετο αὐτούς, καὶ ^t ἤγγισεν τῷ Ἰησοῦ ^u φιλήσαι αὐτόν. ⁴⁸ Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, ^v φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; ⁴⁹ ἰδόντες δὲ ^w οἱ περὶ αὐτὸν τὸ ^x ἐσόμενον, εἶπαν Κύριε, ^y εἰ ^z πατάξομεν ^{aa} ἐν ^{ab} μαχαίρῃ; ⁵⁰ καὶ ^{ac} ἐπάταξεν ^{ad} εἰς ^{ae} τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δούλον, καὶ ^{af} ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ^{ag} Ἐὰν ^{ah} ἐως τούτου. καὶ ^{ai} ἀψάμενος τοῦ ^{aj} ὠτίου

3 Kings i. 27.

y Matt. xxvi. 51 ref.

z Jer. xxxiii. (xxvi.) 23.

a = Matt. xli. 34.

27, 28 al. b Matt. xli. 51. John xi. 40.

c i Mt. Mk. i Kings v. 4.

d Matt. xxiv.

48 ref. absol., here only.

e = Mark vi. 23. xlv. 34 al. 3 Kings vi. 13.

f i Mt. (Mk.

v. r.) John xviii. 26 only. Deut. xv. 17.

vulg lat-a c ff₂ g_{1,2} copt-dx. της γης QU.

⁴⁵ for προς, εἰ D al. els aft μαθηται ins αυτου, with 1 latt Syr syr-cu syr-with-ast coptt sēth: om ABQRT rel lat-f arm. rec αυτους bef κοιμωμενους (|| *Mt Mk*), with AQR rel latt syrr syr-cu: txt BDLT 69.

⁴⁶ om ri D. εις πειρασμον bef ειελθη D.

⁴⁷ rec aft ετι ins δε, with DEHSVΓΔ lat-b c e arm: om AB R(appy) T rel vulg lat-l q syr coptt. aft οχλος ins πολυς D al syr-cu. for λεγομενος, καλου-μενος D 1. aft οχλος ins ισκαριωθ D. for προηρχετο, προηγεν D 1. 69 Syr. rec (for αυτους) αυτων (with some cursive?): αυτοις ΓΑ Scr's c f en-y: txt ABD rel. for last clause, και εγγισας ειλησεν τον ιησουν D lat-a b c e ff₂ i syr-cu copt-mss. add τουτο γαρ σημειον δεδωκεν αυτοις ον αν φιλησω αυτος εστιν (|| *Mt Mk*) DEHX 69 lat-b c syrr sēth arm.

⁴⁸ rec δε bef ιησους, prefixing ὁ (|| *Mt*), with ADR rel: txt BLTX. for αυτω, τω D.

⁴⁹ for ισομενον, γενομενον D al lat-ff₂ Syr syr-marg copt arm. [ειπαν, so BDLTX.] rec ins αυτω bef κυριε, with AR rel latt syrr syr-cu: om BLTX lat-ff₂ i l q coptt.—for κυριε, τω κυριω D. [μαχαιωη, so B'DLT.]

⁵⁰ rec τον δουλον bef του αρχιερεως (from ||), with ADRT rel latt: txt BL 69. for αφειλεν, αφειλατο D. rec αυτου bef το ους (from ||), with AR rel; αυτου το ωτιον DK: txt BLT 69.

⁵¹ om δε A sah. om ὁ B. for αφασμενος το αυτον, εκτεινας την χειρα ηψατο αυτου και απεκατεσταθη το ους αυτου D lat-a c ff₂ (i l). rec aft ωτιον ins αυτου, with A rel: om BLRT.

strong terror, accompanied by loss of speech, is given in an article by Dr. Schneider in Casper's Wochenschrift for 1848: and cited in the Medical Gazette for December of that year. ⁴⁵] ἀπὸ τῆς λύπης—the effect of anxiety and watching. The words *may possibly* express an inference of the evangelist (Meyer): but I would rather understand them as exactly describing the cause of their sleeping.

^{47—53}] BETRAYAL AND APPREHENSION OF JESUS. Matt. xvi. 47—56.

Mark xiv. 43—52. John xviii. 2—11. Our narrative is here distinguished even more than before by minute and striking details (see on the whole the notes to Matt.). The first of these is the address to Judas ver. 48, calling the traitor by name, and setting before him the whole magnitude of his crime in the very words in which the treason had lately (Matt. ver. 45: Mark ver. 41) and so often (Matt. xxvi. 2; xx. 18; xvii. 22) been announced. Another is in ver.

49, where the disciples seeing τὸ ἐσόμενον,

ἰάσατο αὐτόν. ⁵² εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παρα-
 γονομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ ὁ στρατηγὸς τοῦ
 ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ ἡγοστὴν ἐξεληλύθατε
 μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἔξετείνετε τὰς χεῖρας ἐπ'
 ἐμέ. ἀλλὰ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ
 σκότους.
 ὅς ὁ συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς
 τὴν οἰκίαν τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει μα-
 κρόθεν. ⁵⁵ περιπασάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς
 καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.

s w. ἰνι, here only. 2 Macc. iv. 84. (see ch. viii. 9 red.) John viii. 2 al.) h ver. 4 red. i. Matt. xxi. 18. 1. John x. 1. 8. Mark. xxi. 9. k. Acts xxiv. 18. l = (Mt. bis) only. m l Mt. red. n = here only. (Matt. viii. 8 red.) Jer. xxviii. (ii.) 20. o see John H. 4 red. p = ch. xx. 20. Rev. xii. 10. q Col. i. 12. r = Eph. v. 8. 11. vi. 12. u here only. (3 Macc. iii. 7.) = Phalar. Ep. v. p. 28 (said of the bull), περιήψαμεν. ὡς αὐτοὶ ὑπερέθετο πᾶσι. w instr. here (Tr., Eph. H. 6) only. x = John i. 26 red.

⁵². rec ins o bef ἱησοῦς, with RT rel: om AB.—om o ἱησ. D 1 lat-e syr-cu arm. for ἱεροῦ, λαοῦ D-gr. for ἐξεληλυθατε, ἐξηλαθε (from ||) BDLRT 69: -θετε KMX 1 Orig Eus Bas-sel: txt A rel.

⁵³. ins o bef καθ ἡμεραν D. εν τω ἱερῷ bef μεθ' ὑμῶν D al. [αλλα, so DEGLTUΔΔ.] rec ὑμῶν bef ἐστιν, with A rel: om ἐστιν H: txt BDGKLMRTX. om 2nd ἡ D al. for του σκοτους, το σκοτος D-gr.

⁵⁴. om και εισηγαγον DG 1 vulg lat-a b e f f₂ i l Syr syr-cu sath (Eus). rec aft εισηγαγον ins αυτον, with X rel syr-cu syr-w-ob coopt sath: om ABDKLMRT 1 latt Syr sath Orig Eus Thl. rec (for την οικιαν) τον οικον, with ADR rel: txt BKLMT 1 Orig Eus Thl. aft ηκολ. ins αυτω D 69 em lat-b copt (sah). ins αω bef μακροθεν DA.

⁵⁵. rec (for περιψ.) αφαντων, with ADR rel: txt BLT Eus. περικαθισαντων DG 1 vulg lat-b f f₂ arm: txt ABRT rel lat-a syr. rec adds αυτων, with A rel vulg lat-f; aft δε, R: om BDKLTA lat-a b e f f₂ i arm. ins και bef ο πετρος D lat-b c f i copt arm. rec (for μεσος) εν μεσω, with (AR, εμμεσω) X rel: μετ' D: txt BLT 1. aft αυτων ins θερμαινομενος (|| Mk) D.

ask Κύριε, εἰ πατάξῃ ἐν μαχαίρῃ; which question refers to, and is the filling up of their misunderstanding of our Lord in ver. 38.

Again ver. 51 is peculiar to Luke. ⁵¹] ἴατε ὡς τούτου I understand as addressed, not to the disciples, but to the multitude, or rather to those who were holding Him;—His hands were held,—and He says, Suffer, permit me, thus far: i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative—for the previous laying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).

⁵³.] There is an important addition here to the other reports of our Lord's speech;—ἀλλὰ . . . σκότους. It stands here instead of the declaration that this was done that the Scriptures might be fulfilled (Matt. ver. 56. Mark ver. 46). The inner sense of those words is indeed implied here—but we cannot

venture to say that our report is of the same saying.

Our Lord here distinguishes between the power exercised over Him by men, and that by the Evil One:—but so as to make the ἰξουσία which rules over them to be that of darkness—while His own assertion of this shews that all was by the determinate counsel and foreknowledge of God. In the word σκότος there is also an allusion to the time—midnight. Compare with this declaration of the power of darkness over Him, the declaration, in ch. iv. 13, that the devil left Him ἄχρι καιροῦ.

⁵⁴.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided who this high-priest was,—inasmuch as, ch. iii. 2, Annas and Caiaphas are mentioned as high-priests. From John we find that it was Annas; who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. Luke omits this trial altogether—or perhaps gives the substance of it in the

56 ἰδοῦσα δὲ αὐτὸν ἡ παιδίσκη τις καθήμενον πρὸς τὸ
 φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν.
 57 ὁ δὲ ἠρνήσατο [αὐτὸν] λέγων Οὐκ οἶδα αὐτόν, γύναι.
 58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἐφῆ Καὶ σὺ ἐξ
 αὐτῶν εἶ. ὁ δὲ Πέτρος ἐφῆ Ἀνθρωπε, οὐκ εἰμί. 59 καὶ
 διαστάσης ὥς τε ὥρας μίας ἄλλος τις δι᾽ ὀφθαλμοῦ
 λέγων Ἰὲν ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ
 Γαλιλαῖος ἐστίν. 60 εἶπεν δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ
 οἶδα ὁ λέγεις. καὶ παραχρῆμα ἔτι λαλουντος αὐτοῦ
 ἐφώνησεν ἀλέκτωρ. 61 καὶ ἰσχυρῶς ὁ κύριος ἐν-
 ἔβλεψεν τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου
 τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι
 σήμερον, ἀπαρνήσῃ με τρίς. 62 καὶ ἐξελθὼν ἔξω [ὁ
 Πέτρος] ἔκλαυσεν ὀκνηρῶς.
 63 Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον
 αὐτῷ ὀδυνῶντες. 64 καὶ περικαλύψαντες αὐτὸν ἐπηρώ-

2 Tim. ii. 4. Tit. iii. 1. 3 Pet. i. 12. 3 John 10. Jude 5 only. (—μῆτις; 2 Tim. i. 5.) o 1 Mt.
 (ref.) only. p = here only. (Matt. iv. 24 al.) 2 Kings xx. 2. q Matt. ii. 16. xxvii.
 59 al. Gen. xxxix. 17. r Matt. xxi. 26 ref. s 1 Mt. Heb. ix. 4 only. Rood.
 xxviii. 50. 3 Kings vi. 42. viii. 7 only. t ch. xiii. 6 ref.

57. om 1st αὐτον (|| Mt Mk) B D-gr² KLMSTX 1 lat-a b c f ff₂ l Syr syr-cu coptt
 aeth arm: ins AD¹ rel vulg syr. rec γυναι bef ουκ οἶδα αὐτον, with A rel latt
 syrr syr-cu; om γυναι D: txt BLTX coptt (aeth) arm.

58. for ἐφῆ καὶ σὺ ἐξ αὐτῶν εἰ, εἶπεν το αὐτο D syr-cu. om πετρος D (lat-a b
 ff₂ i). rec (for ἐφῆ) εἶπεν, with A (D) rel: txt BKLMT 69.

59. for λεγων ἐπ' ἀληθείας, ἐπ' ἀληθείας λεγω D.

60. rec ins o bef αλετωρ, with (some cursive?) sah: om ABDT rel Scr's mss
 copt arm.

61. for καὶ στρ., στρ. δε D sah. ins πετρος bef κυριος (but marked as if thought
 to be an interpolation) T. for κυριος, ιησους D al Syr syr-txt copt. om o
 πετρος D al gat. for λογου, ρηματος (|| Mt Mk) BLTX: txt AD rel. om
 ori D lat-a b c e ff₂ i arm. aft πριν ins η B. rec om σημερον (|| Mt Mk),
 with AD rel latt Syr syr-cu: ins BKLMTX (69) fuld (lat-b f l) syr-w-ast coptt sah-
 woide-txt (aeth). transp τρις and απαρνηση D. at end ins μη εἰδεναι με D.

62. om o πετρος (see || Mt Mk) BDKLMTX 1 syr-cu coptt arm: ins A rel vulg
 lat-c f g l s q syrr aeth.

63. for εἰ οὐ, οὐ δε D lat-c sah. rec (for αὐτον) τον ιησουν, with A rel Syr
 syr-cu syr-txt aeth: txt BDLMT latt Syr-ms syr-marg coptt arm. om δεινοντες
 D 69 lat-a b c Syr.

64. rec aft περικαλυψαντες αὐτον ins εγυπτον αὐτου το προσωπον και (for αὐτον,

account (vv. 66—71) of the morning as-
 sembly of the Sanhedrim. See notes on
 Matt.

65—68.] PETER'S THREE DENIALS OF
 JESUS. Matt. xvi. 69—75. Mark xiv.
 66—72. John xviii. 17, 18, 25—27. See
 throughout, table and notes in Matthew.

58. ἑτερος] In Matt. it is ἄλλη.—
 in Mark ἡ παιδίσκη.

61.] See extract
 from Robinson's notes on Matt. ver. 69.
 If, as there supposed, the trial was going
 on in an open chamber looking on the
 court (αὐλή), the look might well have

been given from a considerable distance.
 We need not enquire, how our Lord could
 hear what was going on round the fire in
 the court, as some Commentators have
 done. But even were such an enquiry
 necessary, I see no difficulty in answering
 it. The anathemas of Peter, spoken to
 οἱ παριστῶντες with vehemence, and the
 crowing of the cock,—were not these
 audible? But our Lord needed not these
 to attract His attention.

63—65.] HE IS MOCKED. Luke does
 not, as some Commentators say, place this

α — 1 only. τῶν λέγοντες ὁ Προφῆτευσον, τίς ἐστὶν ὁ παῖσας σε;
 v. 1 Mt. ref. 65 καὶ ἕτερα πολλά ὁ βλασφημοῦντες ἔλεγον εἰς αὐτόν.
 w Mark xv. 29. 66 Καὶ ὡς ἐγένετο ἡμέρα, ὁ συνηχῆθη τὸ πρεσβυτέρειον τοῦ
 Acts xv. 11. 4 Kings xix. 4, 6, 32. λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν
 x Mark iii. 30. 2 Mac. vii. 31 εἰς τὸ συνέδριον αὐτῶν 67 λέγοντες Εἰ σὺ εἶ ὁ χριστός,
 y Matt. xiii. 2 ref. Ps. ii. 2. εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω, οὐ μὴ
 u Acts xiii. 5. 1 Tim. iv. 18 only. 68 πιστεύσητε. 68 εἰὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ [μοι
 a ch. xxiii. 26 ref. ἡ ἀπολύσητε]. 69 ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ
 b Luke, here only. Matt. xxvi. 6, 69 al. Prov. xiii. 10. 18 bis. ch. vi. 40. xli. 52. Heb. ii. 13, from Isa. viii. 17. ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
 g — 1 only. c Matt. xviii. 27 ref. d ch. v. 10 ref. e constr. Matt. xvi. 19 bis. xviii. 18 f — Matt. xx. 21, 28 ref. Ps. cix. 1

αὐτοῦ το πρ. from || Mk, then united with txt, εντυκτον being insed to account for
 παῖσας below), with A rel vulg lat-f syrr æth; αὐτοῦ το προεωπον 1; αὐτοῦ το προεωπον εντυκτον αὐτοῦ D al lat-a q arm: txt BKLMT lat-b c e ff₂ i l copt. rec aft
 εφηρων ins αὐτοῦ, with A rel: om B(D)KLMTX lat-b. for εφηρων λεγοντες,
 λεγον D (lat-b ff₂ q) Syr syrr-cn.

65. for ἕτερα, ἀλλα Δ. for εἰς αὐτοῦ, εἰς αὐτοῦς D-gr.

66. for αρχ. τε, καὶ αρχ. D al lat-a b c: om τε EGHSTGAA. rec ανηγαγον,
 with A rel: txt BDKT 69 syr-marg Orig. rec ααυτων, with AA: txt BDT rel
 sah Orig.

67. om α DL. rec (for εἰπον) εἶπε, with A rel: txt BLT.—om εἰπον ημιν D.
 for εἶπεν δε, ο δε εἶπεν D.

68. rec aft εαν δε ins και (combination of two readings), with AT rel vulg lat-f syr
 copt: εαν, omg δε, D lat-a b ff₂ i q: txt BL Syr æth arm Cyr. om (homoteleu)
 μοι η αποκλυσητε BLT copt: om η αποκλυσητε 1 forj sah: ins AD rel vss.

69. rec om δε, with E rel Syr copt-dz sah: ins ABDLTX vulg lat-a b e f i l syr-
 with-ast copt æth arm Cyr.

mocking before the trial in Caiaphas's house, but in the same place as Matt. vv. 67, 68, and Mark ver. 65, viz. after what happened there. The trial he omits altogether, having found no report of it. How those who take this view of Luke's arrangement can yet suppose him to have had Matt. and Mark before him while writing, I am wholly at a loss to conceive.

66—71.] HEARING BEFORE THE COUNCIL. (Probably) Matt. xxvii. 1. Mark xiv. 1. It seems probable that Luke here gives us an account of a second and formal judgment held in the morning. The similarity of the things said at the two hearings may be accounted for by remembering that they were both more or less formal processes in legal courts, one the precognition, the other, the decision, at which the things said before would be likely to be nearly repeated. 66. ὡς ἐγ. ἡμ.] Some trace of a meeting of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1—and to have therefore related as then happening, the following account of what really took place at the former meeting.

67.] λέγοντες—but first took place the μαρτυρία referred to in ver. 71; and the person who said this was the high-priest, and with an adjuration, Matt. ver. 63. The ordinary rendering is the most natural and correct: 'If thou art (not if thou be) the Christ, tell us. The others, 'Tell us whether thou be the Christ;' and, 'Art thou the Christ? tell us' (see the question in ver. 49), are forced and unusual.

68.] I believe these words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, I regard them as an original and most valuable report.—'It is with no view to examine and believe, that you ask this question: nor, were I to attempt to educe from your own mouths my innocence, would you answer Me [or release Me]. I am well aware of the intention of this question: BUT (πλὴν, Matt. ver. 64) the time is come for the confession to be made:—ἀπὸ τοῦ νῦν ε.τ.λ.' 69.] On ἀπὸ τ. v. = ἀπ' ἀπρ, see notes on Matt. καθ. ἐκ δ. τ. θυν. is common to all Three: only Luke adds τοῦ θεοῦ.

vv. 14, 22. Acts xiv. 40 only t. t. here only t. 1 Mac. vi. 6 only. u Mark xv. 11 only t. Job ii. 8 Aq. v ch. iv. 14. Acts ix. 51, 48. x. 57. w Matt. xx. 3. x Mark xiv. 54. xv. 28. 1 Mt. John ii. 7. 2 Chron. xxvi. 8. y Matt. xii. 10 al. fr. in Gosp. elaw. Acts (i. 6 v. 1.) v. 27. xiii. 54. Rom. x. 20. from Isa. lxx. 1. 1 Cor. xiv. 38 only. s constr. John i. 40 ref. a = ch. vii. 57 ref. d 2 John 4. 8 John 8 only. g ch. viii. 27 ref. Acts viii. 15. Gen. ii. 4. b = Eph. ii. 8. 4 Kings xx. 13. e Matt. ii. 16. Mark i. 36. ix. 8. Gen. i. 31. f Matt. xii. 22 ref. 1 ch. xxi. 7. 26 al. Exod. iii. 12. k ch. x. 15. c vv. 11, 15. Acts xxv. 31. Philom. 11 only t. 1 Matt. xii. 22 ref. 1 ch. xxi. 7. 26 al. Exod. iii. 12. k ch. x. 15. m = Matt. xxviii. 13 ref.

καὶ τοὺς ὄχλους Οὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ α
 τούτῳ. δ οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἄνασσειί τὸν Ἰ
 λούν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, [καὶ] ἄρξά-
 μενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6 Πιλάτος δὲ
 ἀκούσας [Γαλιλαίαν] ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλι-
 λαῖος ἔστιν, 7 καὶ ἐπιγινούσας ὅτι ἐκ τῆς ἑξουσίας
 Ἡρώδου ἔστιν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὅντα
 καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταῦταις ταῖς ἡμέραις
 8 ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη αὐτόν. ἦν
 γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ
 ἀκούειν περὶ αὐτοῦ, καὶ ἡλπίζειν τι ἰσημίον ἰδεῖν ὑπ'
 αὐτοῦ ἰγινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις
 αἰκονῶς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 εἰστήκεισαν

6. ενισχυον DH 69.

for ιουδαίας, γης D.

for ιουδαίας, γης D.

for ιουδαίας, γης D.

for ιουδαίας, γης D.

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for ιουδαίας, γης D.

for ιουδαίας, γης D.

om omi D T' (appy) vulg lat-a b e f f, syr-cu eath.

om kai ADR rel: ins BLT am(with em fold ing) syrr

om omi D T' (appy) vulg lat-a b e f f, syr-cu eath.

om kai ADR rel: ins BLT am(with em fold ing) syrr

om omi D T' (appy) vulg lat-a b e f f, syr-cu eath.

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om kai ADR rel: ins BLT am(with em fold ing) syrr

om omi D T' (appy) vulg lat-a b e f f, syr-cu eath.

om kai ADR rel: ins BLT am(with em fold ing) syrr

had been asked *within* the praetorium.—
 a fact of which our narrator is not aware,
 —representing the whole as a continuous
 conversation in presence of the Jews; see
 John, ver. 38. We may remark (and on
 this see Matt., ver. 18: Mark, ver. 10)
 that Pilate must have known well that a
 man who had really done that, whereof
 Jesus was accused, would be *no such*
object of hatred to the Sanhedrim. This
 knowledge was doubtless accompanied (as
 the above-cited verses imply) with a pre-
 vious acquaintance with some of the say-
 ings and doings of Jesus, from which
 Pilate had probably formed his own
 opinion that He was *no such King* as His
 foes would represent Him. This is now
 confirmed by His own words (as related
 by John), and Pilate wishes to dismiss
 Him, finding no fault in Him. 5.]
 Possibly they thought of the matter
 mentioned ch. xiii. 1, in introducing Gal-
 illee into their charge. ἐπίσχυ.]
 they strengthened, redoubled, the charge
 —or perhaps intransitive, they became

urgent.

6—12.] HE IS SENT TO HEROD, AND
 BY HIM RETURNED TO PILATE. Pec-
 liar to Luke; see remarks on ver. 12.
 Pilate, conscious that he must either do
 the duty of an upright judge and offend
 the Jews, or sacrifice his duty to his popu-
 larity, first attempts to get rid of the
 matter altogether by sending his prisoner
 to Herod, on occasion of this word *Gali-*
lee. This was Herod Antipas, tetrarch of
 Galilee and Peræa (see ch. iii. 1 and note
 on Matt. xiv. 1), who had come up to
 keep the feast.

7. ἀνέπεμψεν] “Pro-
 priam Romani juris vocem usurpavit.
 Nam remittitur reus qui alicubi compre-
 hensus mittitur ad iudicem aut originis
 aut habitationis. Itaque Pilatus Herodi,
 ut Tetrarchæ ejus loci unde esse Jesus
 dicebatur, potestatem permisit Jesum ab-
 ducendi in Galilæam, ibique, si vellet,
 cognoscendi de ejus causa: ut fieri inter
 Romanos provinciarum rectores solebat.”
 Grotius. So Vespasian, in judging the in-
 habitants of Tarichææ (Jos. B. J. iii. 10.

δε οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐτόνως κατηγο- = Acts xviii. 28
only. Josh.
vi. 7. (-vor,
2 Macc. xii.
35.)
ροῦντες αὐτοῦ. ¹¹ ἔξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης
σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἑμπαῖζας, περι- = ch. xviii. 9
ref.
p Matt. xxiii. 7
ref.
q Matt. ii. 16.
xx. 19 al.
Exod. x. 2.
Ps. ciii. 35.
r Matt. vi. 26,
31 ref.
βαλὼν ἔσθητα ^u λαμπράν ἀνεπέμψεν αὐτὸν τῷ Πιλάτῳ.
¹² ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ
τῇ ἡμέρᾳ μετ' ἀλλήλων. ^x προὔπῃρχον γὰρ ἐν ἐχθρᾷ
ὄντες πρὸς ἑαυτούς. ¹³ Πιλάτος δὲ συγκαλεσάμενος
τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν ¹⁴ εἶπεν
πρὸς αὐτούς. Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον
ὥς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον
ὕμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ

Rev. xv. 6. xix. 8 al. only f. Sir. xxix. 28 al. Cant. v. 10 Symm.
only. (ver. 7 ref.) w = Matt. xx. 2. 1 Cor. vi. 6. x Acts viii. 9 only. Job xlii.
17 only (f). y = Mark x. 26 ref. z ch. xv. 6 ref. a = here [ch. xii. 11 v. r.] only.
b = here only. Josh. xiii. 16 al. c = ch. v. 26. d here only in Gosp. = Acts iv.
9. xii. 19. xxiv. 8. xxviii. 19. (1 Cor. ii. 14 al. L.P. 1 Kings xx. 12.) Susan. 48, 51 only. = Acts iv.
22. Acts xiii. 9. xxiv. 20 al. v = Philom. 11
as above (f).

11. rec aft περιβαλὼν ins αὐτον, with AD rel lat-b c e f f f; coptt; αυτω RSUR 69:
om BLT vulg lat-a. for ανεπεμψεν, επεμψεν LR lat-c. om τῷ AM.

12. for ver, οντες δε εν αηδια ο πιλατος και ο ηρωδης εγενοντο φιλοι εν αυτη τη
ημερα D lat-c. rec transp πιλατος and ηρωδης, with A(D) rel syrr copt arm:
txt BLT vulg lat-a b e f f f; syt-cu sah aeth. for αυτους, αυτους BLT.

13. for συγκαλεσαμενος, συνκαλεσας D. ins παντα bef τον λαον D lat-o
syt-cu.

14. προσηνεγκα (sic) T.—κατηνεγκατε D. for και ιδου εγω, καγω δε D.
ανακρινας bef ενωπιον υμων D Syr syt-cu copt. for εν τῷ ανθρωπῳ τουτω

10), allowed Agrippa to dispose of those
λε τῆς αὐτοῦ βασιλείας. 8, 9.] The

reason of our Lord's silence is sufficiently
shewn, in the account of Herod's feelings
at seeing Him. "Noluit Christus mira-
culis et sermonibus, ut non ad auditorum
curiositatem aut propriam jactantiam, ita
nec ad suam ipaius a morte liberationem
uti." Drusius.

10.] The accusations,
of worldly kingship and of blasphemy,
would probably be here united, as Herod
was a Jew, and able to appreciate the
latter.

11.] στρατ. are the body-
guard in attendance upon Herod.

ἔσθητα λαμπρ.] Various interpretations:—
either purple, as befitting a king,—and
why should this not be the very χλαμὺς
κοκκινὴ afterwards used by Pilate's sol-
diers (Matt. xxvii. 21; ἱμάτιον πορφυροῦν,
John xix. 2)?—or white, as λαμπρ. is ren-
dered by some (but see note), Acts x. 30.

12.] The cause of the quarrel is
uncertain: apparently something concern-
ing Herod's power of jurisdiction, which
was conceded by Pilate in this sending
Jesus to Him, and again waived by Herod
in sending Him back again. From chap.
xiii. 1, Pilate appears to have encroached
on that jurisdiction. The remarks

of some Commentators about their *uniting*

in enmity against Christ (so even, re-
cently, Wordsworth), are quite beside the
purpose. The present feeling of Pilate was
any thing but hostile to the person of
Christ; and Herod, by his treatment of
Him, shews that he thought Him beneath
his judicial notice.

This remission
of Jesus to Herod seems not to have been
known to either of the other three Evan-
gelists. It is worthy of notice that they all
relate the mocking by the soldiers of Pilate,
which Luke omits,—whereas he gives it as
taking place before Herod. This is one of
the very few cases where the nature of the
history shews that both happened.

Let the student ask himself, How could
John, if he composed his Gospel with
that of Luke before him, have here given
us a narrative in which so important a
fact as this is not only not related, but
absolutely cannot find any place of inser-
tion? Its real place is after John ver.
38;—but obviously nothing was further
from the mind of that Evangelist, for he
represents Pilate as speaking continually.

13—25.] FURTHER HEARING BEFORE
PILATE, WHO STRIVES TO RELEASE HIM,
BUT ULTIMATELY YIELDS TO THE JEWS.
Matt. xxvii. 15—26. Mark xv. 6—15.
John xviii. 39, 40. Our account, while

f ver. 4 ref. g constr. here only. (Matt. xxvii. 13 ref.) h ver. 7 ref. i = ch. xii. 48. Acts xxiii. 29. xxv. 20. xxi. 31. k = ver. 32. 9 Cor. vi. 9, 7, 10. 2 Chron. x. 11. Prov. xix. 18. l M-vtt. xviii. 27 ref. m ch. xiv. 18. 1 Cor. vii. 27. Heb. vii. 27. Jude 8 only. n j. ch. ii. 41. o Mark i. 28. vi. 49. ch. iv. 38. viii. 29 only. Jude. vii. 30. p here only t. (-θῆν, 2 Macc. x. 34.) q = Matt. xxiv. 30. Acts xxi. 36. Isa. lvi. 1. f constr. w. aor. part., here only. s = 1 Mk. ver. 28. Acts xxiv. 5. Prov. xxi. 14. t here only. see ver. 28. u = John iii. 26 ref. w Acts xii. 28. xxi. 34. only t. xxi. 34. 47. 2 Macc. i. 28 only. x Mark xiv. 41 ref. y ver. 4 ref. z ver. 16 ref. a = here only. (John xi. 38 ref.) b Matt. xxiv. 31 al. c constr., Acts iii. 14 (vii. 46). 8 Kings xix. 4.

αιτιον, αιτιον εν αυτω D. om ων να αυτου D al. om κατ' ΑΛΑ 1 latt.

15. for ανεπεμψα γαρ υμας προς αυτον, ανεπεμψεν γαρ αυτον προς ημας (to wit ver 11) BKLMT 69 lat-f coptt: txt AD rel syrr syrr-cu.—υμας B(Btly) 69 gat(with num) syrr-marg. om ιδου D al syrr-cu. ins εν bef αυτω DXΓ 69 lat-c copt Thl. πεπραγμενον bef εστιν D latt.

17. om ver ABKLT fuld lat-a copt-dz sah: ins X rel vulg lat-b c e f syrr copt-wilk aeth-ms, and (aft ver 19) D syrr-cu aeth-ed. (*The evidence of the best Greek mss, if taken alone, would lead to the erasure of the verse as an interpolation founded on the other gospels. But 1, the words are very different from those in ||: 2, they contain an idiom in Luke's manner, αναγκην ειχεν, which an interpolator would hardly have substituted for the ||: 3, they might have been erased here as occurring too soon, and insd aft ver 19 as in D, and thus have dropped out: 4, the words ΑΝΑΓΚΗΝΔΕ and ΑΝΕΚΡΑΤΟΝΔΕ may have occasioned omn by homœotel.*) κατα εορτην bef απολυειν αυτοις D.

18. rec ανεκραξαν, with AD rel: txt BLT lat-a Cyr. om δε T' 69. απαντηθη T. αιρε τουτον twice in D. om τον A rel Thl: ins BDLTX 1. 69 (S, e sil) Orig Cyr.

19. rec (for βληθει εν τη φυλακη) βεβλημενος εις φυλακην, with AD rel: βεβλημενος εν τη φυλακη X: txt BLT.—(ins την 1: om τη T.)

20. for ουν, δε ABDLT latt Syr coptt: txt X rel syrr. aft προσεφωνησεν ins αυτοις BL Aug; αυτους D; προς αυτους 69 vulg lat-b c e f f₂ g₁ l: om APT rel syrr arm.

21. for επεφωνουν, εκραξαν D lat-c. rec (for σταυρου σταυρου) σταυρωσων σταυρωσων (from || Mk), with AP rel: txt BD Coisl-oct-marg Orig Eus Cyr.

22. for ουδεν αιτιον, ουδεμιαν αιτιαν D vss, ουδεν αξιον L al lat-a c syrr-cu syrr-marg. for ευρον, ευρισκω D al vulg lat-b c e f f₂ l syrr-cu. απολυσω bef αυτον D coptt.

entirely distinct in *form* from the others, is in *substance* nearly allied to them. In a few points it approaches John very nearly, compare ver. 18 with John ver. 40, also *ἵνα* ver. 17, with John ver. 39. The second declaration of our Lord's innocence by Pilate is in John's account united with the first, ver. 38.

In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews: not so, however, in John (see xviii. 28).

15.] *ἔστιν περ. αὐτῷ*—is done by him—not 'to him,' see ch. xxiv. 35, *ἡγνώσθη αὐτοῖς*. 16.] *Ἦτε οὐκ ὡμολογεῖσθε Πιλάτῳ,* Bengel. If there be

u Matt. xi. 23. " πλὴν ἑφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ²⁹ ὅτι
 v Judg. iv. 9. ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ ³⁰ στείραι,
 w Matt. ix. 16. καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ ³¹ μαστοὶ οἱ οὐκ
 x ch. i. 7. ἐθρεψαν. τότε ἄρξονται λέγειν τοῖς ὄρεσιν Πέσατε
 y Gal. iv. 27. ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς. ὅτι εἰ ἐν
 z ch. i. 41. τῷ ὑγρῷ ἐξύψω ταῦτα ποιούσιν, ἐν τῷ ξηρῷ τί γέ-
 aa ch. i. 42, 44. Ps. 137. 1. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 b Matt. xxvi. 22. ch. xiii. 26 al. Gen. xlviii. 27. c ch. iii. 6 (from Isa. xl. 4) only. 1 Kings x. 18. Hosae 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 c Matt. xvii. 12. ch. xxiii. 27. d Matt. xiv. 30. 1 Cor. ix. 18. e Rev. ii. 7. xxi. 2, 14, 19 g = here only. (John v. 8 suff.)
 f Rev. only. Judg. xvi. 7, 8. Job viii. 16 only. — χλωρ., Ezek. xx. 47. only. (ch. xxiii. 59 | al.) Ezek. ix. 25. Xen. Anab. vi. 4. 4. 5. Ezek. xvii. 24.

aft εμε ins μηδε πενθεϊτε D.

for πλην, αλλ' D latt Ambr Jer Leo.

29. om ιδου D 69 lat-a d e ff, syr-cu with arm Leo. ημεραι bef ερχονται CX
 sah : ελευσονται ημεραι D 69 latt aeth. rec om 1st ai (homoteles), with ADP rel
 arm : ins BCX 1. 69 coptt. μαζοι C, μασθοι D¹FGI. rec (for εθρεψαν)
 εθρλασαν, with AP rel vulg lat-f syrr syr-cu : εθρεψαν C²D 1 : txt BC¹L syr-marg.
 30. αρξονται APA 33. rec πεσετε, with ABC²DP rel : txt C¹LQXA.
 31. om 1st τω BC : ins ADPQ rel. for ταυτα, τουτο C Ambr₂. for γινηται,

ὅς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ἐπέμεινον σταυρόν, ἀσχύνης καταφρονήσας. Nor again were His sacred sufferings a mere popular tragedy for street-bewailing; the sinners should weep for *themselves*, not for *Him*. ἐφ' ἑαυτὰς . . . καὶ ἐπὶ τὰ τέκνα ὑμῶν—see Matt. ver. 25, where the people called down the vengeance of His blood on themselves *καὶ ἐπὶ τὰ τέκνα ὑμῶν*. Many of those who now bewailed Him perished in the siege of Jerusalem. Those who now were young wives, would not be more than sixty when (A.D. 70) the city was taken. But to their children more especially belonged the miseries of which the Lord here speaks.

29. [ερχονται ἡμ.] Between this and then would be time for *that effectual weeping*, which might save both themselves and their children;—see Acts ii. 37, 38,—but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them—*ἐροῦσιν*, i. e. not 'men in general,' nor 'My enemies,'—but 'the impenitent among you,—those who weep merely tears of idle sympathy for Me, and none of repentance for themselves;—those who are in Jerusalem and its misery, which My disciples will not be.' On the saying itself, compare the whole of Hosea ix., especially vv. 12—16.

30.] This is cited from the next chapter of Hosea (x. 8). It was partially and primarily accomplished, when multitudes of the Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city . . . οὗς δ' ἐν τοῖς ὑπονόμοις ἀντηρόνουν, καὶ τὸ ἔδαφος ἀναρ-

ρήγγοντες ὅσοις μὲν ἐντετύγχανον ἀντιλεόν. εὐρήθησαν δὲ καὶ ἐκεῖ νεκροὶ πλείους δι' ἐχθρῶν, Jos. B. J. vi. 9. 4. But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice: see Isa. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου—of Him who now was the victim about to be offered. And the whole warning—as every other respecting the destruction of Jerusalem—looks through the type to the antitype, the great day of His wrath. *Now, ερχονται ἡμέραι*—then ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, Rev. vi. 17.

It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord his *Rock* (see Ps. xviii. 2, 46; xlii. 9, &c.). They who have this defence, will not need to call on the rocks to hide them.

31.] This verse—the solemn close of our Lord's teaching on earth—compares His own sufferings with that awful judgment which shall in the end overtake sinners, the unrepentant human kind—the *dry tree*. These things—ταῦτα—were a judgment on sin;—He bore our sins;—He, the vine, the green tree, the fruit-bearing tree,—of Whom His people are the branches,—if He, if they in Him and in themselves, are so treated, so tried with sufferings,—*what shall become of them who are cast forth as a branch and are withered?* Read 1 Peter iv. 12—18;—ver. 18 is a paraphrase of our text. Theophylact's comment is excellent: *εἰ ταῦτα ποιῶσιν ἐν ἡμοῖς ἡγάδαρ καὶ ἀνιθαλεῖ καὶ ἀειζῶν διὰ τὴν θεότητα, τί γινηταὶ ἐν ὑμῖν ἀάδαρποις καὶ πάσης*

νηται; ³² ἤγοντο δὲ καὶ ἕτεροι δύο ¹ κακοῦργοι σὺν αὐτῷ ¹ ver. 39.
 33 Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν ² Tim. ii. 9
 καλούμενον ¹ Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς ³ only. Prov.
 κακούργους, ² ὃν μὲν ² ἐκ ² δεξιῶν ² ὃν δὲ ἐξ ² ἀριστερῶν. ²¹ xi. 16. Sir.
 34 ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ² ἄφες αὐτοῖς· οὐ γὰρ ²² xi. 23.
 οἰδασιν τί ποιοῦσιν. ² διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ²³ (xxxiii.) 56
 only.
²⁴ Matt. ii. 16. Exod.
²⁵ xxi. 50
²⁶ (Mt. red.)
²⁷ only.
²⁸ Matt. xiii. 9
²⁹ red.
³⁰ Matt. xx. 21,
³¹ p = Matt. vi. 19 red.

γεννησεται DK²A: γινεται EFS ev-y.

32. κακοῦργοι bef δυο B coptt.

33. rec απηλθον, with A rel: txt BCDLQ 33. 69 latt Syr syr-cu syr-marg.—
 ηλθαν D. for καλούμενον, λεγόμενον (|| *Mt*) CGXA Mcion-e. aft κακούργους
 ins ομου D. for αριστερων, ευωνυμων (|| *Mt Mt*) C¹LQ 33. 69.

34. om ο δε το ποιοουσιν B lat-a b copt-dz sah: ins AC D-marg(and lat) Q rel vulg
 lat-c e f ff, syrr syr-cu copt Iren-lat Orig-lat Eus Eus-canon hom-Clem Const
 Chr² Hil Ambr Jer. (*The non-occurrence of the words in the other gospels had
 probably something to do with the omission: the citation of them by Irenaeus and their
 occurrence in the ancient versions seems to prove that we have here a grace error
 in Cod. Vat. or in the ms from which it was derived.*) for ιησ., κυριος Q syr-marg.

δικαιοσύνης ζωοποιῶ ἱσπερήμενοις;—The
 explanations which make the green-tree
 = the young, and the dry = the old
 (Bengel),—or the green-tree = the women,
 comparatively innocent, the dry = the
 guilty (Baumgarten-Crusius), at the de-
 struction of Jerusalem,—seem to me un-
 worthy of the place which the words hold,
 though the latter agrees with the sym-
 bolism of Ezek. xx. 47, compared with
 xxi. 4. 32.] *ἔτ. 8. κακ.* do not go
 together, see ch. x. 1 and note;—the
 comma usually placed after two in the
 E. V. is right, although not required in
 the Greek because implied in *ἑτεροι*. The
 best translation is, *two others, male-*
factors.

33—49.] THE CRUCIFIXION, MOCK-
 ING, LAST WORDS, AND DEATH OF JESUS.
 Matt. xxvii. 35—50. Mark xv. 24—37.
 John xix. 18—30; with however some par-
 ticulars inserted which appear later in the
 other gospels.

34.] Spoken appa-
 rently *during the act of the crucifixion*, or
 immediately that the crosses were set up.
 Now first, in the fullest sense, from the
 wounds in His Hands and Feet, is His
 Blood shed, *εἰς ἄφεσιν ἁμαρτιῶν* (Matt.
 xxvi. 28), and He inaugurates His interces-
 sional office by a prayer for His murderers,
 —*ἄφες αὐτοῖς*. This also is a fulfilment of
 Scripture, Isa. liii. 12;—where the contents
 of our verses 33, 34 are remarkably pointed
 out.

His teaching ended at ver. 31.
 His High-Priesthood is now begun. His
 first three sayings on the Cross are *for*
others: see ver. 43; John xix. 26, 27.

πάτερ] He is the *Son of God*, and
 He speaks in the fulness of this covenant
 relation.—*ἐγὼ ἵδεν ὅτι πάντοτε μου*
ἀκούεις:—it is not merely *a prayer*—but
the prayer of the Great Intercessor, which
 is always heard. Notice that though on
 the Cross, there is no alienation, no wrath
 of condemnation, between the Father and
 the Son.

ἄφες αὐτοῖς—who are here
intended? Doubtless, first and directly,
the four soldiers, whose work it had been
 to crucify Him. The *ποιοῦσιν* points
 directly at this: and it is surely a mistake
 to suppose that they *wanted no forgive-*
ness, because they were merely *doing*
their duty. Stier remarks, "This is only
 a misleading fallacy, for they were sinners
 even as others, and their obedient and
 unsuspecting performance of their duty
 was not without a sinful pleasure in
 doing it, or at all events formed part
 of their entire standing as sinners, included
 in that *sin of the world*, to which the Lord
 here ascribes His Crucifixion" (vi. 408,
 edn. 2). But not only to *them*, but to
 them as the representatives of that sin of
 the world, does this prayer apply. The
 nominative to *ποιοῦσιν* is *οἱ ἄνθρωποι*—
mankind,—the Jewish nation, as the next
 moving agent in His death,—but all of
 us, inasmuch as for our sins He was
 bruised.

οὐ γὰρ οἴδατε τί ποι-
οῦσιν, primarily, as before, spoken of the
soldiers,—then of the *council*, who de-
 livered Him up, see John xi. 49, *ὅτι*
οὐκ οἴδατε ὁδοῖν,—then of *all*, whose sin
 is from lack of knowledge of the truth, of

† only. Joel
11. 5. Obad.
11. 3. Jonah
1. 7. see Acts
1. 26.
ch. xvi. 14
only. Ps. ii.
4 al.
1. 1 Pet. ii.
4, 6 from Isa.
xxviii. 16.
see Matt.
xxiv. 28 ref.
u ver. 11.
v Matt. xxvii.
24 ref.
w Matt. xxvii.
11 ref.
x | MK. ch. xx. 34 | only †.

ἔβαλον ἡ κλήρους. ³⁵ καὶ εἰστήκει ὁ λαὸς θεωρῶν. *ἐξ-
εμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλλους ἕωσον,
σωσάτω ἑαυτόν, εἰ οὐτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ
ἐκλεκτός. ³⁶ ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
προσερχόμενοι, ὅξος προσφέροντες αὐτῷ ³⁷ καὶ λέγοντες
Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.
³⁸ ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ [ἡ γράμματα] Ἑλληνικοῖς

y = Gal. vi. 11 only. (ch. xvi. 6 al.)

for ελεγεν, ειπεν AKM. om πατερ A. διμεριζοντο D sah. for εβαλον,
βαλοντες (|| Mt Mk) D lat-o. rec (for εληρους) εληρον (from Mt Mk Jn), with
BCDQ rel lat-b c: txt AX 1. 33 vulg lat-a e f ff, l syr-marg arm Augapri (Lucas
dicendo sortis . . . quomodo nonnulli codices sortem reperiantur habere).

³⁵. for θεωρων εξεμυκτηριζον, ορων εμυκτηριζον D. aft δε ins αυτον D 1. 69
latt syrr syrr-cu arm Eus.—om 2nd και D 1 latt Eus. om οι αρχοντες D.
rec aft αρχοντες ins συν αυτοις (to ελεω, aft ||, that the people also derided Him),
with A rel vulg lat-f syrr-cu syrr Eus: om BCDLQX 33. 69 lat-b c e ff, l Syr copt aeth.
for λεγοντες, και ελεγαν αυτω D aeth. εωσας και σεαυτον σωσον D
lat-c. for ουτος, υιος BD: for χριστος, υιος 69. for εστιν, εἰ D lat-c.
rec o bef του θεου, with ACQ rel: o εκλεκτος bef του θεου C' lat-c ff; του θεου bef a
χριστος el, insg ei twice and omg o, D: txt BL 1 (69) Eus.—[B does not omit o as
Mai ed 1: see table.]

³⁶. rec ενεπαιζον (conforming to εξεμυκτηριζον above), with ACDQ rel vas: txt BL
sah. rec ins και bef οξος, with CQ rel vulg lat-b c e f syrr aeth arm: om ABC'L
lat-a coptt.—aft οξος ins τς D.

³⁷. om και D am lat-b copt-dz sah. aft λεγοντες ins χαιρε D lat-c syrr-cu.
om 1st ei (error, supposing it repeated? ei su ei) A 1 lat-a e ff.—om ei su
ei D lat-c. om σωσον σεαυτον and ins περιθεντες αυτω και ακανθινον στεφανον D
(lat-o syrr-cu).

³⁸. ins η bef επιγραφη (|| Mk) CDGSU. rec ins γεγραμμενη bef επ' αυτω
(|| Mt), with C rel syrr syrr-cu aeth arm; aft επ' αυτω, C'X 33. 69: ins επιγεγραμμενη
bef επ' αυτω (|| Mk) ADQ lat-b: om BL coptt. om γραμματα ελληνικοις και
ρωμαικοις και εβραικοις (gloss founded on || John 7) BC'L lat-a syrr-cu coptt: ins

what *is* is, and what it *has done*—even
the crucifixion of the Lord. But cer-
tainly from this intercession is excluded
that one sin—strikingly brought out by
the passage thus cited as committed by
him who said it, viz. Caiaphas,—and hinted
at again by our Lord, John xix. 11—and
perhaps also by the awful answer Matt.
xxvi. 64, σὺ εἶπας—'thou saidst it'—
viz. in prophecy, John xi. 49; see also
Matt. xxvi. 26,—and on the sin alluded to,
Matt. xii. 31; 1 John v. 16. Observe
that between the two members of this
prayer lies the work of the Spirit leading
to repentance—the prayer that they may
have their eyes opened, and *know* what
they have done: which is the necessary
subjective condition of forgiveness of sins,
see 2 Tim. ii. 25, 26.

³⁵.] The
insults of the people are by no means
excluded, even with σὺν αὐτοῖς omitted:
nay they are implied, by the δὲ καὶ
which follows. To find a discrepancy

with Matt. and Mark here, is surely un-
fair (Meyer, De Wette):—the people's
standing looking on, does not describe
their mind towards Jesus: Luke reports
no more than he knew: and the inference
may be drawn that those whom he has
related to have cried out an hour ago,
'Crucify him,'—would not have stood by
in silence. On ver. 48, see note there.

οἱ ἄρχοντες are the chief priests
and members of the Sanhedrim: Matt.
ver. 41.

τ. θ. ὁ ἐκλ., either the
Christ of God, His elect one,—or, the
elect Christ of God; I prefer the former:
but either way, χρ. τ. θεοῦ must be taken
together, not as in rec.

³⁸.] A dif-
ferent incident from that related Matt. ver.
48; Mark ver. 36; John vv. 28, 29. It
was about the time of the mid-day meal of
the soldiers,—and they in mockery offered
Him their posca or sour wine, to drink with
them.

³⁸.] See on Matt. ver. 37.
ἐπ' αὐτῷ, over Him, on the pro-

καὶ Ῥωμαῖοις καὶ Ἑβραῖοις], Ὁ ὡ βασιλεὺς τῶν ὡ Ἰουδαίων οὗτος. ³⁹ εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλάσφημι αὐτὸν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. ⁴⁰ ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῆθαι σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; ⁴¹ καὶ ἡμεῖς μὲν δίκαιως· ἡξία γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἠὲ ἄτοπον ἔπραξεν. ⁴² καὶ ἔλεγεν Ἰησοῦ μνησθητί μου, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

g ch. xvi. 26 reff.
h Matt. xvi. 28.

h Acts xxv. 5. xviii. 6. 2 Thess. iii. 2 only. Job iv. 8.

1 Job xxviii. 6.

Α(Δ)QB rel latt syrr sēth arm.—om καὶ (twice: as || Jn) D. rec ουτος, sub-joining εστιν, bef ο βασιλεὺς τῶν Ἰουδαίων (|| Mt), with AQB rel vulg lat-d syrr syr-cu copt sēth arm Orig: om ουτος C lat-c: txt BDL lat-a e ff.—add εστιν D al lat-e ff.—[B does not om d as Mai ed. 1: see table.]

³⁹. om κρεμασθέντων D al. rec aft αυταν ins λεγων, with ACQR rel Orig-lat: om BL lat-l.—om ουχι to end as well as λεγων D. rec (for ουχι) ει (see ch. iv. 8 and || Mt), with ACQR rel: txt BC¹L lat-a d ff, syr-cu coptt sēth arm.

⁴⁰. rec επιτιμη and (for εφη) λεγων (to avoid the two participles αποκριθεις and επιτιμων), with AC²DQR rel latt syr (sēth) arm: (επιτιμησεν E¹ syr-cu:) txt BC¹LX coptt. for ουδε, οτι ου D. for ει, εσμεν C¹ syr-cu syr-jer coptt sēth Chr.

at end ins και ημεις εσμεν και ημεις μιν D.

⁴¹. om και C¹ coptt. for απολαμβανομεν, απελαβामεν C. for ατοπον, πονηρον D.

⁴². rec ins τω bef ιησου, with AC²QR rel: om BC¹L coptt.—for ελεγεν ιησου, στραφεις προς τον κυριον ιπεν αυτω D. rec aft μου ins κυριε (addn, from ιησου being mistaken for dative), with AC²R rel lat-d syrr sēth arm Orig-lat Eus Ambr Hil: bef μνησθητι, Q lat-c e f ff, l syr-cu Hil: om BC¹DLM lat-a syr-jer coptt Orig, om οταν ελθης Q. (see also D below.) for εν τη βασιλεια, εις την βασιλειαν (see note) BL vulg Hil Ambr: txt ACQR rel Orig Eus.—εν τη ημερα της ελευσιως σου, ωmg οταν ελθης, D.

jecting upright beam of the cross.

39—42.] Peculiar to Luke. Matthew and Mark have merely a general and less accurate report of the same incident.

All were now mocking; the soldiers, the rulers, the mob:—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.

40.] Bengel supports the notion that this penitent thief was a *Gentile*. But surely this is an unwarranted assumption. What should a Gentile know of Paradise, or of the kingdom of the Messiah as about to come? The silence of the penitent is broken by the *ἡμᾶς* of the other compromising him in the scoff. *οὐδὲ* alludes to the multitude—Dost thou too not fear God? *εἴτι*—(as thou oughtest to do), seeing that . . .

41. *ἡμεῖς*] He classes himself with the other in condemnation, but not in his prayer afterwards. *ἄτοπον*, unseemly. This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having excited.

42.] The thief had heard

of the announcements which Jesus had made,—or at all events of the popular rumour concerning his Kingdom. His faith lays hold on the truth that this is the King of the Jews in a higher and immortal sense. There is nothing so astounding in this man's faith *dogmatically* considered, as De Wette thinks; he merely joins the common belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction, that *Jesus is the Messiah*. What is *really* astounding, is the *power* and *strength* of that faith, which, amidst shame and pain and mockery, could thus lift itself to the apprehension of the *Crucified* as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi. *ἐν. v. βας.*] The Vulgate, which is followed by Luther,—and the E.V.,—renders this as if it were *εις την βασ.* (see var. readd.), which is a sad mistake, as it destroys the force of the expression. It is *in thy Kingdom—with thy Kingdom*, so *ἰδοὺ ἐν τῇ δόξῃ αὐτοῦ*, Matt. xxv. 31, which we (E.V.) have translated rightly. The above

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1 Matt. v. 18 ⁴³ καὶ εἶπεν αὐτῷ ἡ Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ
 2 Cor. xii. 4. ἐν τῷ παραδείσῳ. ⁴⁴ Καὶ ἦν [ἡδὴ] ὥστε ὥρα ἔκτι,
 Rev. ii. 7. καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.
 only. Gen. ii. 8 and fr. n = ch. i. 56.
 xxii. 41, 50. Judg. iii. 20.

43. rec aft αυτω ins ο ιησους, with AC (D) QR rel: om BL lat-e' coptt.—for καὶ το λέγω, ἀποκριθεὶς δε ο ιησους ειπεν αυτω τω επλησονται θαρσει D. rec λεγω bef σοι, with AC²QR rel latt syrr syr-cu coptt sct: txt BC¹L arm.

44. rec (for καὶ ην) ην δε, with AC²QR rel vulg lat-f syrr arm: txt BC¹DL lat-a b e ff, q copt Orig-lat. (There is probably a mistake in the Bentley collation of B.) rec om ηδη, with AC²DQR rel latt Syr syr-cu sah arm Orig-lat: ins BC¹L syr (copt) Orig-lat.

mistake entirely loses ἡδὴ—making it merely ‘*camest into*’, just as we say to ‘*come into*’ an estate: whereas it is the chief word in the clause, and ἐν τῇ β. σου its qualification, at Thy coming in Thy Kingdom. It will be seen that there is no necessity for supposing the man to have been a *disciple*, as some have done.

It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as *Prophet*, to the *daughters of Jerusalem*;—as *Priest*, interceding for forgiveness;—as *King*, acknowledged by the penitent thief, and answering his prayer. 43. Ἀμήν σοι λ. . . .] The Lord surpasses his prayer in the answer; the ἀμήν σοι λέγω, σήμερον, is the reply to the uncertain ὅταν of the thief.

σήμερον] This day: before the close of this natural day. The attempt to join it with σοι λέγω, considering that it not only violates common sense, but destroys the force of our Lord’s promise, is surely something worse than silly; see below. μετ' ἐμοῦ ἔσῃ—

can bear no other meaning than thou shalt be with Me, in the ordinary sense of the words, ‘I shall be in Paradise, and thou with Me.’ ἐν τῷ παρ.] On these words rests the whole exegesis of the saying. What is this PARADISE? The word is used of the garden of Eden by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. It was also the name for a supernal or heavenly abode, see ref. N. T. The former of these is, I believe, here primarily to be understood;—but only as introductory, and that immediately, to the latter. By the death of Christ only was Paradise first opened, in the true sense of the word. He Himself, when speaking of Lazarus (ch. xvi. 22), does not place him in Paradise, but in Abraham’s bosom—in that place which the Jews called Paradise,

but by an anticipation which our Lord did not sanction. I believe the matter to have been thus. Our Lord spoke (as Grotius has remarked) to the thief so as He knew the thief would understand Him; but He spoke with a fuller and more blessed meaning than he could understand then. For that day, on that very evening, was ‘Paradise’ truly ‘regained’—opened by the death of Christ. We know (1 Pet. iii. 18, 19, where see note; iv. 6) that our Lord went down into the depths of death,—announced His triumph—(for His death was His triumph) to the imprisoned spirits,—and in that moment—for change of state, to the disembodied, is all that change of place implies—they perhaps were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not fullness of glory as yet, is evident;—for the glorified body is not yet joined to their spirits,—they are not yet perfect (Heb. xi. 40); but it is a degree of bliss compared to which their former degree was but as imprisonment.

This work of the Lord I believe to have been accomplished on the instant of His death, and the penitent to have followed Him at his death—some little time after—into the Paradise of God. That our Lord returned to take his glorified Body, was in accordance with His design, and He became thereby the first-fruits of the holy dead, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection of glorified humanity in His glory, and with Him, not in Paradise, but at God’s right hand. 44–46.] Our account is very short and epitomizing—containing however, peculiar to itself, the last word of our Lord on the cross. The impression conveyed by this account, if we had no other, would be that the veil was rent before the death of Jesus;—but the more detailed account of Matthew corrects this.

45 καὶ ὁ ἑσκοτίσθη ὁ ἥλιος, καὶ ὁ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ ὁ μέσον. 46 καὶ ὁ φωνήσας ὁ φωνῇ μεγάλην ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν. 47 ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον ἐδόξαζεν τὸν θεὸν λέγων

τ = ch. viii. 8 ref. ὁ Acts xvi. 26. Rev. xiv. 18. t ch. xii. 48 ref. Psal. xlii. 8.
u = J Mt. 3. Acts vii. 59. Eccl. xii. 7. v J Mk. bts only t. w ch. v. 26, 26 ref.

45. for καὶ ἐσκοτίσθη ὁ ἥλιος, τοῦ ἡλίου ἐκλείποντος B C¹(appy) L(-λπ-) syr-marg coptt(appy) Orig("in quibusdam exemplaribus"): om C²(appy) 33: txt AC³(D) Q² rel latt syrr syr-cu scti (arm) Orig-lat("secundum plerumque exemplaria") M¹cion-a.— for καὶ ἐσκ., ἐσκ. δε D.—[Origen (iii. 923) says *Et fornicat ausus est aliquis quasi manifestius aliquid dicere volens pro "Et obscuratus est sol" ponere "Deficiente sole," existimans quod non aliter potuissent fieri tenebrae nisi sole deficiente.* This is confirmed by the "Acta Pilati" (ed. Tischd. A. xi. 2) ἐκλειψις ἡλίου γίνουσι κατὰ τὸ εἰρηθός.] for καὶ ἐσχίσθη, ἐσχίσθη δε (in pursuance of former alteration) BC¹L 1. 33: txt ACQR rel latt syrr syr-cu arm. om last clause (but see next ver) D.

46. ο ἦσ. bef φωνη μεγάλη C (D) Syr syr-cu coptt.—μεγάλη bef φωνη D-gr. rec (for παρατίθεται) παραθήσεται (from LXX), with L rel: παρατίθεται D¹R 1 Constt Ath Bas Nyssen Epiph Cyr Thdr (παριθίμαι D²): txt ABCMKPQU 33 Justin Orig Thdot Eus, Cyr-jer. rec (for τοῦτο δε) καὶ ταῦτα, with AC³QR rel vulg lat-f ff, syr copt-wilk arm: καὶ τοῦτο KMP 69 lat-b e l q copt-3-mss Ambr: om δε L al Syr sah: txt BC¹D lat-c copt-schw. (om clause X.) εἶπαν[. .] εἰσθαι Q. at end ins (omg last clause of ver 45) καὶ το καταπέτασμα τοῦ ναοῦ ἐσχίσθη D.

47. for ἰδὼν το γινόμενον, καὶ ο ἑκατονταρχος φωνήσας D. τα γινόμενα R al Orig-lat; το γεγονός C¹: om D. rec ἰδοῦσιν, with ACPQ rel vulg lat-a-f Syr

45.] The words ἐσκοτ. ὁ ἥλ. are probably added to give solemnity to the preceding, assigning its reason; so that the gloss τοῦ ἥλ. ἐκλείποντος shews a right apprehension of the words. It can hardly be, as Mey., that the earth was darkened till the ninth hour, and then the sun became dark also.

46.] The use of φωνῇ μεγάλῃ shews that this was the cry to which Matt. and Mark allude. The words are from the LXX, varying however from the common reading παραθήσεται, and giving the verb in the present, which is also the rendering of the Hebrew (תִּשְׁבֵּט).

These words have in them an important and deep meaning. They accompany that, which in our Lord's case was strictly speaking the act of death. It was His own act—not 'feeling the approach of death,' as some, not apprehending the matter, have commented; but a *determinate delivering up of His spirit to the Father*.—παρίδωκεν τὸ πνεῦμα, John: see John x. 18—οὐδὲν αἶρει αὐτὴν ἀπ' ἑμοῦ. ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἑμευτοῦ. None of the Evangelists say 'He died': although that expression is ever after used of His death stated as one great fact:—but it is, ἀφῆκεν τὸ πν., Matt.; ἐξέπνευσεν, Mk. Luke; παρίδωκεν τὸ πνεῦμα, John.

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—the human soul informed by the Spirit, in union: not separated, so that His soul went to Hades, and His spirit to the Father (Olshausen). Both are delivered into the hand of the Father—by Whom quickened (but ζωοποιθεῖς πνεύματι of 1 Pet. iii. 18 is to be rendered 'quickened in the spirit'—by the Father is understood in ζωοποιθεῖς) He worked His great victory over death and Hell. See again 1 Pet. iii. 18, 19 and notes, and Rom. viii. 10, 11. The latter part of the verse in Ps. xxxi. 'for Thou hast redeemed me, O Lord, thou God of truth,' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself. 47—49.] Our account, as well as that of Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus,—i. e. οὐδὲν αἶρει ἐξέπνευσεν. Something in the manner and words convinced him that this man was the Son of God; which expression he uses doubtless with reference to what he had before heard, but especially to the words just uttered—"Father, into Thy hands I commend my spirit." Luke has not so exactly expressed the words,—but the E. V. has wrongly and ungrammatically rendered them, and made 'a righteous man' (Luke)

U U

x Mark xi. 32. 1 Tim. v. 8 al. Num. xxii. 37 only.
 y 2 Tim. iv. 16 only. Ps. lxxviii. 8 only.
 z = Matt. iii. 7 (note).
 a here only. 2 Macc. v. 26. xv. 12 only.
 b Matt. xxvii. 66. xxviii. 1. Mark iii. 11 al. ch. x. 18 al. John ii. 28 al. Acts iii. 16 al. Rev. xi. 11, 12. Epp. Heb. vii. 4. 1 John iii. 17 only. Josh. viii. 20 vat. Ps. lxxiii. 9. c John xlii. 28 ref. d ch. ii. 20 ref. e ch. ii. 43 (ref.).
 f ch. xii. 54 ref. only. pta. part. Mark i. 4. vi. 14. h ch. i. 5 al. fr. i | Mk. only. Job iii. 14. xii. 17 only. 14 ref. i here only. = Exod. xxiii. 1. (-θεος. 2 Cor. vi. 16.) m = Acts xxvii. 12, 42. Gen. xlii. 6. o indef. pron., John viii. 43 ref. p = Mk. ch. ii. 26, 28. Titus ii. 12. Jude o indef. pron., John viii. 43 ref. r | Mk. Acts xiii. 20. Josh. viii. 20. s | Mt. John xx. 7 only. t | Mt. Mk. (bis). Mark xiv. 51, 52 only. Judg. xiv. 12. u Mark v. 2, 5 ref.

48 Οὕτως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες οἱ ^ασυνπαραγεγόμενοι ὄχλοι ^βἐπὶ τὴν ^γθεωρίαν ταύτην, ^δθεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ ^εστήθη ^ςὑπεστρέφον. 49 εἰσθήκισαν δὲ πάντες οἱ ^ζγνωστοὶ αὐτῷ ^ημακρόθεν, καὶ γυναῖκες αἱ ^θσυνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα. 50 Καὶ ἰδοὺ ἀνὴρ ^ιὀνόματι Ἰωσήφ, ^κβουλευτῆς ^λὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν ^μσυνκαταγεθιμένος τῇ ^νβουλῇ καὶ τῇ ^ξπράξει ^οαὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς ^ππροσεδέχετο τὴν βασιλίαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ^ρᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 53 καὶ ^ςκαθελὼν ^τἐν ^θετύλιξεν αὐτὸ ^ισινδόνι, καὶ ^κἔθηκεν αὐτὸν ἐν ^λμνήματι

syr-cu copt-ms sah Orig-lat: txt BDLR lat-c e ff, q copt Cyr. ο ἄνθρωπος οὗτος D.

δικαιος ἦν bef

48. [συνπαραγεγόμενοι, so AB¹CDELPQRA.] for οχλοι το ταυτην, επι θεωρια οχλοι D lat-c. rec θεωρουντες (joining it to foregoing), with PQ rel vulg lat-a b: txt BC D-gr LRX 33 lat-c syrr syr-cu (copt ?).—om θεωρ. τα γενομενα A. rec ins εαυτων bef τα στηθη (remembrance of ch xviii. 13, where see digest), with C²QR rel; αυτων UXF 69: ins εαυτων bef στηθη P al; om ABC¹DL 1 for j arm. aft στηθη ins και τα μετωπα D.

49. rec (for 1st αυτω) αυτου, with CDR lat latt syr copt: txt ABLP 33. ins απο bef μακροθεν (from || Mt Mk) BDL 1. 33 latt coptt: om ACPR rel. aft και ins αι B sah. rec συνακολουθησασαι, with ADP rel: συνακολουθησαι Δ: txt BCLRX 33.

50. ins και ο bef 2nd ανηρ C; και, LX 33. om 2nd ανηρ DF lat-a b e ff, q. om και bef δικαιος B sah.

51. συνκαταγεθιμενος (for -θειμενος) CDLXA 1. 69: txt ABP rel.—[συνε., so ABCDHLPA 33.] rec ins και bef προσεδεχετο, with A rel syr; και αυτος (|| Mt Mk) KMPUX arm: om BCDL 1. 33. 69 vulg lat-a b e f ff, l coptt.—rec aft προσεδεχετο further ins και αυτος, with A rel vulg lat-f ff, syr sct: om BCDLF 69 lat-a b e l Syr syr-cu copt.

52. om ουτος D¹ sct.

53. rec aft καθελων ins αυτω, with AP rel lat-b syrr syr-cu; αυτον U al lat-q: om BCDL 33. 69 latt. for αυτω, το σωμα του ιησου εν D. rec (for αυτον) αυτω (repetition of preceding), with AP rel lat-c: om 1. 69 lat-e arm: txt B[sic: see table] CD vulg lat-a b f ff, copt. for μνηματι λαβεινω, μνημειω λελατορημεινω

stand in the place of 'the Son of God' (Mark);—whereas they only give the general sense of the persuasion of the centurion. Truly, this man was innocent:—and if innocent (nay, more, δίκαιος, just, truthful), He was the Son of God, for He had asserted it. 48.] Peculiar to Luke. τὰ γενόμενα are the darkness and other prodigies, after which we have no more *raillery*:—men's tempers are changed, and we here see the result. τύπτοντες . . . a sign of

self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37. 49.] See on Matt. and Mark.

50—56.] BURIAL OF THE BODY OF JESUS BY JOSEPH OF ARIMATHEA. Matt. xvii. 57—61. Mark xv. 42—47. John xix. 38—42: see notes on Matt.

51. οὗτος . . .] Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus.

στῆναι. ⁸ καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, ⁹ καὶ ἵκοντο εἰς τὴν πόλιν καὶ ἔκρυπτον αὐτὰς ἐν ταῖς οἰکیαις. ¹⁰ [ἦσαν δὲ] ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία [ἡ] ὁ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς [αἱ] ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. ¹¹ καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥς ἐλθόντες τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς. ¹² ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύβας βλέπει τὰ ὀθόνια κείμενα ὁμότιμα, καὶ ἀπ᾽ ἧλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός. ¹³ Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς

1 John xx. 5, 11. James i. 25. 1 Pet. i. 12 only. Gen. xxi. 8. m John xix. 40. xx. 5, 6, 7 only. Jdg. xiv. 18 var. Hos. ii. 5, 9 only. a John xvi. 32. 2 Kings xviii. 24. o = 1 f. only. Num. xxiv. 25. p Mark v. 14. ch. vii. 35, 56. Eph. iv. 4. q Matt. xix. 22 ref.

9. om απο του μνημειου D lat-a b c e ff, l arm. παντα bef ταυτα D rel lat-o: om παντα syr-cu sah eth: txt ABGLM S(e sil) 1. 33 Eus.

10. om ησαν δε: AD syr-cu copt eth: ins B rel lat-c Syr syr-with-ast arm Eus.—for ησαν, ην KU 1. 69 vulg lat-a b f ff, q copt-dz sah. μαρια bef η μαγδαληνη D latt coptt. om η EFGH² LA copt: ins ABD rel syr sah Eus. (*The inen may be from Mt xxvii. 56; Mk xvi. 1: without the art, it is more Luke's manner, see ch vi. 16; Acts i. 13.*) om 2nd αι ABDEFGHLLA lat-b e ff, q syr-cu: ins X rel vulg lat-a c f Syr syr-with-ast copt arm.

11. rec (for ταυτα) αυτων, with AI, rel lat-f syr arm: txt BDL latt Syr syr-cu syr-marg coptt (eth) Eus.

12. om ver D lat-a b e l syr-jer (ins in marg) Eus-canon (see note). om κειμενα (homocotet) B al syr-cu coptt Eus Thl-comm: μονα bef κειμενα (restitution in wrong place) L vulg lat-c arm: om μονα (homocotet) AK 69 am (with harl mt): txt DI, rel. απηλθεν (John xx. 10) A. for αυτων, αυτον (see BL in Jn) BL: txt A rel Eus. (I, def).

13. om kai ιδου D. εν αυτη τη ημερα bef ησαν BN. for kai το πορευομενοι, ησαν δε δυο πορευομενοι εξ αυτων D lat-e. for ημερα, ωρα GA.

Galilee, see ch. xxiii. 55—and meaning, 'when He was yet with you.' 9.] See note on Mark ver. 8.

10.] It seems as if the testimony of one of the disciples who went to Emmaus had been the ground of the whole former part—perhaps of the whole—of this chapter. We find consequently this account exactly agreeing with his report afterwards, ver. 23, 24.

Joanna was the wife of Chuza, Herod's steward, ch. viii. 2. On Μαρια [ἡ] Ἰακώβου, and the questions connected with it, see Prolegg. to Vol. IV. ch. ii. § i. 4. It will be observed (see var. readd.) that the omission of the second αἱ (as in Lachm.) will make this verse mean: 'It was Mary, &c.; also the rest with them told the Apostles these things.'

11.] ἑφάνησαν, a plural, with τὰ ῥήματα, is not without meaning. The ῥήματα were the (perhaps slightly differing) accounts of many persons.

12.] This verse cannot well be interpolated from John xx., for the only reason for the insertion would be, to tally with ver. 24, and in that case

it certainly would not mention Peter alone. That Cleopas says, ver. 24, some of us went, &c. must not be pressed too much, although it does certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 5, 10 (παρακύβας βλέπει τὰ ὀθόνια κείμενα, and ἀπ᾽ ἧλθεν πρὸς αὐτὸν, being common to the two passages) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter. The meaning of πρὸς αὐτόν, as belonging to ἀπ᾽ ἧλθεν and not to θαυμάζων, is fixed by the expression in John, i. c.

13—35.] JESUS APPEARS TO TWO OF THE DISCIPLES AT EMMANUS. Peculiar to Luke:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12.)

13.] ἐξ αὐτῶν, not of the Apostles—the last mentioned were οἱ ἑνδεκα καὶ πάντες οἱ λοιποί, ver. 9: see also ver. 22, ἐξ ἡμῶν. One of them, ver. 18, was called Kleopas (= Κλεόπατρος, probably a different name from Κλεόπας, John xix. 25 (τῆς): see

r = Matt. xv. 8 ref. Esch. 22H. 5. s John vi. 19 ref. t hiee bis. Acts xx. 11. xxiv. 26 only Prov. xxiii. 30. u Mark x. 32 ref. v ver. 4. w Mark ix. 10 ref. x rdo., ch. viii. 1 al. Gen. xxiv. 30. y ch. xii. 33 ref. s ch. vii. 11. xiv. 25. Mark x. 1 only. Exod. xxiii. 15. Judg. xi. 8 P. a = here only. b ch. iv. 42. Acts x. 47. xiv. 18. xx. 20, 27. Rom. vi. 6 al. Esch. vii. 14. c = Matt. xiv. 36 ref. d = Mark vi. 2. ch. viii. 9 ref. e here only. f Matt. vi. 16 only. Gen. xi. 7. 8r. xxv. 32 only. Dan. i. 10 Theod.

κώμην ἡ ἀπέχουσιν ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, καὶ ὄνομα Ἐμμαούς, ¹⁴ καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο ἔν τῳ ὁμίλει αὐτοὺς καὶ συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἰγγίσας συνεπορεύετο αὐτοῖς. ¹⁶ οἱ δὲ ὁφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. ¹⁷ εἶπεν δὲ πρὸς αὐτοὺς Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες[; καὶ ἐστάθισαν] σκυθρωποὶ[.]; ¹⁸ ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεόπας, εἶπεν

ins εκατον bef εξηκοντα I_oK'N'M fuld lat-g₁ syr-marg-ms syr-jer. for η ονομα εμμαους, ονοματι ουλαμμαους D.

14. for και αυτοι ωμ., ωμ. δε D lat-c e (sah). for αλληλους, εαυτους D: om Δ lat-a b ff₂. om των D¹.

15. [συνζητεῖν, so ABDGLNPA.] om 3rd και B¹ lat-c e syr-cu sah. (και is written over in B, possibly only *secunda manu*: see table.) for αυτος, αυτους B¹: om D lat-a c e syr-cu sah aeth. rec ins o bef ησ., with DNP rel: om ABLN coptt. (I_o def.)

17. for ειπεν δε, ο δε ειπεν D lat-c e Orig. om προς αυτους D. for αλληλους, εαυτους D-gr. rec (for και εσταθισαν) και εσσε, with A₁NP rel; και εσταθισαν B; κ. εστησαν L: om D Cyr.-(και εστα [= και εσσε], followed by an erasure of 5 letters, A.)

18. rec ins o bef ης, with A rel: om BDE'LNPA 1. 69 syr-jer coptt. (I_o defective.) —τις X. add εξ αυτων I_oP 33. 69 gat lat-a b ff₂ l syrr syr-cu syr-jer copt-wilk sah aeth arm Cyr. rec (for ονοματι) ω ονομα, with ADP rel: txt BLNKN lat-b.

note on Matt. x. 3). Who the other was, is idle to conjecture. Origen, in several places, calls him Simon; apparently from having read ἰδιοντες in ver. 34, and referring ὥσθι r. Σ. to the present appearance. Epiphanius says it was Nathanael; Theophylact, Luke himself. This may shew what such reports are worth. Wieseler (Chron. vol. i. p. 481) believes the two to have been, James the son of Alphæus or Clopas or Cleopas (but see above) journeying with his father, and the appearance on the road to Emmaus to be the same as ὥσθι ἱαρώβι, 1 Cor. xv. 7. Our narrative seems to have been from the report of Cleopas. Ἐμμαούς] Joseph. B. J. vii. 6. 6, mentions this Emmaus as sixty stades from Jerusalem. There were two other places of the same name: (1) a town afterwards called Nicopolis, twenty-two Roman miles from Jerusalem, where Judas Maccabeus defeated the Syrian general Gorgias: see 1 Macc. iii. 40—57. (2) Another Emmaus is mentioned Jos. B. J. iv. 1. 3, πρὸ τῆς Τιβεριάδος—where he adds, μεθρημνησμένη δὲ Ἀμμαούς θιμὰ λίγοι' ἄν, ἵστι γὰρ ἐν αὐτῇ πηγὴ θερμὴν ὑδάτων πρὸς ἀκείνῃ ἐπιτήδειος. This was the case also with the other places of the name. Our Emmaus is now called Cubeibi (?).

15.] καὶ ἐγέν. . . . καὶ . . . , the ordinary construction. The last καὶ does not mean 'also.' αὐτὸς [η.] Jesus Himself, of whom they had been speaking. But this expression forbids the supposition that He was here, *strictly speaking*, in *stricta propria*, as we find it less precisely expressed in Mark xvi. 12. The reason why they did not know Him was (ver. 16), that *their eyes were supernaturally influenced, so that they could not*;—see also ver. 31. No change took place in Him—nor apparently in *them*, beyond a power upon them, which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The *cause* of this was the will of the Lord himself, who would not be seen by them till the time when He saw fit. ἐγγίσας—from behind: see ver. 18, where they take Him for an inhabitant of Jerusalem. 17.] He had apparently been walking with them some little time before this was said. ἀντιβάλλαν λόγους implies to dispute with some earnestness: but there is no *blame* implied in the words. Possibly, though both were sad, they may have taken *different views*:—and in the answer of Cleopas we have that of the one who was

πρὸς αὐτὸν Σὺ ὁ μόνος^h παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις ;
 α F. 19 καὶ εἶπεν αὐτοῖς Ποῖα ; οἱ δὲ εἶπον αὐτῷ Ἐν τῇ
 Ἱησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο^k ἀνὴρ προφήτης ἰδυνα-
 τὸς ἐν ἔργῳ καὶ ἰ λόγῳ^m ἐναντίον τοῦ θεοῦ καὶ παντὸς
 τοῦ λαοῦ, 20 ὅπως τε^a παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ
 οἱ ἀρχοντες ἡμῶν εἰς ὀκρίμα θανάτου καὶ ἐσταύρωσαν
 αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων
 λυτροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε καὶ ὁ σὺν πᾶσιν τού-
 τοις τρίτην ταύτην ἡμέραν ἄγει [σήμερον] ἂφ' οὗ
 γρττην
 ντην

p Titus II. 14. 1 Pet. i. 18 only. Exod. vi. 6. Ps. cxi. 2. cxxix. 2. Isa. xli. 4. Jer. xxxviii. (xxxix.) 11.
 (-τρωστ, ch. i. 66.) q = here only. Neh. v. 18. 3 Macc. i. 22. r = [Matt. xiv.
 6 v. r.] Acts xix. 38 only. 3 Macc. ii. 16. s ch. xlii. 7 ref.

(I, def.) rec ins εν bef ιερουσαλημ, with A 69 latt Orig Hil Sevrn: om AB
 D-gr I,NP rel Cyr Thl. om και D lat-a b c e ff, Syr syr-cu.
 19. for και ειπεν αυτοις, ο δε ειπεν αυτω D. om οι δε ειπον αυτω D. rec
 ναζωραιου, with ADN rel Orig: txt B,L Orig. transp λογω and εργω DN
 Syr eth. ins εν bef λογω A lat-c. for εναντιον, ενωπιον D lat-o e i Aug.
 20. for οπως τε, ως D lat-a b c e f copt. αυτον bef παρεδωκαν AKP 1. 69 latt ;
 τουτον παρ. D.
 21. ελπίζομεν P,ΔAN 69: ηλπίζομεν X: ηλπιζαμεν B[sic: see table]. for
 εστιν, ην D lat-c e Aug Ambrst. rec om και, with ANP rel vas: ins BDLΔ 1. 33
 syr-marg arm. om ταυτην D al latt syr. om σημερον BN 1 Syr syr-cu copt
 eth arm: ins bef αγει D.

most disposed to abandon all hope.

18. *μόνος* nap.] They took Him (but we must not think of a *peculiar dialect* as giving that impression) for one who had been at Jerusalem at the feast:—and asked, Dost thou lodge alone at Jerusalem?

παροικ. (with or without *iv*, see reff.) in the LXX is to sojourn in—not to dwell in.

19—24.] Stier well remarks, that the Lord here gives us an instructive example how far, in the wisdom of love, we may carry *dissimulation, without speaking untruth*. (See the citation from Jer. Taylor below, on ver. 29.) He does not assert, that he was one of the strangers at this feast at Jerusalem, nor does He deny that he knew what had been done there in those days, but He puts the question by, with *What things?*

οἱ δὲ εἶπ. Either, one spoke and the other assented; or perhaps each spoke, sometimes one and sometimes the other;—only we must not break up these verses and allot an imagined portion to each. They contain the substance of what was said, as the reporter of the incident afterwards put it together.

δὲ εἰ. ἂν. πρ. κ.τ.λ.: see a similar general description of Him to the Jewish people, Acts ii. 22. They had repeatedly acknowledged

Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase *ἐν λόγοις κ. ἔργοις* occurs of Moses, ref. Acts.

ἐγένετο, was, not *became* (or *was becoming*), as Meyer renders it. They speak of the whole life of Jesus as a thing past.

20.] ὅπως depends on οὐκ ἔγνω, ver. 18.

ἡμῶν Therefore the two disciples were *Jews*, not Hellenists, as some have supposed. That “they say our, not as excluding, but as including the stranger,” as alleged in former editions, is not a safe view from the evidently exclusive use of ἡμεῖς in the next verse.

παρέδωκαν, to Pilate.

21.] ἥλw. is a word of weakened trust, and shrinking from the avowal that they ‘believed’ this.

λυτροῦσθαι—in the theocratic sense—including both the spiritual and political kingdom: see ch. i. 68, 69, 74, 75, and compare Acts i. 6.

σὺν π. τ., rightly rendered in E. V. *beside all this*: see reff. ἄγει, not *impersonal* (as al. and recently Wordsw.), nor to be supplied with a nom. case *θεός* or *ὁ ἡλῖος*, &c., but spoken of *Jesus*. He is now in the third day, since &c. This is the usage of later Greek:—and the words are spoken not without a reference, in the mind of the speaker, to

ταῦτα ἐγένετο. ²² ἄλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν
 ἐξέστησαν ἡμᾶς, ²³ γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον,
 καὶ μὴ εὐρούσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ
 ὅπτασίαν ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν.
 καὶ ἁπῆλθον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ
 εὗρον οὕτως καθὼς αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ
 εἶδον. ²⁵ καὶ αὐτοὶ εἶπεν πρὸς αὐτοὺς Ὁ ἄνόητοι καὶ
 βραδείς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς ἐλάλη-
 σαν οἱ προφῆται. ²⁶ οὐχὶ ταῦτα εἶδε παθεῖν τὸν χρι-
 στὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; ²⁷ καὶ ἀρξάμενος
 ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμή-
 νευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.

γεγονεν D.
²². om ἐξ ἡμῶν D aeth. γεναμεναι B al. rec for (ορθριναί) ορθριαί, with
 P rel: txt ABDK'LA 1.
²³. om 2nd καὶ D lat-c e Syr syr-cu coptt aeth. [From this point we have before us
 in every case the readings of Cod. N. Supplementary readings for the preceding pages
 will be found in the Prolegomena.]
²⁴. ins εἰς βετ τῶν D latt syr syr-cu. for καθως, ως D. rec ins καὶ βετ
 al, with APN rel syr copt: om BD latt Syr syr-cu sah aeth arm. εἶπον βετ
 αἱ γυναῖκες D lat-c e Syr syr-cu. for εἶδον, εἶδομεν D lat-c.
²⁵. for καὶ αὐτοὶ, ο δὲ D lat-c e. for αὐτοὺς, αὐτους A. om τῶν
 πιστεῦν D.
²⁶. for οὐχὶ, οτι D Dial.
²⁷. ins ἡν βετ ἀρξάμενος D gat(with mm) lat-a b c e ff, g, Aug. om 2nd ἀπο
 D al latt. rec (for διερμηνευσεν) διερμηνευεν, with EHK (SV, e sil): διερμηνυν
 A rel: txt BLUN^{corr}.—ερμηνευεν D: καὶ διερμηνευεν N'. om πασαις D
 lat-g, copt-mss. Steph εαυτου, with A B[sic: see table] N rel: txt DELMNVX
 1. 33. 69.

His promise of rising on the third day.

²².] ἄλλὰ καί, but, moreover—
 equivalent to 'certainly, thus much has
 happened, that' ὀρθριναί
 is the later form, for which the Attic
 ὀρθριαί has been substituted: see var.
 readd.

ἐξ ἡμῶν—'disciples, as we
 are.' The *Apostles* are distinguished pre-
 sently as οἱ σὺν ἡμῖν, ver. 24. ²³.]
 This agrees exactly with Luke's own nar-
 rative, but not with Matthew's, in which
 they had seen *the Lord Himself*. There
 seems however to be some hint that the
women had made some such report in the
 αὐτὸν δὲ οὐκ εἶδον said below of the *τινὲς*
 τῶν σὺν ἡμῖν. ²⁴.] τινὲς

see ver. 12 and note. It is natural, even
 in accordance with ver. 12, that the anti-
 thesis to *τινὲς* before, and the loose way of
 speaking to a stranger, who (they believed)
 was not acquainted with any among them,
 might cause them here to use *τινὲς*, with-

out any reference to Peter being accom-
 panied. But what wonder, if the reports
 of such a day of anxiety and confusion
 were themselves disjointed and confused?

²⁵.] ἄνόητοι, without under-
 standing:—βρ. τ. κ. sluggish—in dis-
 position—to believe: these were both
 shewn in their not having apprehended,
 from the fulfilment of the sufferings and
 death of Christ, the sequel of that death,
 the resurrection. ²⁶.] παθεῖν καὶ

εἰσελ. The sufferings were the appointed
 way by which Christ should enter into His
 glory. παθεῖν καὶ εἰσελ. = παθόντα εἰσελ.
 It was not the *entering into His glory*, but
 the *suffering*, about which they wanted
 persuading. ²⁷.] ἀρξάμ. belongs to

both the following clauses, and cannot, as
 Stier would take it, stand by itself, leaving
 ἀπό in both clauses to be construed with
 διαρμ. A similar expression is found Acts
 iii. 24. He began with Moses first;—He

28 καὶ ἤγγισαν εἰς τὴν κώμην ὃ οὐ ἐπορεύοντο, καὶ αὐτὸς ἠγγίσαντο αὐτὸν λέγοντες Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶν καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μῖναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἔν τῳ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον ἑὺλόγησεν

[xxxi.] 30 only. q Matt. xv. 8 reff. compar. here only. Acts xvi. 15 only. Gen. xix. 9. — here only. Num. ix. 8. (Acts iv. 8 xxviii. 23 only. Gen. i. 5, 8. — ch. x. 1 reff. no desc. Matt. ii. 22 al. Gen. xi. 18. here [John viii. 6 v. r.] only. — 1 Kings xxi. 18 [Job xix. 14. Mark xxiiv.]
 19. 1 Cor. xiv. 16. 1 Kings ix. 18.

28. ἤγγικαν B. rec προεποιεατο, with P rel lat-a syrr: txt ABDLN 1 vulg lat-b c e f f₂ g₁. rec πορρωτερω, with DLPN rel: txt AB.
 29. παρεβιαζοντο MP. om εστιν D forj(with mm tol) lat-a b c e f f₂ l Syr. rec om ηδη, with ADP rel gat¹ lat-c syr-cu sah sēth arm: ins BL 1. 33 latt Syr syrr-with-ob copt. om του βaf μιναι, and for συν αυτοις, μετ αυτων D.
 30. om μετ αυτων D lat-e syr-cu. om τον D al Eus. om κλασας D.

began with each as He came to them.

τὰ π. αὐτοῦ, the things concerning him, i. e. concerning Jesus of Nazareth, the speaker being regarded as a different person. This has been missed, and αὐτοῦ altered to ταυτοῦ. De Wette remarks, "It were much to be wished that we knew what prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject." But I take the τὰ περὶ αὐτοῦ to mean something very different from mere *prophetical passages*. The whole Scriptures are a *testimony to Him*: the whole history of the chosen people, with its types, and its law, and its prophecies, is a *shewing forth of Him*: and it was here the whole,—*πᾶσαι αἱ γρ.*—that He laid out before them. This general leading into the meaning of the whole, as a whole, fulfilled in Him, would be much more opportune to the place, and time occupied, than a direct exposition of selected passages.

The things concerning Him (E. V.) is right: not, 'the parts concerning Him.'

Observe the testimony which this verse gives to the divine authority, and the Christian interpretation, of the O. T. Scriptures: so that the denial of the references to Christ's death and glory in the O. T. is henceforth *nothing less than a denial of His own teaching*. 29.]

παρεβ., they constrained Him. It is not implied that He said any thing to indicate that He would go further—but simply, that He was passing on. "Our blessed Saviour pretended that He would pass forth beyond Emmaus: but if he intended not to do it, yet He did no injury to the two disciples, for whose good it was that He intended to make this offer: and neither did He prevaricate the strictness of simplicity and sincerity, because they were

persons with whom He had made no contracts; to whom He had passed no obligation; and in the nature of the thing, it is proper and natural, by an offer, to give an occasion to another to do a good action: and in case it succeeds not, then to do what we intended not; and so the offer was conditional." Jer. Taylor, Sermon on Christian Simplicity. Works (Heber), vi. 156.

μεθ' ἡμῶν does not imply that they lived at Emmaus; merely in the same quarters with us. 30.] I believe that there was something in the manner of His breaking the bread, and helping and giving it to them, which was his own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper. Neither of these disciples was present at its institution (but see Wieseler's conjecture, which is at all events worth consideration, in note on ver. 13); and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, even to making it a defence of administration in one kind only. See Wordsw., who gives, in reply, a solution as artificial and unwarranted as the argument of the R. Catholics: shewing the danger of departing from the plain sense of Holy Scripture in search of fanciful allusions. The analogy of such a breaking and giving with His institution of that holy ordinance becomes lost, when we force the incident into an example of the ordinance itself. The Lord at their meal takes on Him the office of the master of the house (which alone would shew that it was not *their* house, but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation:—and as

a Matt. xiv. 19. καὶ κλάσας ἐπέδιδου αὐτοῖς. 31 αὐτῶν δὲ διηνοίχθησα
 al. Jer. xvi. 7. οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος
 a Matt. vii. 9, 10 ref. ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχ
 b ch. i. 26, from Exod. ἡ καρδιά ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖ
 xiii. 2. ev. 22, 49. Act. vii. 56. xvi. 14. xvii. 8. Late only, exc. Mark vii. 34, 35. 4 Kings vi. 17.
 c ver. 16. καὶ εὖρον ἡ θηροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς
 d here only. 34 λέγοντας ὅτι ὄντως ἡγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι
 e = here only. 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη
 see Pa. xxviii. 3. f vv. 31, 43. a αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
 g ver. 27. h
 i ch. ii. 20 ref. k here only. 1 Kings vii. 5. Num. xx. 2 vat. (συνηθρ. P. συν., Acts xii. 12. xii. 25 only. Dent. i. 41.) l ch. xxiii. 47 ref. m ch. xiii. 48. Matt. xvii. 8 al. Exod. iii. 1. John i. 18 ref. Judg. vii. 18. o dat., 2 Cor. xii. 20. p Acts ii. 43 only f.

for ἐπεδίδου, προσεδίδου D.

31. for 1st clause, λαβόντων δὲ αὐτῶν τον ἄρτον απ' αὐτου ηννηγσαν οι οφθ. αυτ D lat-c e (Orig.) διηνηγσαν [= -νοιγ-] N¹. (χθ written over by corrector. om και επεγνωσαν αυτον (passing from και to και) N¹.)

32. for και, οι δε D lat-c e. [ειπαν, so BLN 33.] for αλληλους, εαυτους D. for ημων καιομενη ην, ην ημων εκκαλυμμενη D lat-c l. om εν ημιν BI tol' lat-c e l syr-cu Orig₃: ins APN rel vss Origin. for ελαλει, ελαλησεν A Orig₃ rec ins και bef ως, with AP rel vulg lat-f ff₂ syrr: om BDLN 33 lat-a b c syr-cu coptt. for διηνοιγεν, ηννηγεν D.

33. aft αναστ. ins λυκουμειοι D lat-c e sah. rec συνηθροισμενους, with AI rel Cyr: txt BDN 33 Eus.

34. λεγοντες D. rec ηγερθη ο κυριος bef οντως, with A rel vulg syr: tx BDLPN 1 lat-a c f Syr syr-cu aeth arm.

35. for ως, οτι D lat-c e.

the Jewish rule was, that "three eating together were bound to give thanks" (Berac. 45, 1, cited by Meyer), He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands, then first noticed, or these together, as *secondary* means,—but certainly *His own will and permission to be seen by them*, opened their eyes to know Him.

31.] ἄφαντος, not αὐτοῖς, which would imply His Body to have remained, but *invisible to them*: but ἀπ' αὐτῶν, implying, besides the supernatural disappearance, a real objective *removal from them*.

32.] 'Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?' not that they *did* suppose it,—but the words are a sort of self-reproach for not having done so. Compare Matt. vii. 29. ἐλάλει ἡμῖν, as Bengel remarks, is more than *συνηλάλει ἡμῖν*:—He spoke to us, not merely, 'with us,' as E. V.

33.] 'Jam non timent iter nocturnum, quod antea dissuaserant ignoto comiti.' Bengel. The *whole eleven* were not there—Thomas was not present, if at least the appearance which

follows be the same as that in John ix 19, which there seems no reason to doubt. Some have derived an argument from this incompleteness in their number, for the second of the travellers being also an Apostle; see above on ver. 13.

Wh these οἱ σὺν αὐτοῖς are, we learn from Acts i. 14.

34.] This *appearance to Simon* (i. e. Peter—the other Simon would not be thus named without explanation; see ch. v. 3 ff.) is only hinted at here,—but is asserted again, 1 Cor. xv. 5 in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus.

35.] And they—the travellers, distinguished from the others—not 'they also,' for thus we should leave the clause without a copula.

ἐν τῇ κλ.] We can hardly after ἐγνώσθη exclude that sense of in, which gives that which follows a share in the instrumentality: being the element, in and by means of which. The example cited by De Wette, ἐν τῇ ἀναστροφῇ, Matt. xxii. 28, for the sense 'during the breaking,' &c. does not apply inasmuch as in that case there is no verb. John xiii. 35 is far more to the point, and almost decides for the other sense. The

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔσθη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς Ἡ εἰρήνη ὑμῖν. 37 ἵπτοθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς Τί τετραγαγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ εἰμι αὐτός. 40 καὶ τοῦτο εἰπὼν [εἰ] ἰδείξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

36. rec aft αὐτοῦ ins ο ἱησοῦς (beginning of ecclesiastical lection), with A rel am syr copt arm; aft εσθη, P vulg-ed lat-ff₂; ο κυριος H lat-c: om BDLN lat-a b e syr-cu sah Cyr Ambr. for εσθη, εσταθη D. om kai to υπιν D lat-a b e ff₂ l. (Possibly from || John: but as the whole is nearly related to that narrative, and the authority weak, Tischd^f is certainly not justified in expunging it.) at end add (from || John) εγω εἰμι μη φοβισθε GP vulg lat-o f g_{1,2} Syr copt aeth arm Ambr Aug.

37. at beg ins αὐτοῖς, and δε bef ἵπτοθεντες, D. for ἵπτοθεντες, θροθεντες B: φοβηθεντες N. for πνευμα, φαντασμα D Mcion-t.

38. for 1st kai, ο δε D lat-c e. for δια τι, τι (mechanical repetition) BA Mcion-t: ινατι DL Dial. rec (for τη καρδια) τας καρδιας, with A rel vulg lat-f: syr syrcu copt Tert Hil Ambr Vig: txt BD gat(with mm) lat-a b c e ff₂ l sah aeth Vig.

39. rec αὐτοῦ bef εγω εἰμι, with A rel am syr Eus Thdr^t Hil: αὐτοῦ bef εἰμι D vulg lat-c e ff₂: txt BL 33 lat-a b f l Dial Ambr. om με D vulg lat-a b syr-cu syr-with-ob syr-jer Hil. for οτι, το D-gr. ins kai bef σαρκα B¹ Iren-lat. for θεωρ., βλεπετε D.

40. om ver D lat-a b e ff₂ l (see above on ver 36. Had this been interpolated from || John, we certainly should have found ποδας by some altered to πλευρα, either here only, or in ver 39 also). for επιδειξεν, ιδειξεν (from || John, where there is no variation) BGHLN^{XN} 1. 33 Cyr Damasc Thl: txt A rel.

this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

36—40.] APPEARANCE OF JESUS TO THE DISCIPLES. Mark xvi. 14. John xx. 19—23. The identity of these appearances need hardly be insisted on. On Mark's narrative, see notes there. That of John presents no difficulties, on one supposition,—that he had not seen this of Luke. The particulars related by him are mostly additional, but not altogether so.

36.] ἔσθη ἐν μέσῳ—while they were speaking of these things,—possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes). εἰρ. ὑμ., the ordinary Jewish salutation, ἰλκ, ἰλκ, see ch. x. 5, but of more than ordinary meaning in the mouth of the Lord: see John xiv. 27.

37.] On account of His sudden appearance, and the likeness to one whom they knew to have been dead. πνεῦμα

is a ghost or spectre—an appearance of the dead to the living; not exactly as φαντασμα, Matt. xiv. 26, which might have been any appearance of a supernatural kind.

38.] διαλογ., not merely 'thoughts,' as E. V., but questionings.

39.] There seems to be some doubt whether the reference to His hands and feet were on account of the marks of the nails, to prove His identity,—or as being the uncovered parts of His body, and to prove His corporeity. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once convince them of the reality of the appearance, and the identity of the Person. The account of John confirms the idea that He shewed them the marks of the nails, both by His side being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not be taken as representing merely 'the popu-

d ver. 11. 41 ἔτι δὲ ἡ ἀπιστούντων αὐτῶν ἡ ἀπὸ τῆς χαρᾶς καὶ
 Matt. xvi. 11, 16, Acts
 xxviii. 24, 2 Tim. ii. 13
 Rom. iii. 8 only f. Wlad.
 1. 2 al.
 e = Matt. xiii. 44 ref.
 f here only.
 Levit. xix.
 28. Neh. ix.
 38. Ezech.
 xlvii. 12 only.
 g John iv. 18, 16 ref. f
 h ver. 30.
 i here only.
 k Exod. xli. 8, 9. Isa. xlv.
 16 f. only.
 l = ch. xx. 10.
 m here only.
 n = ch. i. 19. Gen
 xiv. 51. p = ch. xx. 43. q vv. 31, 32. r = Phil. ii.
 7. Rev. xiii. 8. s Matt. iii. 18 ref. ver. 16. t Matt. xiii. 14, 15 (f om Isa. ix. 9, 10), 51. ch
 ii. 50. Hos. xiv. 10. u vv. 27, 32.

41. for αὐτῶν, αὐτῶν A. και θαυμαζόντων bef απο της χαρας A latt (no
 gat lat-f) Cyr Aug. om αυτοις D vulg lat-a b l. for ενθαδε, ωδε N¹.
 42. for οι δε, και D lat-e syr-cu. om και απο μελισσιου κηρου (λοισσοει)
 KAIA to KAIA) ABDLN lat-e copt-dz Clem Orig Eus Epiph Ath Cyr: ins N rel Syr
 syr-cu syr-with-ast copt sath arm Ps-Justin.
 43. for αυτων, παντων A. aft εφαγεν ins και τα επιλοιπα εδωκεν αυτοις K vul
 lat-c l syr-cu syr-with-ob syr-ger copt sath arm Aug.
 44. for ειπεν δε, και ειπεν D vulg lat-a c f ff, Syr sath. rec (for προς αυτοις
 αυτοις, with ADN rel lat-a e: txt BLXN 33 vulg lat-b c. rec om μου, with f
 rel latt syr copt-schw Iren-lat Aug: ins ABDEKLNX 33 copt sath Hil. for ετι ω
 εν ω ημην D Iren-lat. πλησθηναι D¹. απαντα B.
 45. αυνειναι B¹ N^{cor}.
 46. rec aft γεγραπται ins και ουτως ιδει (ιδει was substd for γεγραπται, from
 ver 26, then both readings were adopted and united by και), with AC^N rel vulg
 lat-f q Iren-lat Cyr Aug: om BC¹DLN gat(with mm) lat-a b o e ff, l copt sath
 Iren-lat, Hil Aug. τον χριστον bef παθειν D latt copt Iren-lat Cyr Hil.
 om εκ νεκρων D latt Epiph Iren-lat Cyr.

lar notion concerning spirits' (Dr. Burton); *He who is the Truth, does not speak thus of that which He knows, and has created.* He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe *σάρκα κ. ὀστέα*—but not *αἷμα*. This the resurrection Body probably *had not*,—as being the *animal life*:—see notes on John vi. 51, and John ix. 27. 41.] ἀπὸ τῆς χ., from their joy: the joy which they felt. Wetstein quotes Livy, xxxix. 49, *vix sibi met ipsi prae necopinato gaudio credentes*. 42.] This was done further to convince them of his real corporeity. The omission of the words *καὶ . . . κηρίου* in the best MSS. is remarkable: see var. readd. It may possibly have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation. 44.] Certainly, from the recurrence of 34, which implies immediate sequence, Luke, at the time of

writing his Gospel, was not aware of any Galilean appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilean appearances (see Prolegomena to Luke, § iv. 2).

The following discourse apparently contains a summary of many things said during the last forty days before the ascension;—they cannot have been said on this evening;—for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether the Evangelist regarded it as a summary, is to me extremely doubtful. Knowing apparently of no Galilean appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the whole time between the Resurrection and the Ascension. οὗτοι οἱ λ., 'behold the realization of the words,' &c. οὗς δλ.: see ch. xviii. 31—33; xxi. 37; Matt. xxvi. 56 al.; but doubt-

ἵνα ἀναστῇναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ ἡ κηρυχθῇναι
^α ἐπὶ τῷ ὀνόματι αὐτοῦ ἑτάνοιοιαν καὶ ἁφαισιν ἁμαρτιῶν
 εἰς πάντα τὰ ἔθνη, ἁρξάμενοι ἀπὸ Ἱερουσαλὴμ. ⁴⁸ ὑμεῖς
 μάρτυρες τούτων. ⁴⁹ καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν
 .δ. N. ^α ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθ-
 ἰσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὑψους ἰδύ-
 ναμιν. ⁵⁰ ^κ ἐξήγαγεν δὲ αὐτοὺς [ἐξω] ἕως πρὸς Βηθανίαν,

a Matt. xx. 8 reff.

c ch. i. 53 reff.

xviii. 11. Exod. xvi. 50 var. Judg. xii. 17.

f = 1 Cor. xv. 53, 64. Col. iii. 10, 12. Pa. xxi. 9, 16. 1sa. ii. 9.

g = ch. x. 19. Rom. xv. 19. 1 Cor. ii. 4.

Exod. xxxii. 1) al.

b Gospep., Matt. xviii. 16. xxi. 65 | Mk. only. constr., Acts i. 8, 23. ii. 33 al. fr.

d here only in Gospep. Amos ix. 6. = Acts i. 4. ii. 33. Gal. iii. 14. e = Acts

f Matt. i. 23. ch. xii. 50 al. Gen. viii. 7.

h = ch. x. 19. Rom. xv. 19. 1 Cor. ii. 4.

i Mark xv. 20. John x. 8. Acts v. 19. vii. 36, 40 (from

Deut. xv. 2, 8.

47. for 2nd καὶ, εἰς B copt. for εἰς, ὡς εἰσι D lat-c e. rec ἀρξάμενοι,
 with AC³ rel syrr., -ων ΔΔ syr-marg-ma ("from one greek me"): -ος S al lat-a c l
 Aug.; -ων 1: txt BC¹LNX 33 copt aeth.

48. at beg ins kai D. rec aft υμεις ins δε, with AC³DN rel latt syr Aug: om
 BC¹L mt copt. rec ins ιστι bef μαρτυρες, with AC³ rel am lat-a b c e f syrr copt
 arm: aft μαρτυρες, C¹ vulg-ed lat-f₂: om BD aeth Aug.

49. om ιδου D latt Syr copt, for και ιδου εγω, καγω L 33: εγω bef ιδου 1.
 rec (for εξαποστελλω) αποστελλω, with ACDN rel: txt B (L) XΔ 33. om του
 πατρος D. rec aft πολει ins ιερουσαλημ (gloss), with AC³ rel lat-f q syrr aeth arm
 Chr: om BC¹DLN latt copt Ambr Jer Gaud Aug Vig Promise Fulg. for ου,
 σπου D 1. rec δυναμιν bef εξ υψους, with AC³D rel latt syr aeth Chr: txt BC¹LN
 1. 33 Eus₂ Aug.

50. om εξω BC¹LN 1. 33 lat-a e Syr copt arm Aug: ins AC³D rel vulg lat-b c syr
 aeth. om εως D vulg lat-b c e f₂ L. rec (for πορος) εις, with AC³ rel

less He had often said things to them on these matters, which have not been recorded for us. So in John x. 25, we have perhaps a reference to a saying not recorded. This threefold division of the O. T. is the ordinary Jewish one, into the Law (νόμος), Prophets (προφῆται), and Hagiographa (ῥαββιν),—the first containing the Pentateuch;—the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel;—the third the Psalms, and all the rest of the canonical books:—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon.

47. ἀρξάμενοι.] See reff. The substance of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38: μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐν τῷ ὄν. Ἰησοῦ χρ. ἐκ ἁφαισιν ἁμαρτιῶν,—were the words of the first sermon preached at Jerusalem.

48. ὑμεῖς.] From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken only to the Apostles;—they may however have been more general, and said to all present. 49.] This promise is explained (Acts i. 5) to be the baptism with the Holy Ghost,—and the time is limited to 'not many days hence.'

ἐν ᾧ ἐξεποσ. The procession of the Holy

Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find Peter, in Acts ii. 33, referring back to these very words, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse, the ἐγὼ of this is filled up by τῷ δεξιῷ τοῦ θεοῦ ὑψωθεῖς—the proper supplement of it here also.

The promise itself is not found in the three Gospels, but expressly and frequently in John xiv.—xvi.: see xiv. 16—26; xv. 26; xvi. 7—11, 13, 14.

The present, ἐξαποστέλλω, is not = a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished;—viz. the giving of the πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐν τῇ γῆ, Matt. xxviii. 18.

No stress need be laid on καθίστατε: see reff. The word Ἱεροσ. is probably interpolated by some who, believing these words to represent the Galilean discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered after the return from Galilee: see above.

ἐνδύσθ. Though the verb is used in the O. T. (see Judg. vi. 34; 2 Chron. xxiv. 20; 1 Chron. xii. 18) of inspiration by the Spirit, it here has its full meaning, of abiding upon and characterizing, as a garment does the

m = 1 Tim. ii. 8. Pa. xlii. 4 (6).
 n = 20. 51 καὶ ἐγένετο ἐν τῇ εὐλογεῖν αὐτὸν αὐτοῦς, διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, 53 καὶ ἦσαν διὰ παντός ἐν τῇ ἱερῷ [αἰνούντες καὶ] εὐλογούντες τὸν θεόν.

ΚΑΤΑ ΛΟΥΚΑΝ.

a ch. ii. 30 reff. xxiii. 48. t ch. viii. 19 reff.
 n Matt. xviii. 10 reff. Prov. xlii. 9. v ch. ii. 13 al. Lake only, csc. Rom. xv. 11 (from Ps. cxvi. 1). Rev. xix. 5. w ch. i. 64 reff.

vulg lat-b c f f₂ l: txt BC¹DLN 1 lat-a.

for καὶ ἐκ., ἐκ. δε D.

om αὐτοῦ

D lat-f₂.

51. ἀπὸ τῆς D. om καὶ ἀνεφέρτε εἰς τὸν οὐρανὸν (homæotel: καὶ το καὶ. To exclude the words, as Griesb Tischd^f, is rash in the extreme, in the known inaccuracy of D) DN¹ lat-a b e f₂ l Aug.

52. om προσκυνήσαντες αὐτὸν (homæotel: αὐτοὶ το αὐτοῦ) D lat-a b e f₂ l Aug. [μεγάλῃς is written in margin in B by the original scribe.]

53. om ἐν τῷ ἱερῷ A¹. om αἰνούντες καὶ (homæotel: the eye passing, before copying, from -ουντες to -ουντες) BC¹LN copt: ins AC²D rel vss. om καὶ εὐλογούντες (homæotel) D bodl (with gat) lat-a b e f₂ l copt Aug. rec at end adds αμην, with ABC² rel vulg (with am ing tol) lat-c f syrr æth: om C¹ (appy) DLN 1. 33 fuld (with forj) lat-a b e f₂ l syr-jer copt arm Euthym Jer Bede.

SUBSCRIPTION: εὐαγγέλιον κατὰ λουκᾶν A²CKLSUDAN 33: εὐαγγ. κ. λ. ἐκλήρωθη ἀρχεται κατὰ μαρκον D: om A¹FMXΓ 69: εὐαγγ. κ. λ. ἐξῆδον μὴ χρονους ἐς τῆς τοῦ χυ ἀναλήψεως, KS Syr: txt B.

person: this, as Stier remarks, was the true and complete clothing of the nakedness of the Fall. 50.] The Ascension appears to be related as taking place after the above words were spoken—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon them. This however can only be said as taking the other Gospels and Acts i. into account:—if we had none but the Gospel of Luke we should certainly say that the Lord ascended after the appearance to the Apostles and others, on the evening of the day of His resurrection. ἐξῆγγ. [ἐξω], i. e. probably, after the words ἐν τῇ πόλει just occurring, outside Jerusalem: as in ref. Mark: but the ἐξω might only apply to the house in which they were, see other reff., and Matt. xxvi. 75.

ἐξω πρὸς B.—not quite to the village itself, but over the brow of the Mount of Olives where it descends on Bethany: see Acts i. 12. (The synonymity of these two expressions may shew that the same is meant, when, Mark xi. 11, our Lord is said to have gone out at night to Bethany, and, Luke xxi. 37, to the Mount of Olives.) 51.] διέστη—not, 'He went a little distance from them previous

to His ascension,'—as Meyer would interpret it; but the two verbs belong to one and the same incident,—He was parted from them and borne up into heaven. We need not understand, 'by an angel,' or 'by a cloud,' nor need ἀνέφ. be middle; the absolute passive is best. The tense is imperfect, signifying the continuance of the going up during the προσκυν. of the next verse. The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it. 52. προσκ. This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God's right hand. 53.] διὰ παντός, continually,—not 'all their time;'—daily, at the hours of prayer: see Acts i. 13, 14; iii. 1.

A few words must be appended here on a point which has been much stirred in Germany, even among the more orthodox Commentators; THE HISTORIC REALITY OF THE CIRCUMSTANCES OF THE ASCENSION. On those among them who doubt the fact of an Ascension at all, I have nothing to say, standing as I do alto-

gether on different ground from them.

*The Lord Himself foretold His Ascension, John vi. 62; xx. 17:—it was immediately after His disappearance from the earth expressly announced by the Apostles, Acts ii. 33, 34; v. 31:—continued to be an article of their preaching and teaching, 1 Pet. iii. 22; Eph. ii. 6; iv. 10; 1 Tim. iii. 16. So far should we have been assured of it, had we not possessed the testimonies of Luke, here and in the Acts:—for the fragment super-added to the Gospel of Mark merely states the fact, not the manner of it. But, to take first the *à priori* view,—is it probable that our Lord would have left so weighty a fact in His history on earth, without witnesses? And might we not have concluded from the wording of John vi. 62, that our Lord must have intended an ascension in the sight of some of those to whom He spoke, and that the Evangelist himself gives that hint, by recording those words without comment, that he had seen it?* Then again, is there any thing in the bodily state of our Lord after His resurrection which raises any even the least difficulty here? He appeared suddenly, and vanished suddenly, when He pleased:—when it pleased Him, He ate, He spoke, He walked; but his Body was the Body of the Resurrection;—only not yet his *σῶμα τῆς δόξης* (Phil. iii. 21), because He had not yet assumed that glory: but that He could assume it, and did assume it at his Ascension, will be granted by all who believe in Him as the Son of God. So that it seems, on *à priori*

*grounds, probable that, granted the fact of the Ascension, it did take place in some such manner as our accounts relate:—in the sight of the disciples, and by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible heaven. This being so, let us now, secondly, regard the matter *à posteriori*. We possess two accounts of the circumstances of this ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the genuineness of these accounts there never was a doubt. How improbable that Luke should have related what any Apostles or apostolic persons might have contradicted? How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have received these two accounts as authentic, if they were not so? That these accounts themselves are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of 1 Cor. xv., there can be little doubt that St. Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.*

a = Gen. i. 1. I. 1 a' *Ἐν ἀρχῇ ἦν ὁ ὁ λόγος, καὶ ὁ ὁ λόγος ἦν ἐν*
(Acts xi. 15.)
see 1 John i.
1. b = besides here, Rev. xiii. 1 (see note there), John only. c = Matt. xiii. 56. 2
vi. 3. ix. 19. Lw. c. ix. 41. 2 Thess. 5. 6. 1 Cor. xvi. 4. 7. Gal. i. 18. iv. 13.

CHAP. I. 1—18.] Prologue : in which is contained the substance and subject of the whole Gospel. THE ETERNAL WORD OF GOD, THE SOURCE OF ALL EXISTENCE, LIFE, AND LIGHT, BECAME FLESH, DWELT AMONG US, WAS WITNESSED TO BY JOHN, REJECTED BY HIS OWN PEOPLE, BUT RECEIVED BY SOME, WHO HAD POWER GIVEN THEM TO BECOME THE SONS OF GOD. HE WAS THE PERFECTION AND END OF GOD'S REVELATION OF HIMSELF; WHICH WAS PARTIALLY MADE IN THE LAW, BUT FULLY DECLARED IN JESUS CHRIST.

1.] Before commenting on the truths here declared, it is absolutely necessary to discuss the one word on which the whole turns : viz. ὁ λόγος. This term is used by John *without explanation*, as bearing a meaning well known to his readers. The enquiry concerning that meaning must therefore be conducted on *historical*, not on mere *grammatical* grounds. And the most important elements of the enquiry are, (I.) *the usage of speech as regards the word*, by John himself and other biblical writers : and (II.) *the*

(a) From the first consideration we find, that in other biblical authors, well as in John, the word is never used to signify the divine *Reason* or *Mind*; and indeed those of any human creature. These ideas are expressed by *νοῦς* *καρδία*, or *νοῦς*, or *ἡ σοφία τοῦ θεοῦ*. the classics the word *λόγος* never signifies the *subjective faculty* of reason, but *reason to be given, objectively*, of a thing or things. The usual Scriptural meaning of *λόγος* is *speech*, or *ὁ λόγος τοῦ θ.* is the *creative, declarative injunctive Word of God*. (β) That it is also the import in our prologue, manifest, from the evident relation which it bears to the opening of the history of creation in Genesis. *ὁ λόγος* is not *attribute* of God, but *an acting reality*, which the Eternal and Infinite is the great first cause of the created and finite. (γ) Again this *λόγος* is undoubtedly our prologue, *personal*:—not an abstraction merely, nor a personification,—nor the speaking word of God, once manifested in the prophets but afterwards fully declared in Christ, as Luther (i. 280 ff.), comparing our prologue with Heb. i. 1,—but a *PERSON*: for *ὁ λόγος ἦν πρὸς τὸν θεόν*, and *ὁ λόγος σὰρὰ ἐγένετο*: also *θεὸς ἦν ὁ λόγος*, not *ὁ*

τὸν θεόν, καὶ θεὸς ἦν ὁ ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ

CHAP. I. 1. ins o bef θεος L Nyssen₁(om₂).

ἦν,—which certainly would be said of none but a PERSON. (δ) Moreover,

the λόγος is identical with JESUS CHRIST, as the pre-existing Son of God. A comparison of vv. 14 and 15 will place this beyond doubt. (ε) And Jesus Christ is

the Word of God, not because He *speaks the word* (as if ὁ λόγος = ὁ λέγων, which is contrary to all usage, in which it = not ὁ λέγων, but τὸ λεγόμενον);—nor because He is the One promised or spoken of,

= ὁ λεγόμενος,—which is even less according to analogy;—nor because He is the Author and source of the λόγος as spoken in the Scriptures, &c.,—any more than his being called ζωὴ and φῶς implies only that He is the Giver of life and light: but because *the Word dwells in and speaks from him*, just as the Light dwells in and shines from, and the Life lives in and works from, Him. (ζ) This

λόγος which became flesh, is not from, nor of, Time or Space (ch. iii. 31; viii. 58); but eternally pre-existent,—and manifested in Time and Space, for the gracious ends of divine Love in Redemption (ch. iii. 16, 17). (η) This λόγος spoke in the law and prophets, yet partially and imperfectly (ver. 17; ch. v. 39, 46); but in the personal λόγος, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3); He, who appeared to Isaiah (Isa. vi. compare ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world began (ch. xviii. 5, 24).

(θ) Luthardt, in his Commentary on this Gospel, has propounded (vol. i. p. 280 ff.) the following view of the word λόγος and its usage: Jesus Christ is the fulness of that word of God which was fragmentarily manifested in the prophets (Heb. i. 1). But in this prologue, ὁ λόγος is not to be taken as identical with Jesus not yet incarnate, nor is He the subject of vv. 1 ff. And he urges ch. x. 35, 36 (see note there, where I have discussed this) as a key text to the meaning of λόγος. It seems to me, that while much of his view is true and sound, that part of it will not

hold which denies the identity of the pre-existent λόγος with Jesus, in the Apostle's mind. Had he intended by the λόγος of vv. 1—4 any other than the personal Son of God who in ver. 14 became flesh, I do not see how ἦν πρὸς τὸν θεόν, and θεὸς ἦν, could be used of ὁ λόγος. Nor again can I consent with him to disconnect the use of λόγος by St. John from its previous history. The reasons given in this note for believing such use, as matter of fact, to have been prepared by the Alexandrine philosophy, are no way affected by the objections which he alleges, the difference between the λόγος of St. John and that of Philo, and the corrupt character of the philosophy itself.

Vol. I.

II. (α) We are now secondly to enquire, how it came that St. John found this word λόγος so ready made to his hands, as to require no explanation. The answer to this will be found by tracing the gradual personification of the Word, or Wisdom of God, in the O. T. and Jewish writings. (β) We find faint traces of this personification in the book of Psalms: see Ps. xxiii. 4, 6; cxix. 89, 106; cvii. 20; cxlvii. 15, 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the Word of God. The Mosaic History opens with 'God said, Let there be light.' Spoken commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with his people: see further, Isa. xl. 8; lv. 10, 11; Jer. xxiii. 29 al. (γ) And as the Word of God was the constant idea for his revelations *relatively to man*, so was the Wisdom of God, for those which related to *His own essence and attributes*. That this was a later form of expression than the simple recognition of the divine Word in the Mosaic and early historical books, would naturally be the case, in the unfolding of spiritual knowledge and divine contemplation. His Almightiness was first felt, before His Wisdom and moral Purity were appreciated. In the books of Job (ch. xxviii. 12 ff.) and the Proverbs (ch. viii. ix.) we find this *Wisdom of God* personified; in the latter in very plain and striking terms; and this not poetically only, but practically; ascribing to the

d Col. i. 16.
e Heb. i. 2.
o = Heb. iv. 8.
xi. 3. Gen. iii. 4. Ps. cxlviii. 6.

ᾠ πρὸς τὸν θεόν. ὅ πάντα ᾠ δι' αὐτοῦ ᾠ ἐγένετο, καὶ ᾠ χω

f = ch. xv. 5. Eph. ii. 12.

Wisdom of God all his revelation of Himself in His works of Creation and Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God; and there wanted but the highest divine attribute, *Love*, to complete the idea. But this was reserved for the N. T. manifestation. (δ) The next evidences of the gradual personification of the *Wisdom of God* are found in the two Apocryphal Books, the *Wisdom of Jesus the Son of Sirach*, and the *Wisdom of Solomon*. The first of these, *originally written in Hebrew* (see Winer, *Realwörterbuch*, s. v.), belongs probably to the latter half of the second century before Christ. In ch. i. 1, *Wisdom* is said to be *παρὰ κυρίου, καὶ μετ' αὐτοῦ εἰς τὸν αἰῶνα*: and in ver. 4, *πρωτέρα πάντων ἐκτίσται σοφία*. Then in ch. xxiv. 9—21, the same strain is continued; *πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἐκτίσιν με κ.τ.λ.*, and the passage concludes with these remarkable words, *οἱ ἰσθιοντὶς με ἔτι πεινάσουσιν, καὶ οἱ πίνοντὶς με ἔτι διψήσουσιν*. In the book of the *Wisdom of Solomon*, dating probably about 100 A.C., we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of *Wisdom*. In this remarkable passage we have *Wisdom* called *πάρεδρος τῶν σῶν θρόνων* (ch. ix. 4)—said to have been *παρούσα ὅτε ἔκτισεν τὸν κόσμον* (ch. ix. 9)—parallelized with *ὁ λόγος σου* (ch. ix. 1, 2: see also ch. xvi. 12). In ch. xviii. 15, 16, the *παντοδύναμος λόγος* is set forth as an Angel coming down from heaven, and destroying the Egyptians.

It seems highly probable that the author's monotheistic views were confused by the admixture of Platonism, and that he regarded *Wisdom* as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not attained that near approach to a *personal* view which we shall find in the next step of our enquiry. (ε) The large body of Jews resident in Alexandria were celebrated for their *gnosis*, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobulus, some fragments of whose works have been preserved to us. He tells us that by the

θεία φωνή we are not to understand *ῥήτὴν λόγον*, but *ἔργων κατασκευάς*—the whole working of God in the creation of the world.

But the most complete representation of the Judæo-alexandrine *gnosis* has come down to us in the work of Philo, who flourished cir. A.D. 40— It would be out of the province of a *re* to give a review of the system of Philo the result only of such review (see *Lüdicke* vol. i. 272—283) will be enough. He identifies the *λόγος* with the *σοφία* of God; is the *εἰκὼν θεοῦ* (*Mangey*, vol. i. p. 6: fr.); the *ἀρχιτέκτων κ. παραδείγμα φωνῆς αὐτοῦ* (i. 414): *ὁ πρῶτος γεννητὴς αὐτοῦ*, ὁ ἀγγελος πρεσβύτατος, ὡς ἀρχιτέκτων πολυώνυμος ὑπάρχων (i. 427: *σκιά θεοῦ, ἡ καθάπερ ὄργανον χρησάμενος ἰσομοιοῦσι* (i. 106): *δι' οὗ ὁ κόσμος ἐκτετασθή* (i. 162): *τῷ δὲ ἀρχαγγέλῳ πρεσβυτάτῳ λόγῳ δωρεὰν ἐξείρετον ἐξ ἐνὸς τὰ ἅλα γεννήσας πατὴρ, ἵνα μεθόρι στάς τὸ γενόμενον διακρίνῃ τοῦ πεπαικότος*.—*ἀγάλλεται δὲ ἐπὶ τῇ δωρεᾷ, . . . ὅτε ἀνιέννητος ὡς ὁ θεὸς ἂν, οὐδὲ γεννητὸς ὡς ἡμεῖς, ἀλλὰ μίσος τῶν ἀπερ ἀμφοτέροις δημεύων* (i. 501 f.): *δύο γὰρ ὡς ἴσκειν, ἱερὰ θεοῦ, ἐν μὲν ὅδε ὁ κόσμος ἐν ᾧ καὶ ἀρχιτέκτονος ὁ πρῶτος ὄνομα αὐτοῦ θεοῦ λόγος* (i. 653): *ὁ τοῦ θεοῦ ἑταρὸς* (i. 808): *περιέχει πάντα καὶ πεπληρωμένος* (ii. 655): *δεύτερος θεός, ὅς ἐστιν ἐκεῖν ὁ λόγος* (ii. 625, fragment, from *Eusebii Præp. Evang.* vii. 13, vol. iii. p. 544). These instances, the number of which might be much enlarged, will serve to shew how remarkably near to the dictum and import of some passages in our Gospel Philo approached in speaking of the *λόγος*.

At the same time there is a *very* and *unmistakeable* difference between the *λόγος* and that of the Apostle. He does not distinguish it from the *Spirit of God* (*Lüdicke*, i. p. 278), nor does he connect it with any Messianic ideas, though the latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The *λόγος* seems to be one comprehending, or ruling, the *δυνάμεις* or *ἰδέαι* of God, which, although borrowed from Plato, he Judaically calls *ἄγγελοι*, and the *λόγος* their *ἀρχαγγέλοι*. We see by this however how fixed at the *term*, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (On the question

δε εν... αὐτοῦ * ἐγένετο * οὐδὲ * ἐν ᾧ * γέγονεν. ⁴ ἐν αὐτῷ ^h ζῶη ^{ε Matt. xxviii. 14 ref.}

h ch. v. 26. 1 John i. 2.

3. for οὐδὲ εν, οὐδεν DN¹ 1 al Heracl. (Clem Orig Eus have both.) ^{ο γεγονεν}
is joined to *folly* in AC'D G¹(appy) L Frag-mosq¹ em lat-a b e f ff, syr-cu syr-jer sah
Ptol Val Heracl Thdot Iren-gr Clem Orig Eus Ath Cyr-jer Cyr Hil Ambr(discusses the
two ways): *to foregoing* in C¹ & c vulg lat-e syrr copt Ign Epiph Chr Thl-Euthym
Cypr Arnob Jer. (*See note.*)

whether the λόγος of Philo is to be taken as strictly *personal*, see Dörner's remarks on Lücke, in his *Lehre von der Person Christi*, i. p. 22 note.) (ζ) Meanwhile the Chaldaee paraphrasts of the O. T. had habitually used such expressions as *קדש*, or *קדש*, or *קדש*, 'the glory,' or 'the presence,' or 'the word,' of God,—in places where nothing but His own agency could be understood. The latter of these—the Memra, or word of God,—is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a divine Person or Emanation. (η) From these elements, the Alexandrine and Jewish views of the λόγος or σοφία of God, there appear to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But we do not find in them any direct use of the term λόγος, as personally applied to the Son of God. This shews him to have spoken mainly according to the Jewish school,—among whom, as Origen states, he could find none who held τὸ τὸν λόγον εἶναι τὸν υἱὸν τοῦ θεοῦ (cont. Cels. ii. 31, vol. i. p. 413). (θ) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written evidently by some disciple intimately acquainted with the Alexandrine gnosis (see the opening verses, and especially φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ). But even there we have not the λόγος identified personally with the Lord Jesus Christ, nor indeed personally spoken of at all,—however near some passages may seem to approach to this usage (ch. iv. 12, 13; xi. 3). (ι) The Alexandrine gnosis was immediately connected with Ephesus, where the Gospel of John was probably written. Apollon (Acts xviii. 24) came thither from Alexandria; and Cerinthus is related by Theodoret (fab. hær. ii. 3, vol. iv. p. 389) to have studied and formed his philosophic system in Egypt, before coming to Ephesus.

sus. (κ) These notices will serve to account for the term λόγος being already found by St. John framed to his use; and the antignostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the pre-existence and attributes of the divine λόγος from the perversions which false philosophy had begun to make of them. (λ) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the writer to the Hebrews, or John, *adopted in any degree their teaching from the existing philosophies*. Their teaching (which is totally distinct from any of those philosophies, as will be shewn in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, *in so far as they* by their terms or ideas subverted the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

The substance of this note has been derived from Dr. Lücke's Commentary, vol. i. p. 249—294; De Wette's Handbuch, on John i. 1; Dörner, *Lehre von der Person Christi*, i. p. 15 ff.; Olshausen, *Comm.* ii. p. 30 ff.

ἐν ἀρχῇ = πρὸ τοῦ τὸν κόσμον εἶναι, ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is 'the beginning of the Gospel;' and by the same principle of interpretation, here it is the beginning of all things, on account of the πάντα δι' αὐτ. ἐγ. ver. 3.

These words, if they do not assert, at least imply, the eternal pre-existence of the divine Word. For ἐν ἀρχῇ ἦν is not said of an act done ἐν ἀρχῇ (as in Gen. i. 1), but of a state existing ἐν ἀρχῇ, and therefore without beginning itself.

ἦν, not equivalent to ἔστιν (see ἐγώ εἰμι, ch. viii. 58 al.), as Euthymius and others have supposed; but Origen has given the true reason for the indefinite past being used,—ἦν μὲν κυριώτατον ἐκείνῳ

ἦν, καὶ ἡ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵ καὶ

4. for 1st ἦν, *εστιν* DN mss-in-Orig-Aug gat(with mm) lat-a δ c &c(not g) sy mah Clem, Val-in-Iren Hil Ambr Vig. (Aug and Victorin have both.) [ἀνθρώπων is omd in the text of B, but is added on the marg by the original scribe

τοῦ θεοῦ λόγος τὸ ἔστιν εἰπὶν ἀλλ' ἐπὶ πρὸς διαφορὰν τῆς ἰνανθρωπήσεως γενομένης ἐν τινι καιρῷ, ἀντὶ τοῦ ἔστιν τῷ ἦν ὁ εὐαγγελιστὴς ἐκχρηται (in Catena, Lücke, p. 296). The existence of an enduring and unlimited state of being, implied in ἦν, is contrasted with *ἔγενετο* in ver. 3, and especially in ver. 14. καὶ δ' ἁ. ἦν πρὸς τ. θ.] The usage of πρὸς here, as with (i.e. 'chez'), is sufficiently borne out by the ref.

Basil remarks (Lücke, i. 297) that John says πρὸς τὸν θ., not ἐν τῷ θ., ἵνα τὸ ἰδιόζον τῆς ὑποστάσεως παραστήσῃ, . . . ἵνα μὴ πρόφασιν ὧς τῇ συγχύσει τῆς ὑποστάσεως. Both the inner substantial union, and the distinct personality of the λόγος are here asserted. The former is distinctly repeated in the next words. κ. θ. ἦν δ' ἁ.] and the Word was God. As regards the form of the sentence, it is strictly parallel with πνεῦμα ὁ θεός, ch. iv. 24. But the sense to be conveyed here is as weighty a consideration as the form of the sentence. Had John intended to say, 'God was the Word,'—what meaning could his assertion possibly have conveyed? None other than a contradiction to his last assertion, by which he had distinguished God from the Word. And not only would this be the case, but the assertion would be inconsistent with the whole historical idea of the λόγος, making this term to signify merely an attribute of God, just as when it is said ὁ θεός ἀγάπη ἐστίν. Not to mention the unprecedented inversion of subject and predicate which this would occasion; ὁ λόγος *having been the subject before*, and again *resumed as the subject afterwards*.

The rendering of the words being then as above, their meaning is the next question. The omission of the article before θεός is not mere usage; it could not have been here expressed, whatever place the words might hold in the sentence. ὁ λόγος ἦν ὁ θεός would give a sense liable to the objections first stated, and destroy the idea of the λόγος altogether. θεός must then be taken as implying God, in substance and essence,—not ὁ θεός, 'the Father,' in Person. It does not = θεῖος, nor is it to be rendered a God—but, as in σὰρξ ἔγενετο, σὰρξ expresses that state into which the Divine Word entered by a definite act, so in θεός ἦν, θεός expresses

that essence which was His ἐν ὁρχῇ that He was very God. So that this verse might be connected thus: the Logos was from eternity,—was with God (Father),—and was Himself God.

2.] In order to direct the mind to difference (in unity) between this λόγος and ὁ θεός, John recalls the reader's attention to the two first clauses of ver. which he now combines, in order to point on to the creative work, which distinct belongs to the λόγος. Thus also this verse fixes the reference of αὐτοῦ in the which might otherwise, after the mention of θεός, have seemed ambiguous.

3.] πάντα = τὰ πάντα (1 Cor. viii. Col. i. 16), = ὁ κόσμος, ver. 10. The parallelism of itself refutes the Socinian interpretation of πάντα, 'all Christian graces and virtues,' 'the whole moral world.' But the history of the text λόγος forbids such an explanation entirely. For Philo (i. 162) says εὐρὴς αἴτιον μὲν αὐτοῦ (τοῦ κόσμου) τὸν θεὸν ὑπ' οὗ γέγονεν ἔλην δέ, τὰ ῥήματα στοιχεῖα, ἱεὺς συνειράθη: ὅργανον λόγον θεοῦ, δὲ οὐ κατεσκευάσθη: see a Col. i. 16, and Heb. i. 2. Olshausen observes, that we never read in Scripture that 'Christ made the world,' but 'the Father made the world διὰ the Son,' 'the world was made ὑπὸ the Father and διὰ the Son:' because the Son *was the works of Himself*, but always *as the revelation of the Father*; His work is the Father's will, and the Father has Will, except the Son, who is *all His work* (ἐν ᾧ ἐδόκῃσεν). The Christian Fathers rightly therefore rejected the semi-Arian formula, 'The Son was begotten by an act of the Father's will;' for He is *that Will Himself*.

καὶ χωρ. αὐτ.] This addition is not merely a Hebraistic parallelism but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set matter, as a separate existence, over against God, and made the origin of evil:—but John excluded any such notion. Nothing was made without Him (the λόγος); all matter and implicitly evil itself, in the deep and inscrutable purposes of creation (for οὐκ ἦν ἐν τῇ ἀρχῇ ἀλλὰ γέγονεν), αὐτοῦ ἔγενετο. The punctuation

the end of the verse is uncertain, if we regard solely manuscript authority, but re-

φῶς ἐν τῇ ¹ σκοτίᾳ ^k φαίνει, καὶ ἡ ¹ σκοτία αὐτὸ οὐ ¹ κατ- ¹ — 1 John ii. 8.
ἐλαβεν. John only, exo. Matt. iv. 18. x. 27. Luke xii. 3. 1 — Phil. ii.

Job xxviii. 3 only.

12, 13. see Acts iv. 13. x. 34.

k — ch. v. 26. 1 John ii. 8. Rev. i. 16.

1 — Phil. ii.

5. αὐτον (B?) 13 al Thdot. (αὐτὸ B Beh, on the authority of Blanchini.)

on the sense of the passage, which is rendered weak, and inconsistent with analogy, by placing the period after οὐδὲ ἵν:—*weak*, because in that case we must render 'That which was made by Him was life (i. e. having life), and that life was the light of men;' but *how* was that life, i. e. that living creation which was made by Him, the light of men?—*inconsistent with grammatical analogy*, for John never uses γινισθαι ἵν for 'to be made by.' Besides which, John's usage of beginning a sentence with ἵν and a demonstrative pron. should have its weight: cf. ch. xiii. 35; xv. 8; xvi. 26: 1 John ii. 3, 4, 5; iii. (8), 10, 16, 19, 24; iv. 2 al. fr. Compare also ἵν ῥοσφῶς ἡ ἀλήθεια οὐκ ἔστιν, 1 John ii. 4.—ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν, ib. iii. 5. I have determined therefore for the ordinary punctuation. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion was *complete*, the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted without including δ γίγονεν, for the Holy Spirit ἦν, not ἐγένετο.

4.] ἐν αὐτ. ζωῇ ἦν—compare 1 John v. 11, i. 1, 2, and ch. vi. 33. ζωῇ is not merely 'spiritual life,' nor 'the recovery of blessedness,'—as Tholuck, Kuinoel, &c. explain it:—the λόγος is the source of *all life* to the creature, not indeed ultimately, but mediately (see ch. v. 26: 1 John v. 11).

κ. ἡ ζωῇ ἦν τ. φῶς τ. ἐνθ.] This is not to be understood of the *teaching of the Incarnate Logos*, but of the *enlightening and life-sustaining influence of the eternal Son of God*, in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires:—so also in the spiritual world that *life* which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them all.

It is not φῶς, but τὸ φῶς:—because this is the *only* true light: see ver. 9, also 1 John i. 5. 5.] As *light* and *life* are closely connected ideas, so are *death* and *darkness*. The whole world,

lying in death and in darkness, is the σκοτία here spoken of:—not merely the *σκοτωμένοι* (Eph. iv. 18; see ib. v. 7, 8), but the *whole mass*, with the sole exception (see below, ver. 12) of ὅσοι ἐλάβον αὐτὸν (compare ch. iii. 19; 1 John v. 19).

This φαίνει is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16; xi. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom. καὶ . . .

κατέλ.] and the darkness comprehended (understood, apprehended) it not. That this is the meaning, will be clear from the context. John states here as a *general* fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. τὸ φ. ἐν τῇ σκ. φαίνει || εἰς τὰ ἴδια ἦλθεν, and κ. ἡ σκ. αὐτὸ οὐ κατέλ. || καὶ οἱ ἰδιοὶ αὐτὸν οὐ παρέλαβον. In the first, he is speaking of the *whole shining of this light over the world*; in the second, of its *historical manifestation to the Jews*. In both cases, the *Divine Word was rejected*. παρέλαβον is used in the second case as expressing the personal assumption to oneself as a friend or companion: see reff. Lücke observes (i. 313), that the almost tragic tone of this verse is prevalent through the Gospel of John and his first epistle, see ch. iii. 19; xii. 37 ff. al.: and is occasionally found in Paul also, see Rom. i. 18 ff.

The other interpretation of παρέλαβον, 'overtook,' 'came upon' (for that of 'overcame' [Orig., Theophyl., Euthym.] is not admissible, the word never importing this), is unobjectionable as far as the *usage* of the word is concerned (see ch. xii. 35: Mark ix. 18); but yields no sense in the context.

The connexion of the two members of our verse by καὶ is not, "The Light shineth in the darkness, and therefore (i. e. because darkness is the opposition to light, and they exclude one another) the darkness comprehended it not;" but, "The Light shineth in the darkness, and yet (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness compre-

m Judg. xix. 1. 6 m 'Εγένετο ἄνθρωπος ἀπεισταλμένος ἡ παρὰ θεοῦ
 see ch. iii. 1. οὐνοῦ αὐτῷ Ἰωάννης ὁ οὗτος ἦλθεν εἰς μαρτυρίαν
 n = Matt. xxi. 42, from Ps. cxviii. 23. ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι
 Luke ii. 1. δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυ-
 2 Tim. i. 18. ρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ἵ
 o ch. iii. 1. 1 Kings i. 1. Joe. Ant. x. 9. 1. see
 Matt. xxvii. 32. Luke i. 27, ii. 25. p = Matt. iii. 11. xxvi. 18, 28. 1 Kings ix. 14. q = ver. 19. ch. iii. 11.
 &c. Acts xxiii. 18. 1 John v. 9. Rev. i. 2, 9. xii. 11, 17 al. r w. repi. John only, ver. 15. ch. ii. 21
 and passim. see Acts xxiii. 11. s = John only. ch. iii. 19, &c. 1 John ii. 5, 9, 10. t constr. ch. ix.
 8. xiii. 18. Mark xiv. 49. u constr. Mark i. 4, 32. xv. 43. ver. 28. Acts viii. 26. xxi. 3 al. 9.
 v ch. iv. 23. vi. 29. 1 John ii. 8. Heb. viii. 2. ix. 24. Jer. ii. 21.

6. for θεοῦ, κυρίου D¹. [N.B. D-lat is defective as far as ch. iii. 16.] ins ἦν bef
 ονομα D¹N¹, simply latt Iren-lat: om N¹a (also perhaps N¹-corr) &c.
 7. πιστεύουσιν D.

hended it not:" see καὶ below, ver. 11.

6—18.] THE MANIFESTATION AND WORKING OF THE DIVINE WORD, JESUS CHRIST, THE SON OF GOD, INCARNATE IN OUR FLESH.

6.] The Evangelist now passes to the *historic manifestation* of the World. μετ' ἐληλυθὼς ἐπὶ τὴν ἐπιφανίαν τοῦ υἱοῦ, τίνα ἂν εὔρεν ἀρχὴν ἐτίραν, ἢ τὰ κατὰ τὸν Ἰωάννην; (Theodor. Mopsuest. in loc. p. 729, ed. Migne.) He enunciates briefly in these verses 6, 7, what he afterwards, vv. 19—36, narrates with historical detail.

ἐγένετο—not belonging to ἀπεισταλμένος, but to ἄνθρ.: the ordinary opening of an historical period, see Luke i. 5. No stress on ἐγένετο, as distinguished from ἦν, ver. 1 (Olshausen), see ch. iii. 1. There was—a man sent, &c. In ἀπεστ. παρὰ θεοῦ we have possibly a reference to Mal. iii. 1.

7.] The purpose of John's coming was to bear witness to a fact, which fact (ver. 33) was made known to him by divine revelation.

εἰς μαρτυρίαν, not as E. V., 'for a witness,' but, for witness, for the purpose of bearing witness: so A. V. R.

ἵνα μαρτ. κ.τ.λ. is an expansion of εἰς μαρτ.—the subject of his testimony was to be the Light,—and the aim of it, that all might believe (εἰς τὸ φῶς, see ch. xii. 36) through him (i. e. John: not τοῦ φωτός [Grot.], which confuses the whole, for then we must understand εἰς θεόν after πιστ. which is here out of place).

8.] John was himself ὁ λύχνος ὁ καίόμενος καὶ φαίνων (ch. v. 35), see note on Matt. v. 14, but not τὸ φῶς. On ἵνα, see ref.: it belongs to ἦν, not to ἦλθεν above. And thus there is no ellipsis of 'came' or 'was sent': John simply *was*, in order to &c.

9.] The word ἀληθινόν (see ref.) in this connexion imports *original*, 'archetypal,' and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations.

Such an *original* was the Light here spoken of;—but John was only a derived light,—not lumen *illuminans*, but lumen *illuminatus*.

The construction of this verse has been much disputed. Is ἐρχόμενον εἰς τ. κ. to be taken with ἀθροῦσαν (as latt syrr copt Orig Eus, Epiph Chr Cyr Thl Euthym and most of the ancient Commentators and E. V.), or does it belong to τὸ φῶς τὸ ἀλ.?

The former construction can only be defended by a Rabbinical usage, by which εἰς τ. κ. means 'all men' (Schöttgen, i. 223). But it is very questionable whether John ever speaks thus. Certainly he does not, in any of the passages commonly cited to defend this rendering, ch. xviii. 37 (which is spoken by Christ of Himself and His Mission); xvi. 21, 28; xii. 46. And even if he had thus spoken, how harsh and how unmeaning is the sentence; whether with Euthym. we lay an emphasis on ἦν, or with E. V. &c. supply τοῦτο before it. If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4. It seems then that we must join ἐρχ. εἰς τ. κ. with τ. φῶς τ. ἀληθ.

But even then, three ways of rendering are apparently open to us.

The first of these, which is that of Socinus, takes ἐρχόμεν. κ.τ.λ. as meaning, 'at its coming into the world.' This however—besides the sense being inconsistent with ver. 4—leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, ἐρχόμενον might seem to be used in the sense in which we frequently have ἐρχόμενος, as a quasi-future, 'who was, or is, to come'; see Matt. xi. 3; Mark x. 30 al. fr.; ch. vi. 14; xi. 27, in which last two places it is joined, as here, with εἰς τὸν κόσμον. But if this be adopted (which even constructionally is very doubtful), the only sense will be that the true light, &c. *was to come*; i. e. *had*

¹⁰ φωτίζει πάντα ἄνθρωπον, ¹¹ ἐρχόμενον εἰς τὸν κόσμον. ¹² ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹³ εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹⁴ ὅσοι δὲ ἔλαβον αὐτόν, ¹⁵ ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, ¹⁶ τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ¹⁷ οἱ οὐκ ἐξ

α ch. xlii. 1. Acts iv. 28. xlii. 23. 1 Tim. v. 8 only. 2 Mac. xii. 22. w = Eph. i. 12. iii. 9. Pa. cxi. 120. x ch. xii. 46. xvi. 28. 1 Tim. i. 18. 1 Pet. 3. 1. ch. vii. 44. (xv. 9.) xvi. 28. xii. 27. Luke x. 14. 28. Acts xxi. 6. 1 Thess. iv. 11 only. 1 John. v. 10. 20, 24. Cant. d Matt. xiv. 10. ref. ch. v. 27. xvii. 2. Rev. ii. 26. vi. 8. ix. 3 al. 1 Mac. i. 18. e ch. x. 18. xix. 10 bis, 11. fch. xi. 52. Rom. vii. 16, (17) 21. ix. 8. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 3 only. g ch. ii. 11 ref. h ch. ii. 23. iii. 18. 1 John v. 18 only. i = Matt. i. 18, 20. 1 Cor. viii. 6. xl. 8.

10. for αὐτον, αὐτον N¹.

13. om δε D lat-e Tert Cyp¹.

ελαβον B¹.

not yet come; which manifestly is not correct;—for it *had* come, when John gave his witness; and the whole of these verses 6—13 relate to the time when He *had* appeared, and *came* to His own. We are driven then to the only legitimate rendering, which is to take ἦν ἐρχόμενον as equivalent to an imperfect *came*:—this usage being frequent in the N. T., see ref.:—i. e. at the time when John bore this witness, the true light which lighteth every man, *came*—was in process of manifesting Himself,—into the world. Tholuck objects to this construction that ἦν is too far from ἐρχόμενον:—but Lücke answers, that ἦσαν and νησιεύοντες are nearly as far separated in Mark ii. 18.

10.] The κόσμος is a further expansion of τὸ ἄλλῃθεν. 10.] The κόσμος is the created world, into which He came (ver. 9), which was made by Him (ver. 3), which nevertheless (i. e. as here represented by *man*, the only creature who γινώσκει) knew, recognized Him not. καὶ is as in ver. 5.

αὐτόν, not αὐτό, because though τὸ φῶς has been the subject, yet the δε' αὐτοῦ ἐγένετο brings in again the creative λόγος, Who is the Light. The three members of the sentence form a climax:—He was in the world (and therefore the world should have known Him), and the world was made by Him (much more then should it have known Him), and the world knew Him not.

11.] τὰ ἴδια here cannot well mean the world, or of *those* mankind in general: it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes τὰ ἴδια His own inheritance or possession, i. e. Judea; and of ἴδιοι, the Jews; compare especially the parable Matt. xxi. 33 ff.; and Sir. xxiv. 7 ff. And thus ἦλθεν forms a nearer step in the approach to the declaration in ver. 14. He came to His own. On παρέλ.

see ref.,—and above on ver. 5.

12.] The ὅσοι . . . primarily refers to the *εἰσβολή* among the Jews who have just been spoken of: but also, by implication, being opposed to both ὁ κόσμος and οἱ ἴδιοι, the *εἰσβολή* in all the world. ελαβον =

παρέλαβον above—as many as recognized Him as that which He was—the Word of God and Light of men.

ἔδωκεν αὐτοῖς ἐξουσίαν. is not merely *capability* = δύναμιν (Lücke),—still less *privilege* or *prerogative* (Chrysost. and others),—but *power* (De Wette); involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e. g. the wrath of God, and the guilt of sin).

τέκνα θ. γενέσθαι.] The spiritual life owes its beginning to a *birth* from above, ch. iii. 3—7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, 'As many as received Him, to them gave He His Holy Spirit.' And we find that it was so: see Acts x. 44.

τέκνα θ. is a more comprehensive expression than *viol. τ. θ.* which brings out rather our *adoption*, and hope of inheritance (Rom. viii. 14 ff.), whereas the other involves the *whole generation* and *process* of our life in the Spirit, as being from and of God, and consequently our *likeness* to God, walking in light as He is in light (1 John i. 5—7)—free from sin (ib. iii. 9; v. 18) and death (ch. viii. 51).

τοῖς π. εἰς τ. ἐν. αὐτοῦ.] τὸ ὄνομα αὐτοῦ is His *manifestation* as that which He has given Himself out to be: i. e. as a Saviour from sin; see Matt. i. 21, καλίστους τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτοῦ γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

13.] The Jews grounded their claim to be children of God on their descent from Abraham. John here negatives any such claim, and asserts the exclusive divine birth of all who become children of God by faith. It is to be noticed that the conjunctions here are not the merely disjunctive ones οὐτε . . . οὐτε which would necessitate the ranging the

κ Acts xviii. 28. ^{pl. = here only.} αἱμάτων, οὐδὲ ἕκ ¹θειλήματος ¹σαρκός, οὐδὲ ἐκ ¹θελή-
 1 Eph. ii. 8 only. τος ἀνδρός, ἀλλ' ἕκ ¹θεοῦ ¹ἐγεννήθησαν. 14 καὶ ὁ ¹λό-
 2 w. ¹εκ, Matt. ¹σαρξ ἐγένετο, καὶ ¹ἐσκήνωσεν ἐν ἡμῖν, καὶ ¹ἑθεασάμ-
 1 3, 5, 6, 16 ¹την ¹δόξαν αὐτοῦ, δόξαν ¹ὡς ¹μονογενοῦς ¹παρὰ πατρ-
 1 (ix. 12). ch. ¹ος.
 1 iii. 5, 6 bis, ¹ος.
 1 8. viii. 41.
 1 1 John ii. 20.
 1 iii. 9 bis. iv. 7. v. 1, 4, 18 bis only. Ezra x. 44. n ver. 1 ref. o = 1 Tim. iii. 16. H.
 14. 1 John iv. 3. 2 John 7. p Rev. vii. 15. xxi. 3. xii. 12. xiii. 6 only. J. Gen. xiii. 12. Judg.
 11 vat. only. q Luke xxiii. 55 ref. r = Luke ix. 55. 2 Pet. i. 17. s = Matt.
 20. 2 Cor. ii. 17. t = ver. 18 ch. iii. 16, 18. 1 John iv. 9 only. (Luke vii. 12 a². Heb. 1
 only. Ps. xxi. 20.) u ch. vii. 29. see Mark iii. 21.

13. om οἱ D¹ lat-a. om οὐδὲ ἐκ θελ. ἀνδρός (homaeotet) B¹-txt 17¹ Eus (Cyr.; ins B¹-marg rel. om 2nd εκ N¹. (insd by corr. 3a.) ἐγενήθησαν Al 69¹. (The 2nd ν is B², not B¹: see table.)

14. πλῆρη D 5 Cyrallq Max Thl. [plenī (viz unigenitī) Aug¹; plenū (viz verbi) vulg lat-b c Iren-lat Hil: plenus lat-a e Novat.] om last καὶ B¹. (ins B² not corr: see table.)

clauses as co-ordinate and parallel, but οὐδὲ . . . οὐδὲ, which rise in climax from one clause to another,—‘not ἐκ αἱμάτων, nor yet ἐκ θελ. σαρκ. nor yet ἐκ θελ. ἀνδρ., but ἐκ θεοῦ’ (see examples of οὐτε, Matt. xii. 32: of οὐδέ, Matt. vi. 26). Many Interpreters have seen in θίλημα ἀνδρός the male, and in θίλημα σαρκός the female side of human concupiscence (so Augustine, Theophylact, &c.); or in the former the higher and more conscious, in the latter the lower and animal side (Bleek, Luthardt). Besides the above, other objections lie against both these interpretations.—(1) that σάρξ is never so used (Eph. v. 29 is no instance in point); (2) that θίλημα is ascribed to both. Euthymius seems to give the right interpretation: εἰπὼν δὲ ὅτι οὐκ ἐκ αἱμάτων, ἐπήγαγε φανερώτερον ὅτι οὐδὲ ἐκ θελήματος σαρκός· εἶτα καὶ τοῦτο τελειώτερον ἐφηρμήνευσεν, προσθεῖς ὅτι οὐκ ἐκ θελήματος ἀνδρός· αἷμα γὰρ καὶ σάρξ, ὁ ἀνὴρ· θίλημα δὲ νῦν νοῦν τὴν ἐπιθυμίαν, τὴν συνουσίαν: in loc. ii. 421. Or perhaps this may be carried somewhat further, and we may better satisfy the climax by regarding the ἐκ αἱμάτων as indicating the mere phenomena of physical generation wherever found: then rising to ἐκ θελήματος σαρκός, the instigation of that capacity by sexual desire: then rising still higher to the most exalted instance of that desire, ἐκ θελήματος ἀνδρός. The plural usage of αἱμάτων is only found in one other place in this signification,—Eurip. Ion, 693 Dind. 706 Herm. ἔχει δόλον τύχαν θ' ὁ παῖς | ἄλλων τραφεῖς ἀφ' αἱμάτων. The other usage of the plural, for murder, is frequent in the LXX and the classics.

ἀνὴρ, in the sense of man generally, is not uncommon; we have in plur. πατὴρ ἀνδρῶν τε θεῶν τε, in Hom. passim; and in sing. II. v. 321; s. 432, 433. ἐκ, remarks De Wette, denotes, the first time, the material—the

second and third time, the *mediate* cause—the fourth time, the *immediate* cause the generation. 14.] καὶ must not

understood (Chrysost. Grot. Lampe, Th. phylact, al.) as giving a reason for 1 verse before; it is only the same copula in vv. 1, 3, 4, 5; passing on to a further assertion regarding the Word.

ὁ ¹θεός. [ἐκ.] became *flesh*: the most general expression of the great truth that He became *man*. He became that, of which *man* is the body compounded. There is no reference here to the doctrine of the Lord Jesus being the second Adam, as Olshausen thinks; but although there may be no reference to it, it lies at the ground of the wideness of expression. The doctrine *this* form may have been, as Lücke serves, alien to John's habits of thought but not *that which is implied in the doctrine*, the taking of the nature of *man* the Eternal Word.

The simplicity this expression is no doubt directed against the Docetæ of the Apostle's time, who maintained that the Word *only* apparent took human nature. Therefore he *σαρξ ἐγένετο*, absolutely and literally *he came* flesh:—see ref. 1 John. The expression is not guarded against the interpretation of the Apollinarian heretics, who held that the Lord had not a human *σο* (ψυχή); but this error was not in the Apostle's view, and is abundantly refuted elsewhere (see Matt. xxvi. 38 and note c 36—46, and the references there made to John's Gospel).

ἐσκήνωσεν. [¹ε] *journe*d, or ‘*tabernacled*,’ in us. The is no reference to the flesh being the *tabernacle* of the Spirit;—but the word is one technically used in Scripture to import the *dwelling of God among men*. See besides ref., Levit. xxvi. 11, 12 Ezek. xliii. 7; xxxvii. 27; Sir. xxiv. 8, 10 [ἡμῖν] ‘*hominibus, qui caro sumus*’ Bengel. καὶ ¹θεός. τ. ¹δοξ. αὐτ.] ¹ω *saw*, see 1 John i. 1; 2 Pet. i. 16.

πλήρης ὁ χάριτος καὶ ἡ ἀληθείας. ¹⁵ Ἰωάννης ὁ μαρτυρεῖ ὁ εἰπων ὁ ἐκ τῆς ἀγάπης καὶ ὁ ἐκ τῆς ἀληθείας λέγων Οὗτος ἦν ὃν εἶπον

L.P., passim.
only. Isa. xv. 4.

w ch. iv. 24. xvii. 17. 1 John i. 6 al.
a constr., ch. viii. 54. x. 86. Matt. iii. 2. xxiv. 16.

x ver. 7 reff.
y perf., here

15. om λεγων DN¹ lat-δ. (insd over the line in N by the original reviser.)
ο εἰπων B¹C¹N¹(appy) Orig : ον ελεγον C³ : txt B¹[sic] N³b &c. aft εἰπον ins
υμιν D²X am(with fuld) lat-^f with Epiph^z. aft ερχομενος ins ος N¹.

This is the Apostle's testimony *as such*, see Acts i. 21.

The mention of *δόξα* seems to be suggested by the word *ἐσκήνωσαν*, so frequently used of the divine Presence or *Shechinah*, and cognate in its very form with it : 'æodem litteræ in πνεῦμα et σηνή.' Bengel. This glory was seen by the disciples, ch. ii. 11; xi. 4 : also by Peter, James, and John, specially, on the mount of transfiguration : to which occasion the words *ὡς μονογενοῦς πατρός* seem to refer : but mainly, in the whole converse and teaching and suffering of the Lord, who was full of grace and truth : see below.

On *ὡς* Chrysostom remarks (Hom. xii. in Joan. p. 66), *οὐχ ὁμοιωσιως, οὐδὲ παραβολῆς, ἀλλὰ βεβαιωσιως καὶ ἀναμφισβητήτου ὁρισμοῦ* : *ὥσαντι ἔλεγεν Ἐθ. δόξαν ὡς ἐκπεσε καὶ ἐκὸς ἔχειν μονογενῆ καὶ γνήσιον υἱὸν ὄντα τοῦ πάντων βασιλέως τοῦ* (see reff.).

μονον.] This word applied to Christ is peculiar to John : see reff. In the N. T. usage it signifies the *only* son :—in the LXX, Ps. xxi. 20, the *beloved*, and Ps. xxiv. 16, one *deserted, left alone*. It has been attempted to render the word in John, according to the usage in Ps. xxi. 20. But obviously in the midst of ideas reaching so far deeper than that of regard, or love, of the Father for the Son, the word cannot be interpreted except in accordance with them. It refers to, and contrasts with, the *τίκτα τοῦ θεοῦ* in vv. 12, 13. *They* receive their divine birth by faith in Him, and through Him; but H^z is the *μονογενής* of the Father in the higher sense, in which He is *γεννηθείς* the Son of God.

παρὰ πατρός belongs to *μονογενοῦς*; not to *δόξαν*, as Theophyl. Erasmus. Grot. suppose.

The ellipse is to be supplied by considering the state in which the *λόγος* here appears,—that of having become *σὰρξ* and dwelling among us.

πλήρης χ. κ. ἀλ.] These words have been variously connected. The view of Erasmus, who places the period at *πατρός*, and connects these words with *Ἰωάννης*, scarcely needs refutation, whether we regard the construction, or the meaning of the sentence. The reading *πλήρη* has probably arisen from a correction, to connect the adj. with *δόξαν*. Some do this even with *πλήρης*, but both the construc-

tion and the sense are against it. It was not the *δόξα*, but He Himself, that was *πλήρης χ. κ. ἀλ.* : see below, ver. 17. Others suppose *πλήρης* to refer directly to *μονογενοῦς*, and justify this by Eph. iii. 17, 18. But besides the unnecessary harshness of this, the sense is against it also; for it cannot be said, "we saw His glory, the glory as of one who was full of grace and truth;" we must have the *ὡς* referring, in the sense of *ὡς ἐκπεσε* (see above), to some mysterious hidden character which the glory testified, whereas the *πλήρης χ. κ. ἀλ.* is itself a *mere matter of fact*, to which the Apostles themselves could (ver. 17) bear witness. Another construction is (as usually done and in E. V.) to take *καὶ . . . πατρός* as parenthetical, and connect *πλήρης* immediately with *ἐσκήνωσαν*. Such parentheses are common in the style of this Gospel : see ch. vi. 22—24; xi. 2; xix. 23, 24; ib. ver. 31. But by far the best is, to regard *πλήρης* as referring to *αὐτοῦ*, by an anomaly in concord often found in the N. T. (see Luke xx. 27 note; xxiv. 47), and especially in the Apocalypse,—cf. Rev. i. 4 al. fr.

χάρ. κ. ἀλ.] not = *χάριτος ἀληθινῆς*, which destroys the precision of the expression, and itself conveys no sense whatever; but *setting out the two sides* of the divine manifestation in Christ,—*χάρις*, as the result of Love to mankind,—*ἀλήθεια* (see reff. and ch. xiv. 6), as the unity, purity, and light of His own Character.

15.] The testimony of John, so important as being the fulfilment of the very object for which he was *ἀποσταλμένος παρὰ θεοῦ*, is in this prologue ranged, so to speak, parallel with the assertions and testimony of the Evangelist himself. So that this verse does not interrupt the train of thought, but confirms by this important testimony the assertion *ὁ λόγος σὰρξ ἐγ.*, shewing that John bore witness to His *præ-existence*. Then (ver. 16) the *πλήρ. χ. κ. ἀλ.* is again taken up. Euthymius paraphrases : *εἰ καὶ μὴ ἐγώ, φησι, δοκῶ τισιν ἰσως ἀξιόπιστος, ἀλλὰ πρὸ ἰμοῦ ὁ Ἰωάννης μαρτυρεῖ περὶ τῆς θεότητος αὐτοῦ, Ἰωάννης ἑκείνος, οὗ τὸ ὄνομα μίγα καὶ περιβόητον παρὰ πᾶσι τοῖς Ἰουδαίοις.*

μαρτυρεῖ, present, for solemnity—as part of the testimony to Him, not only once given, but still sub-

b = Matt. iii. 11 f Mk. vii. 27, 30 only. d = ver. 30 only. Gen. xlviii. 20. e = ver. 30. ch. xv. 18. f Matt. x. 8. Rom. i. 8. g = here only. see Isa. lvii. 18.

Ὁ ὅπισω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν
 πρῶτός μου ἦν. 16 ὅτι ἐκ τοῦ πληρώματος α
 ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 1

16. rec (for *ori*) *καὶ* (possibly the occurrence of *ori* thrice following gave off with AC³ rel vulg lat-c f syr-cu Orig, Chr: txt BC³DLXN 33 lat-a b e ff, g e copt sath arm Hippol Orig, Eus Cyr Hil Aug.

sisting. *κἀπαγεν*] *aristh* (the perfect being, in sense, *present*; 'hath cried,' so that the voice is still sounding), see ch. vii. 37: 'clamat Johannes cum fiducia et gaudio, uti magnum præconem docet.' Bengel. οὗτος ἦν ὃν εἶπον

...] This form of the words seems to shew, as indeed would appear from the announcement of his own office by the Baptist, that he had uttered these words in the power of the Spirit concerning Him whose forerunner he was *before he saw and recognized Him in the flesh*. Then, on doing so, he exclaimed, *This was He of whom I said, &c.* This view seems to be borne out by his own statement, ver. 33, and by the order of the narrative in Matt. iii. 11, 12, 13. *ὀπίσω μ. ἐρχ.*] In point of time; not of birth merely or principally, nor of commencement of official life: but, inasmuch as John was His Forerunner, on account of official position.

ἔμπροσθέν μ. γέγονεν] The E. V. is here very accurate,—is preferred before me; the *γέγονεν* setting forth the advancement to official dignity before which John's office waned and decreased (ch. iii. 30), which took place even while John's course was being fulfilled. The only objection to 'preferred' is, its possible ambiguity. Even Dr. Johnson has fallen into the mistake, in his Dictionary, of quoting this passage as an instance of the sense "to love more than another." 'Is advanced,' 'hath come to be' [which however again is ambiguous], are other possible renderings. This sense of *ἔμπροσθεν* (besides *refl.*) is justified by classical usage in Plato, who uses *ἔμπροσθεν τιθίνα* for *præponere*, Legg. vii. 805. See also i. 631; v. 743. Also Demosthenes, *κατὰ Διονυσιοδώρου*, p. 1296. 26, . . . τὰς αἰτίας τῶν ἡδικηκότων ἔμπροσθεν οὐσας τοῦ δικαίου. *ὅτι πρῶτός μου ἦν*] The only sense which these words will bear, is, because (or, for, but better because) He was (not *ነῦν*, but *ἦν* as in ver. 1) before me; i. e. 'He existed, was in being, before me.' The question raised by Lücke and De Wette, whether it is probable that the Baptist had, or expressed such views of the præ-existence

of Christ, is not one for us to deal in the face of so direct a testimony as is given to the *fact*, here and in iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us a fuller somewhat differing account of his testimony to Christ, it is because his more information were ampler than those of other Evangelists. The questioners to forget that the Baptist was div raised up and commissioned, *and for the Holy Ghost, and spoke in that power* his declarations were not therefore in conclusions which he had arrived at a natural means,—the study of the prophecies, &c. (Lücke, p. 353): but *inspired revelations of the Spirit*. last is fully recognized by Olshause 61).

18.] Origen (in *Evang. Jo* tom. vi. 2, vol. iv. p. 102) blames Heraclitus for terminating the testimony of Christ at the end of ver. 17, and makes it continue to the end of ver. 18. But this hardly be, for then *ἡμεῖς πάντες* we bear no very definite meaning, and assertions in ver. 17 would be alien to the character of the Baptist, belonging they do to the more mature development of Christian doctrines. I cannot doubt this and the following verses *belong to the Evangelist*, and are a carrying on of his declarations concerning the divine Word.

Ver. 15 is not parenthetical but confirmatory of ver. 14, and this *grounds itself on the fact of ver. 14, corroborated by the testimony of ver. 1 that He dwelt among us, and that we His glory, full of grace and truth.*

τὸ πλήρωμα is that of which He πλήρης, ver. 14, and is not connected the Gnostic *pleroma* at all. See *refl.* ἡμεῖς πάντες] All who believe on Christ see ver. 12. ἐλάβομεν, καὶ] *recei*

and that . . . our relation to has been that of recipients out of fullness, and the thing received has been . . . So Herod. i. 102, *ἔχων δύο τι ἔθνεα, καὶ ἀμφοτέρω ἰσχυρά.* χ ἀντὶ χάριτος] The ancient interpretation *την καὶ τὴν διαθήκην ἀντὶ τῆς καλ* (Euthym.), is certainly wrong, for the

ὁ νόμος ἡ διὰ Μωυσείως ἰδόθη, ἡ χάρις καὶ ἡ ἀλήθεια ἡ Matt. i. 29.
 διὰ Ἰησοῦ χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς ἑώρακεν 1st Gal. iii. 19.
 2nd ch. vii. 19.
 22. Acts vii. 57.

8. Gal. iii. 21. Ezek. xx. 11 al.

J ver. 14.

1 = Luke iii. 2. ch. x. 55. Acts x. 57.

βομεν is spoken entirely of *the times of the Incarnate Word*: and besides, *ὁ νόμος* and *χάρις* are distinctly *opposed* to one another in the next verse.

The prep. *ἀντί* is properly used of any thing which *supercedes* another, or occupies its place. This is in fact its ordinary usage when *exchange* is spoken of: the possession of the thing gotten succeeds to, supersedes, the possession of the thing given in exchange, and I possess *τοῦτο ἀντί* *κεῖνου*. Thus also we have received *χάριν ἀντί χάριτος, continual accessions of grace*; new grace coming upon and superseding the former. Thus in Theognis, Sentt. 343 ff. (Lücke), *τεθναιῖν δ' εἰ μή τι κακῶν ἄμικτα μερμυῖναι | εὐροίμην, δόεις δ' ἀντ' ἀνίων ἀνίας*. And Chrysostom, de Sacerdotio, 6. 13, vol. i. p. 485, *οὐ δέ με ἐκίμπτεις, ἐτέραν ἀντ' ἐτέρας φρονιδα ἰθεῖς*. Also Philo, i. 254, speaking of this very word *χάρις*:—*τάς πρώτας αἰεὶ χάριτας . . . ἐπισχῶν καὶ ταμιευσάμενος ἰεσῶθις ἐτέρας ἀντὶ κελευν καὶ τρίτας ἀντὶ δευτέρων, καὶ αἰεὶ νέας ἀντὶ παλαιωτέρων, τότε μὲν διαφοροῦσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐπιιδύσει*. 17.] The connexion of this verse with the foregoing lies in the words *τοῦ πληρώματος αὐτοῦ* (ver. 16), and in *χάρις κ. ἀλ.* (ver. 14.) 'We received from His fulness continual additions of grace, because that fulness is not, like the law, a positive enactment, finite and circumscribed, of which it could be said that it *ἰδόθη*, but the *bringing in of grace and truth*, which *ἐγένετο* by Jesus Christ.'

ἰδόθη and *ἐγένετο* have been variously distinguished,—*αὐθεντικὸν μὲν τὸ ἐγένετο, δουλικὸν δὲ τὸ ἰδόθη*, Theophyl. Similarly Bengel, 'Mosis non sua est lex: Christi sua est gratia et veritas.' Clem. Alex. Pæd. i. 7, p. 134 P, says: *διὸ καὶ φησιν ἡ γραφή "ὁ νόμος διὰ Μωυσείως ἰδόθη," οὐχὶ ὑπὸ Μωυσείως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μωυσείως δὲ τοῦ θεράποντος αὐτοῦ διὰ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ αἰδὶς χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο, κ.τ.λ.* Origen (in Joan. tom. vi. c. 3, vol. iv. p. 107) speaks very similarly. But the distinction laid down above, which is hinted at by De Wette, seems to me to be the most obvious, and best suited to the context, where the *πλήρωμα* of Christ is set against the narrowness of positive enactment in the law. Certainly, the distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly

observes: "Nullus philosophus tam accurate verba ponit, differentiamque eorum observat, quam Johannes, in hoc præsertim capite."

χάρις κ. ἀλ.] I must again caution the student against any such wholly inadequate explanations as that these words are put 'per Hendiadyon' for *χάρις ἀληθινή*. It is in this way that the depths of Scripture have been covered over by the rubbish of expositors. Such was not the method of investigation pursued by the great men of former centuries: witness Origen in loc.: *εἰ γὰρ Ἰησοῦς ἴσταιν ὁ φάσκων "ἐγὼ εἰμι ἡ ἀλήθεια," πῶς ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ γίνεται; ἀτόπος γὰρ τις εἰ ταυτοῦ οὐ γίνεται. ἀλλὰ νοητῶν οὐτὶ ἡ ἀντοαλήθεια ἡ οὐσιώδης καὶ ἴν' οὕτως εἴπω πρωτότυπος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας . . . οὐχὶ διὰ Ἰησοῦ χριστοῦ ἐγένετο, οὐδ' ὅλως διὰ τινος, ἀλλ' ὑπὸ θεοῦ ἐγένετο ὥς καὶ ὁ λόγος οὐ διὰ τινος, ὁ ἐν ἀρχῇ πρὸς τὸν θεόν, καὶ ἡ σοφία, ἣν ἱερίσιν ἀρχὴν δέων αὐτοῦ ὁ θεός, οὐ διὰ τινος, οὕτως οὐδὲ ἡ ἀλήθεια διὰ τινος. ἡ δὲ παρ' ἀνθρώπων ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο ὡς ἐν Παύλῳ ἀλ. καὶ τοῖς ἀποστόλοις διὰ Ἰησοῦ χριστοῦ ἐγένετο* (vol. iv. p. 107).

18.] The connexion is: 'Moses could not give out of the *πλήρωμα* of grace and truth, for he had no immediate sight of God, and no man can have: there is but One who can *ἐξηγησθαι θεόν*, the *μονογενὴς υἱός*, who is no mere man, but abides in the bosom of the Father.'

θ. σὺν. ἑρ. π.] *The sight of God* here meant, is not only bodily sight (though of that it is true, see Exod. xxxiii. 20: 1 Tim. vi. 16), but *intuitive and infallible knowledge*, which enables Him who has it to declare the nature and will of God: see ch. iii. 11; vi. 46; xiv. 7.

The Evangelist speaks in this verse in accordance with the sayings of the *gnosis* whose phraseology he has adopted; *τίς ἑώρακεν αὐτὸν καὶ ἐκδηγήσεται*; Sir. xliii. 31.

ὁ μὲν υἱός] As regards the reading *ὁ μονογενὴς υἱός*, the authorities for and against it will be found in the digest. It seems to have arisen from a confusion of the contracted forms of writing, *Υἱ* and *ΘC*. The question, which reading to adopt, is one which, in the balance of authorities, must be provisionally decided by the consideration that as far as we can see, we should be introducing great harshness into the sentence, and a new and strange term into Scripture, by adopting *υἱός*: a con-

1 ver. 14.
m conat.
Matt. ii. 23.
Mark i. 31.
39. xlii. 16.
n Luke xvi. 23 refl.
xxiv. 35. Acts x. 8. xv. 12, 14. xxi. 19 only. Levit. xiv. 57. 1 Chron. xvi. 24.

πῶποτε ὁ ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον
πατρός, ὁ ἐκεῖνος ἐξηγήσατο.

p John, here cat

18. [μονογενὴς θεός BC¹L² 33 Syr syr-marg copt aeth-rom Thdot Cle syn-Ancyf Epiph. Did.,—pref ὁ N²a Clem : ο μονογενὴς υἱος A rel (and apparent other mss) latt syr-cu syr-txt syr-ger aeth-pl arm Hippol Ps-Ign Ep-syn-Ant Ps-A lat Eus₂ or Eustath Ath, emp-Julian₂ (apud Cyr) Naz Chr₂ Thdor-mops Thdrt De Thdor-stud, Thi Euthym, Tert Hil, Phoebad Ambr, Jer Aug, Maximin-arian Vi₂ [A detailed account of the most important parts of the patristic testimony is in case very necessary.

TERTULLIAN wrote against Praxeas (cap. xv. vol. ii. pp. 172 ff. ed. Migne) as fol
Ecce enim et in Evangelium et in Apostolis visibilem et invisibilem deum deprehendi sub manifesta et personali distinctione conditionis utriusque. Exclamat quodam Johannes: "Deum nemo vidit unquam," atque nec retro. Ademit enim temporis stationem, dicendo deum nunquam visum. Confirmat et Apostolus de deo; "Quem vidit hominum sed nec videre potest," scilicet quia morietur, qui videbit. ideo quoniam sermonem dei deum dixerat [Joh. i. 1] ne [al. ut] adjuvaret adorum praesumptionem quasi patrem ipsum vidisset, ad distinguendum inter invisibilem patrem et filium visibilem, superdicit ex abundanti: "Deum nemo vidit unquam Quem deum: sermonem? Atquin "vidimus et audivimus et contractavimus de mone vita" predictum est. Sed quem deum? scilicet patrem apud quem deum sermo, "unigenitus [scilicet] filius qui in sinum [al. est in sinu] patris ipse servit." Filius ergo visus est semper, et filius conversatus est semper filius operatus est semper, ex auctoritate patris et voluntate: quia "filius nisi semelipso potest facere, nisi viderit patrem facientem;" in sensu scilicet facie Pater enim [in] sensu agit. Filius vero, quod in patris sinu est videns per Sic "omnia per filium facta sunt et sine illo factum est nihil." There cannot therefore be the smallest doubt that Tertullian really read filius. Equally clear is evidence of HIPPOLYTUS: Ὁρῶν δὲ τὸν θεὸν οὐδ' εἰς εἰ μὴ μόνος ὁ παῖς, καὶ τὸ ἄνθρωπος, καὶ μόνος διηγησάμενος τὴν βουλὴν τοῦ πατρός. λίγει γὰρ καὶ ἰσά θεὸν οὐδεὶς ἔωρακεν πῶποτε μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐξηγήσατο. (Contr. Hæc. Noeti, c. v. p. 812, Migne. Patrol. vol. x.) On same side is the SYNOICAL EPISTLE OF THE ANTIOCHENE COUNCIL which

denied Paul of Samosata: Ἀλλὰ μὴν καὶ τὸν νόμον ὁμοίως Μωσῇ φαμέν δεδιδασκονῶντος τοῦ υἱοῦ τοῦ θεοῦ [Gal. iii. 19: Exod. iii. 2, 4, 16, and iv. 1]. [Exod. xxxiii. 17—19] ὅπερ τελειοῦται οὕτως . . . [xxxiv. 5, 6] ὁ γὰρ αὐτὸς ἐλεῦσθαι ἐπαγγελάμενος, ὁ υἱὸς τοῦ θεοῦ κύριος καὶ ἐκάλεσεν ἐν ὀνόματι κύριον πατρός. οὗτος ἴστιν ὃς καὶ ἀληθεύει λίγων . . . [Joh. vi. 46 and 37]. καὶ "Θεὸν ὁ ἔωρακε πῶποτε ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο καὶ ὁ ἀπόστολος ἐν ἄλλῃ . . . [1 Tim. i. 17]. τὸν δὲ υἱόν, παρὰ τῷ πατρὶ ὄντα μὲν καὶ κύριον τῶν γεννητῶν ἀπάντων κ.τ.λ. (was sent from heaven and became incarnate). Routh, Rel. Sacr. iii. pp. 295—297, ed. 1846. With regard

EUSEBIUS, the facts seem to be as follows:—that he distinctly "quotes the passage with the reading υἱὸς not less than six times. In one case indeed (De Eccles. T. lib. i. c. 9 [vol. vi. p. 840, ed. Migne]) the words ὁ μονογενὴς θεός are added; "ὁ μονογενὴς υἱός. This passage alone, however, when carefully examined with context, seems enough to disprove this claim; and when it is taken in connexion "at least five other unequivocal quotations in which Eusebius reads υἱός, there it appears to be no room for doubt." (Mr. E. Abbot in the Andover "Bibliot. Sacra," Oct. 1861.) The summary of the chapter in which the passage above referred to occurs is "that the Son does not subsist in the same way as τὰ πολλὰ κτίσματα. After quoting "This is my beloved Son," Eusebius goes on: Αὐτοῦ τοιγαροῦν τοῦ ὁμοῦ θεοῦ ταύτην αὐτῷ τὴν μαρτυρίαν παρασχομένου τοῦ τε ἐπαγγελιστοῦ διαβήναι αὐτὸν Ἰδὼν μονογενὴ εἶναι διδάσκοντος δι' ὧν ἰφῇ "Θεὸν οὐδεὶς ἔωρακε πῶποτε ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." ATHANASIUS apparently knew of no other reading but υἱός "distinctly quotes the text 4 times, and refers to it thrice in addition. HIL

sequence which ought to have no weight but may fairly be weighed where the authority is overpowering, not so. The "præstat procliviori ard

19 Καὶ ἡ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ^{9 constr., Rom. xi. 37, from Isa. xxvii. 9. 1 ver. 7.}

"has commented on his quotation of Joh. i. 18 (De Trin. lib. vi. cap. 39 [vol. ii. p. 163]) "in such a way as to demonstrate that he read *Filius*. He remarks: *Natura fides non satis explicata videbatur ex nomine 'Filii,' nisi proprietatis extrinsecus virtus per exceptionis significantiam adderetur. Præter 'Filium' enim, et 'unigenitum' cognominans, suspicionem adoptionis penitus exsecuit.* The only passage, so far as "I know, in all Hilary's writings, which has even the appearance of supporting the "reading *unigenitus Deus* is in his work De Trin. lib. xii. cap. 24 [vol. ii. p. 422]. "Having quoted Exod. iii. 14, *Misit me ad vos is qui est* (Sept. ὁ ὢν), and remark- "ing *Deo proprium esse id quod est non ambigens sensus est*, he goes on to argue that "this expression implies eternity, and then says: *Quod igitur et per Moysen de Deo significatum . . . id ipsum unigenito Deo esse proprium Evangelica testantur: cum "in principio erat verbum* (John i. 1), *et cum hoc apud Deum erat, et cum erat lumen "verum* (ver. 9), *et cum unigenitus Deus in sinu Patris est* (ver. 18), *et cum Jesus "Christus super omnia Deus est* (Rom. ix. 5). 'Erat' igitur atque 'est,' quia ab eo "est, qui quod est semper est'. From this it will be perceived that Hilary's argument "rests wholly on the word 'est.'" [Notwithstanding this, however, the impression naturally derived from the passage is that Hilary is here put as distinctly quoting Joh. i. 18 (with the reading *θεός*) as Rom. ix. 5 immediately below. H. A.] "The expression "unigenitus Deus' is a favourite one with Hilary. It occurs in his treatise De "Trinitate about one hundred and four times." (Abbot, *ut supra*.) The following is Abbot's list of the seven places in which Hilary quotes the passage with the reading *Filius*: Tract. in Psalm. cxxxviii. cap. 35 [Migne, vol. i. p. 578]; De Trin. lib. ii. cap. 23 [Migne ii. 40]; lib. iv. capp. 8 [p. 76], 42 [p. 101]; lib. v. capp. 33, 34 [pp. 125, 126]; and lib. vi. cap. 39 [p. 163].

The concurrent testimony of Hippolytus, the Synodical epistle from Antioch, Eusebius, Athanasius, and apparently the whole of the Latin Fathers, is very strong. On the other side we have the Excerpta Theodoti, Epiphanius, Didymus, and perhaps Clement of Alexandria and the Synod of Ancyra A.D. 358.

THEODOTUS says, Joh. i. 1 is interpreted by the Valentinians thus: "ἀρχὴν μὲν γὰρ τὸν μονογενῆ λέγουσιν, ὃν καὶ θεὸν προσαγορεύουσι, ὡς καὶ ἐν τοῖς ἑξῆς ἀντιερὸς θεὸν αὐτὸν δηλοῖ λέγων Ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ὁ ἐκείνος ἐξηγήσατο." (Excerpta Theod. inter Opp. Clem. Alex. § 6, p. 958 P: but see Theod. § 9, p. 959.)

CLEMENT OF ALEXANDRIA, speaking of the difficulty of knowing God and of the impossibility of declaring God in words, brings forward Rom. xi. 33; 1 Cor. ii. 6, 7; Col. ii. 2, 3; Mt. xiii. 11; Ps. lxxvii.; and Matt. xiii. 33: having added quotations from Solon and Empedocles, he goes on: "καὶ Ἰωάννης ὁ ἀπόστολος θεὸν οὐδεὶς ἰώρακεν πώποτε ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ὁ ἐκείνος ἐξηγήσατο. τὸ δ' ἀόρατον καὶ ἀρρήτῳ, κόλπον ὀνομάσας θεοῖ. . . . τοῦ δὲ ἀγεννήτου οὐδὲν προὔπαρχει. λείπεται δὴ θεία χάρις καὶ μόνῃ τῇ παρ' αὐτὸν λόγῳ τὸ ἀγνωστον νοεῖν' καθὼ καὶ ὁ Λουκᾶς . . . Acts xvii. 22, 23." (Strom. v. pp. 695, 696 P.) The only other passage in which Clement quotes Joh. i. 18 is in "Quis dives salvetur," the opening words of ch. xxxvii., p. 946 P: *Τι γὰρ ἐστὶ δεῖ θεῷ τὰ τῆς ἀγάπης μυστήρια; καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρὸς, ὃν ὁ μονογενὴς υἱὸς θεοῦ μόνος ἐξηγήσατο.* It appears then that Clement knew of and used a reading or interpretation (it may be only the latter) of Joh. i. 18 which sanctioned the use of the term *μονογενὴς θεός*.

"EPIPHANIUS has quoted the "passage three times with the reading *θεός*. (Hær. lxx. cap. 5 [bis] p. 612, and lxx. cap. 7, p. 817.) In the remark, however, which follows the quotation in the first "passage, *θεός* and *υἱός* are interchanged:—καὶ φησι, Ὁ μονογενὴς θεός ὁ μὲν γὰρ λόγος ἐστὶν ἐκ πατρὸς γεννηθείς, ὁ πατὴρ δὲ οὐκ ἐγεννήθη διὰ τοῦτο μονογενὴς υἱός.

DIDYMUS has quoted the passage twice with the reading *θεός*. (De Trinit. lib. i. cap. 26, p. 393, and lib. ii. cap. 5, p. 495.) He also says ὁ υἱὸς κέκληται μονογενὴς θεός λόγος, καὶ εἰς κύριος Ἰησοῦς χριστός (lib. i. c. 15, p. 313). But here it "may be doubted whether a comma should be placed after *μονογενὴς*, or after *θεός*, or "after neither.

The SECOND (semi-arian) SYNOD OF ANCYRA may have read "θεός in Joh. i. 18, but the evidence is not decisive. After quoting Prov. viii. 22 &c.,

finds in this case a legitimate limit.

ὁ ὢν εἰς τ. κόλπον] The expression must

not be understood as referring to the cus-
tom of reclining ἐν τῷ κόλπῳ, as in ch.

^a — (see note)
ch. ii. 18, 20.
v. 10 al. fr.

ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων.
“Col. i. 15 &c., and the first verses of the Proem to the Gospel of John, with allusion, however, to Joh. i. 18 . . . ὡς ἔχειν τὴν ἐπὶ στόματος δύο καὶ τριῶν μαρτύρων· εἰς ἀπόδειξιν τῆς κατ’ οὐσίαν πρὸς πατέρα τοῦ υἱοῦ ὁμοιότητος. Ὁ μὲν γὰρ [So] τοῦ σοφοῦ τὴν σοφίαν νύον· ὁ δὲ [John] τοῦ θεοῦ τὸν λόγον μονογενῆ θεὸν [Paul] τοῦ θεοῦ τὸν υἱὸν ἐκὸνα φησὶ (Apud Epiph. Hær. lxxiii. cap. 8, p. 854) “have no reason to suppose, *a priori*, that the reference to John is verbally accurate more than that to Proverbs, where we find neither the word *νύον*, nor the expression ἡ σοφία τοῦ σοφοῦ. It is not uncommon with the Fathers to give as the language of scripture, expressions formed from several passages combined, or which they regard as fully authorized by scripture though not occurring there in so many words.” (cf. *supra*.)

The evidence from Irenæus, Origen, Basil, and Cyril of Alexandria, is contradictory and uncertain. It is hardly possible to decide what was the reading of the copies known to IRENÆUS: he quotes the passage three times *unigenitus Dei* Hær. iii. 11. 6, p. 189, *unigenitus Filius* ib. iv. 20. 6, p. 255, *unigenitus* ib. iv. 20. 11, p. 256; in no case is either word absolutely inconsistent with the context; as far as Irenæus’ argument is concerned we might read ‘He who is the bosom of the Father hath declared Him.’ In the two first cases we have *Filius* in the immediate context; in the third, *Verbum*, though *Filius Dei* is not far off from the one hand, the translator may have conformed two of the quotations to the Latin version. On the other hand, had Irenæus read *θεός*, his subject (“seeing that he must almost have compelled him to give some distinct exposition of its bearing”) ORIGEN has *θεός*, In Joan. tom. ii. c. 29, vol. iv. p. 89, and lxxiii. c. 13, p. 104. In both [only the former in Migne] these passages, however, the very liberal version of Ferrari, made from a manuscript now lost, reads *unigenitus* alone, without *Deus* or *Filius*. On the other hand we have *νύον*, Contra Cels. lib. ii. c. 71 [p. 440] . . . So De la Rue and Lommatsch from two mss.; the earlier edition of Hoeschel founded on a single ms., instead of ὁ μονογενὴς νύον reads καὶ μὲν ὡς ὢν *θεός*. . . . *Νύον* τοῦ θεοῦ occurs In Joan. tom. vi. cap. 2, p. 102, as “by De la Rue and Lommatsch from the Bodleian ms., the earlier edn. of Huet, was founded on a single ms.; reads *νύον θεός*. A little after, in two allusions to the passage, ὁ μονογενὴς is used alone. BASIL . . . has *θεός* once, and in a passage mentions *νύον ἀληθινός, μονογενὴς θεός, δύναμις θεοῦ, σοφία*, and *λόγος* names given to Christ in Scripture; but he twice quotes the text in question as “the reading *νύον*. CYRIL OF ALEXANDRIA, as edited by Aubert, has *θεός* three times, and *νύον* three times. His commentary on the passage, as printed, is “*θεός*, but its evidence is somewhat weakened by various readings.” (Abbot, *ut supra*.)

19. rec om πρὸς αὐτὸν, with C³N rel Orig: ins BC¹ 83 lat-a b c Syr syr-ct (æth) arm Chr, and (aft λειψύρας) AX 69 vulg lat-e f ff, l q syr. *ἐπερωτησάντων* N-corr¹.

xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, *συγγένεια καὶ ἐνότης τῆς οὐσίας*:—and is derived from the fond and intimate union of children and parents. The present participle, as in ch. iii. 13, is used to signify *essential truth*, without any particular regard to time. On the use of *εἰς*, see reff. It is not ‘put for’ *ἐν*: indeed it would be well for the student to bear in mind as a general rule, that *no word or expression is ever ‘put for’ another*: words are the index of thoughts, —and where an unusual construction is found, it points to some reason in the mind of the writer for using it, which

reason is lost in the ordinary scholastic method of accounting for it by a *put for* that it is ‘put for’ some other. So here, *εἰς τὸν κόσμον* is not = *ἐν τῷ κόσμῳ*, but is a carrying on of thought expressed in ver. 1, by *πρὸς τὸν κόσμον*: it is a pregnant construction involving in it the begetting of the Son of God, His being the λόγος of the Father, proceeding forth from God. It is a similar expression, on the side of His Unity with the Father, to *ἐμὶ παρὰ τοῦ θεοῦ*, on the side of His manifestation to men. We find similar expressions, uniting the verb of generation with the preposition of motion, in *ἐκ τῶν νεφελῶν*, Od. δ. 61. *εἰς ἀνάγκην* μεθ’, Eur. Iph. T. 624: see Kühner Gr. § 622. *ἐκείνος*] ‘He, and

ἱερεῖς καὶ Λευεῖτας ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ; ¹⁹ καὶ ὠμολόγησεν καὶ οὐκ ᾔρηνῆσατο· καὶ ὠμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. ²¹ καὶ ἠρώτησαν αὐτὸν Σὺ

20. om 3rd καὶ C¹ L. 1. 33 lat-δ f sath: om καὶ ὠμολόγησεν N. rec ουκ εἰμι bef
 εγω, with C¹ rel vulg lat-c f syrr Hippol Aug: txt ABC¹ LXΔN 33 forj lat-a δ ε q
 syr-cu syr-jer arm Orig, Chr-δ-ε-ζ-λ-π Cyr-comm.

21. ἐρωτησαν N¹. for αυτον, παλιν N¹: αυτον παλιν N².

else: an emphatic exclusive expression. ἐξηγήσατο] declared, better than 'hath declared,' as E. V. ἐξηγιομαι, ἐξηγησις, and ἐξηγητής (Gen. xli. 8, 24), are technical terms used of the declaration of Divine matters. Wetstein has collected abundance of passages in illustration of this usage. See also Müller's Eumenides, Excursus D, on the ἐξηγηται. But Lücke (and I think rightly) believes it more in accordance with the simple style of John to take the word here in its ordinary, not its technical meaning. The object to be supplied after the verb is most likely αὐτόν, i. e. τὸν θεόν. De Wette thinks this too definite, and supplies 'that which He has seen,' as in ch. iii. 11. Lücke supplies τὴν χάριτα κ. ἀλ., as *being* 'that which He has seen'; but De Wette well observes that χάρις is more matter of revelation *by act*, than of ἐξηγήσεις. Euthymius's explanation, ἰδιδάξαν ὅτι θεὸν οὐδεὶς ἑώρακε πώποτε, is certainly wrong. See Matt. xi. 27.

I. 19—II. 11.] INTRODUCTION OF CHRIST TO THE WORLD: BY THE WITNESSES OF JOHN (vv. 19—40): BY HIMSELF (ver. 41—ii. 11).

19—23.] *The first witness borne by John to Jesus: before the deputation from the Sanhedrim.* 19.] αὕτη is the predicate, ἡ μαρτυρία the subject, in the present form of the sentence. So very frequently in St. John, where commonly the mistake is made of supposing the demonstrative pronoun to be the subject, whereas it is ever the predicate of identification. Euthym., αὕτη

περὶ ἧς εἰπὼν μίλλαι προΐων, ἡ γενομένη δηλονότι ὅτι ἀπεστ. κ.τ.λ. of Ἰουδαίῳ] John alone of the Evangelists uses this expression;—principally as designating the chiefs of the Jewish people, the members of the Sanhedrim. It is an interesting enquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek, Beiträge, pp. 245—249, has satisfactorily shewn that no inference can be deduced from it against the Jewish origin of the author, as Bretschneider and Fischer endeavoured to do: but it is rather confirmatory of

the belief that the Gospel was written after the Jews had ceased to be politically a nation,—and among Gentiles;—the author himself contemplating those last as his readers.

ἔξ ἱερ.] does not belong to οἱ Ἰουδ.,—nor to ἱερ. κ. Λευ.,—but to ἀπισταίαν:—sent from Jerusalem priests, &c.: so ἑξαποστέλλω, Acts vii. 12; xi. 22 al. ἱερ. κ. Α.] This was a formal deputation;—priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to enquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15).

σὺ τίς εἶ;] with reference to the popular doubts respecting him; asked in an unbelieving and inquisitorial spirit,—compare Matt. iii. 7 ff., which had already taken place. Even among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40—52.

20.] ὠμολόγησεν, he openly and formally confessed. This emphatic notice of his declaration seems to be introduced *not with any view of removing too high an estimate of John's work and office*, as sometimes supposed, but rather to *shew the importance of his testimony*, which was so publicly and officially delivered,—that the Messiah was come (see ch. v. 33—35); and the way in which he depreciated himself in comparison with Him who came after him.

21.] σὺ οὖν τίς; equivalent to τίς λίγεις περὶ σεαυτοῦ; ver. 22. Ἥλίας εἶ;] The whole appearance of John reminded them of Elias:—see Matt. iii. 4, and compare 2 Kings i. 8. Besides, his announcement that the Kingdom of God was at hand, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias.

w var. 25. ch. vi. 14. vii. 40. D^{ss} xviii. 16. x = ch. xxi. 6. Matt. xiii. 29 only. see Acts xvi. 37. Rom. iii. 9. y ch. xix. 9. Luke ii. 47. x. 26 only. Prov. xv. 1. s = ch. xix. 9. Job xxxv. 3. a Isa. xl. 3. b Mark i. 8. x. 34. Luke ix. 58. xviii. 7, 88. Acts viii. 7. xviii. 6. xxv. 24. Gal. iv. 27 (from Isa. liv. 1) only. c = h^{ss} only. (James iii. 4 only. Num. xxi. 23.) Str. ii. 6.

οὖν τι; Ἡλίας εἶ; καὶ λέγει Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη Ὁ. 22 εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς. τί λέγουσιν περὶ σεαυτοῦ; 23 ἔφη Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. 24 καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· 25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ Τί οὖν

rec τι οὖν ηλιας εἰ συ, with AC³ rel vulg lat-(b c) f syr: τι οὖν συ ηλ. εἰ C¹ 33 f^{ss} lat-(e) f² l Orig.: τι οὖν ηλ. εἰ LN lat-a Syr: txt B. om 2nd καὶ N. om o bef προφήτης N¹: ins N^{2a} &c.

22. [εἶπαν, so BC¹Δ.] om οὖν B (lat-c f) syr-cu.

24. rec ins οἱ bef ἀπεσταλμένοι, with C¹N² rel latt syrt syr-jer (Orig.) Chr Cyr: om BC¹LN¹ copt (Orig.).—οἱ απε re-written *prima manu* in A.

25. om ἠρωτησαν αὐτον και (homotele) N.

κ. λ. Οὐκ εἰμί] The right explanation of this answer seems to be the usual one,—that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messiah. (Our Lord seems to refer to the same extravagant notion in Matt. xi. 14, εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλ. ὁ μέλλων ἔρχεσθαι.) In this sense, John was not Elias; nor indeed in any other sense, was he Elias;—but only (Luke i. 17) ἐν πνεύματι καὶ δυνάμει Ἡλίου. ὁ πρ. εἶ σύ;] From the prophecy of Moses, Deut. xviii. 15, 18, the Jews expected some particular prophet to arise,—distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14),—whose coming was, like that of Elias, intimately connected with that of the Messiah Himself: see ch. vii. 40, 41. In Matt. xvi. 14 we have ‘Jeremiah, or one of the prophets’ apparently = this expected prophet. There seem to have been various opinions about him;—all however agreeing in this, that he was to be *one of the old prophets raised from the dead* (see also 2 Macc. ii. 1—8). This John was *not*: and he therefore answers this also in the negative. 22.] Notice—they ever ask about his *person*: he ever refers them to his *office*. He is no one—a *voice* merely: it is the work of God, the testimony to Christ which is every thing. So the formalist ever in the church asks *Who* is he? while the witness for Christ only exalts, only cares for Christ’s work. 23.] These words, which by the other Evangelists are spoken of John as the fulfilment of the prophecy, appear from this place to have been first so used *by himself*. They

introduce the great closing section of the prophecy of Isaiah (ch. xl.—lxvi.) so full of the rich promises and revelations of the Messiah and His kingdom.

εὐθύνετε is used as compendiously expressing *ἐνομάσατε . . . εὐθύνετε ποιείτε*.

By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section.

24.] The reason of this explanation being added is not very clear. Lücke, with whom De Wette agrees, refers it to the apparent hostility of the next enquiry: but I confess I cannot see that it is more hostile than the preceding. Luthardt thinks that it imports, there were some ἀπεσταλμένοι present, who belonged to the sect of the Pharisees (ἦσαν δὲ καὶ ἐκ τῶν φαρι. ἀπεσταλμένοι), which the words will hardly bear: see below. Might it not be to throw light on their question about *baptizing*, as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Origen makes this a *new deputation*: but he is plainly wrong: see the οὖν below. Euthymius gives another reason yet: ἐπιστήμηνατο καὶ τὴν αἵρεσιν αὐτῶν, ὑμφαίνων τὸ περιεργον τούτων καὶ σχολίων.

Abandoning the οἱ (see var. readd.), we must render, *And they* (i. e. the whole deputation) *were* (or *had been*) *sent by the Pharisees*; which will make it more probable that the explanation refers to the *nature* of the following question. ἀποστέλλομαι εἰς has occurred above, ver. 19, which gives additional probability to the reading of the text.

25.] On οὗτοι . . . οὗτοι, see note on ver. 13. This question shews probably that they did not interpret Isa. xl. 3 of any herald of the Messiah. They regarded baptism as a

βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ ^d χριστὸς οὐδὲ ^d Ἡλίας οὐδὲ ^d προφήτης; ^d 26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε, ^d 27 [ὁ] ὁπίσω μου ἐρχόμενος, ὃς οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω ἡ αὐτοῦ τὸν ἱμάντα τοῦ ὑποδηματος. ^d 28 ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν [ὁ] Ἰωάννης βαπτίζων.

^d only. Job xxxix. 10. Isa. v. 18, 27. Sir. xxx. (xxxiii.) 26 only. 1 Matt. x. 10 a¹⁰. Exod. xl. 6. m Matt. xix. 22 ref. ch. x. 41.

[εἰπαν, so BC¹LX 33 Orig.] rec ουτε (twice), with E rel: txt ABCLX (Treg expr) N 1. 33 Orig. om o bef προφητης CA.
 26. om o A al. ins τω bef υδατι N: om N³ &c. rec aft μεσος ins δε, with AC³ rel Orig₂ Chr: om BC¹L³N lat-ff₂ arm Heracl Orig₂. rec (for στηκει) στηκειν, with AC rel Orig₂: στηκει GN Orig₂: txt BL 1 lat-a b e f ff₂ syrr syr-cu syr-jer copt Orig₂-lat, Cyr.
 27. rec at beg ins αυτος εστιν (to fill out the construction, and refer to vs 15, 30), with AC³ rel vulg lat-b c f g syrr Orig₂; αυτος εστιν G al Chr: αυτος εστιν ον ειπον (ver 30) S lat-e ff₂ l Cyr: om BC¹L³N 1. 33 lat-a syr-cu copt aeth Orig₂ Cyr Ambr. om o bef οικισω BN¹ Orig₂: ins ACN^{2a} rel Orig₂. rec aft ερχομενος ins ος εμπροσθεν μου γιγονιν (from vs 15, 30), with AC³ rel lat-a c syrr syr-jer arm-usc aeth-pl Cyr: om BC¹L³N 1. 33 lat-b l syr-cu copt aeth arm-zoh Orig₂ Chr-μ Cyr Nonn Ambr. rec εγω bef ουκ ειμι (εγω ομδ, see below, and reinst), with A rel latt Gand: om εγω CL³N 33 lat-q copt aeth-rom arm Heracl Clem Orig₂ Chr Cyr Ambr: txt BX 69 syr-jer Orig, Aug.
 28. rec (for βηθανια) βηθαβαρα, with C¹KUA 1. 33. 69 syr-cu mss-in-Chr-Enthym arm and the approval of Orig Eus Suid Jer &c, in many of whom the variation is noticed: al aeth Epiph have both, βηθαβαβα N^{3b} syr-marg: txt ABC¹N¹ rel latt syrr syr-jer copt arm Heracl Chr Cyr. εγενετο bef εν βηθ. N. εγενοντο A 262. aft ιορδανου ins ποταμου N. rec om δ, with A rel Orig: ins BCN. aft βαπτιζων ins το πρωτον C.

significant token of the approach of the Messianic Kingdom, and they asked, 'Why baptizest thou, if thou art no forerunner of the Messiah?' 26, 27.] [δ] ὁπίσω μου ἐρχ. is the subject of the sentence; He that cometh after me, &c., stands among you. The insertions (see var. readd.) have been made by some one not aware of this, and wishing to square the verse with vv. 15, 30. The answer of the Baptist seems not to correspond to the question in ver. 25. This was noticed as early as Heracleon (Origen in Joan. tom. vi. 15, vol. iv. p. 131), who said, ἀποκρίνεται δ' Ἰωάννης τοῖς εἰς τῶν Φαρισαίων πεμφθεῖσιν, οὐ πρὸς δ' ἐκείνους ἰκηρώσω, ἀλλ' ὁ αὐτὸς ἰβούλειτο. This however is impugned at some length by Origen, but not on very convincing grounds. The truth seems to have been apprehended by Olshausen,—that the declaration of John that the Messiah was standing among them at that moment unknown to them, was an answer to their question demanding a legitimization of his prophetic claims;—a σημείον that he was sent from God:—see ch. ii. 18. Olsh. also suggests that this

may clear up the saying of the Jews in ch. x. 41 (see note there). In repeating this saying at other times (see Matt. iii. 11 and ||), the Baptist plainly states of the Messiah, that he should baptize them with the Holy Ghost (and fire), as here in ver. 33. Here, in speaking to those learned in the offices of the Messiah, he leaves that to be supplied. λύσω αὐτοῦ τ. ἱμ. . .] See note on Matt. iii. 11. 28.] The common reading Βηθαβαρά, is owing to a conjecture of Origen, the grounds of which he thus states:—ὅτι μὲν σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις κτείνεται ταῦτα ἐν Βηθανίᾳ ἐγένετο" οὐκ ἀγνοούμεν, καὶ εἴκοις τοῦτο καὶ ἐπὶ πρότερον γεινόμεναι· καὶ παρὰ Ἡρακλείωνι γούν Βηθανίαν ἀνέγνωμεν. ἐκείσθημεν δὲ μὴ δεῖν Βηθανίᾳ ἀναγινώσκειν, ἀλλὰ Βηθαβαρά, γινόμενοι ἐν τοῖς τόποις ἐπὶ ἱστορίαν τῶν ἱχνῶν Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν προφητῶν. Βηθανία γάρ, ὡς ὁ αὐτὸς εὐαγγελιστὴς φησι, ἡ πατρις Λαζάρου καὶ Μάρθας καὶ Μαρίας, ἀπὶ τῆς τῶν Ἱεροσολύμων σταδίου δίκαι πέντε· ἥς πόρῳ εἰσὶν ὁ Ἰορδάνης ποταμός, ὡς ἀπὸ σταδίων πλατεῖ λόγῳ πρ' (180). ἀλλ' οὐδὲ ὁμῶνυμος τῇ

29 Τῇ ἑπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον
 αὐτὸν καὶ λέγει Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ ᾧ ἄρουν
 Matt. xxvii. 52. Mark xi. 12. vv. 35. 44. ch. vi. 22. xi. 12. Acts x. 9 al. Num. xi. 32. 5. Col. ii. 14. 1 Kings xv. 25. xxv. 28. see Exod. xxviii. 34 (38). Levit. x. 17. o ver. 34. Acts viii. 32. 1 Pet. i. 19 only. Isa. lili. 7. p = 1

29. rec aft βλέπει ins ο ιωαννης (a lection beginning at βλέπει), with C³El vulg lat-b c Syr Orig₁: om ABC²N rel mt lat-a q syr-cu syr copt æth arm Chr Thl.

Βηθανία τόπος ἐστὶν περὶ τὸν Ἰορδάνην δείκνυσθαι δὲ λέγουσι παρὰ τῇ ὁχθῇ τοῦ Ἰορδάνου τὰ Βηθαβαρὰ, ἔνθα ἰστοροῦσι τὸν Ἰωάννην βεβαπτίζειν (in Joan. vi. 24, p. 140). He goes on to shew from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Βηθανία, while for the other he only produces a tradition, and that only at second-hand; 'they say that such a place is shewn.' That no Bethany beyond Jordan was known in his time proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being indecisive and unprofitable. The objection of Paulus, that πῖραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke's Comm. i. 394 ff. The question whether this testimony of the Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not know Him* as ὁ ἐρχόμενος: and μίσος θυμῶν στήκει ver. 26 shews that *he had so recognized Him* (see below on τῇ ἑπαύρ.): whereas the testimony in Luke iii. 16 and ||, is as certainly given *before* the baptism. But since the great end of John's mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often*, and undervarying circumstances: *before* the baptism, in the form given by Luke, ἐρχεται ὁ λεχυσ. μου κ.τ.λ., and *after* it in this form, οὗτος ἦν ὃν ἔλεγον (ver. 15), where his former testimony is distinctly referred to. And among John's disciples and the multitudes who frequented his baptism, many reports of such his say-

ings would naturally be current. So there is neither a real nor even an apparent contradiction between John and the other Evangelists. It is a far more important question, *in what part of the narrative the forty days' Temptation is to be inserted*. From ver. 19 to ch. 2 there is an unbroken sequence of days distinctly marked. Since then ver. 19 is understood as happening *after* the baptism, it must have happened *after* the Temptation also. And in this supposition there is not the slightest difficulty, when we have made it, it still remains to say whether at that time our Lord returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to the baptism in ver. 29 *was His return after the Temptation*. But this I think questionable account of the μίσος θυμῶν στήκει ver. 26; which I can only understand like I therefore believe that the return to the Temptation to Bethany beyond Jordan had taken place before the Baptist arrived.

29—34.] *Second witness borne by to Jesus*: apparently before His baptism. 29.] τῇ ἑπαύριον, the day after. Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, 'on some day after.' Thus Euthymius τῇ ἐπ., μετὰ τὴν ἀπὸ ἱρήμου καὶ αὐτοῦ ἀφ' οὐρανόθεν. But this sense of τ although certainly found in the L² see Gen. xxx. 33,—is not according to the usage of John (see reff.), and would be quite alien from the precision of this portion of the narrative, which, ver. 29 specifies even the hours of the day and understand it therefore literally, both in vv. 35 and 44. ἐρχ. π. It is not said *whence*, or *why*, or *for what* for the purpose of an interview, or not *fact* merely is related, for the sake of a testimony which follows. I mention these because on these points difficulties have been raised. Ἴδε ὁ ἄμν. τ. θ.] is one of the most important and difficult sayings in the N. T. *The question to be answered* is, In calling Jesus definite a name as ὁ ἄμνός τοῦ θεοῦ, what did John refer to? And this question is intimately connected with that of

ἀμαρτίαν τοῦ κόσμου. ³⁰ οὗτός ἐστιν ὁ ὑπὲρ οὗ ἐγὼ εἶπον ¹⁻² ^{2 Cor. i. 2. viii. 23.} ^{2 Thes. ii. 1.}

30. rec (for υπερ) περι (corr^a to more obvious), with AC³PN^{2a} (and 21) rel Orig, Eus Epiph Chr: txt BC¹N¹ Orig.

meaning of the following words, ὁ αἶψον τὴν ἀμαρτίαν τοῦ κόσμου. (α) The title must refer to *some known and particular lamb*, and cannot be a mere figure for a just and holy man, as Kuinoel and Gabler suppose. It is inconceivable, that ὁ ἀμνός τοῦ θεοῦ should, in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make ὁ αἶψον ἡ ἀμ. τ. κόσ. to mean, 'qui pravitatem hominum per vitam suam graviter quidem etsi innocens experietur, sed agni instar mala sibi inflicta patiente et mansueto animo sustinebit' (Gabler); or, 'Hic removebit peccata hominum, i. e. pravitatem e terra.' The first of these meanings of αἶψον is *altogether without example*:—that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is never found with ἀμαρτίαν: see reff. The common-sense account of this part of the matter is:—John wished to point out Jesus as *the Messiah*: he designates Him as *the Lamb of God*; he therefore referred to some definite lamb,—revealed by God, sent by God, pleasing to God, or in some meaning especially, τοῦ θεοῦ. *Whence did this idea come?* (β) Can John have referred to the *paschal lamb*? Further than the very use of the name brings in with it the general typical use of the animal, and thus this particular use may lie in the background, *I think not*,—and for this reason;—The *dominant idea* in the paschal sacrifice has no connexion, in any sense of the words, with αἶψον τὴν ἀμαρτίαν. However by the light now thrown back on it since the Spirit has opened the things of Christ, we discern this typical meaning in the sprinkling of the blood (see 1 Cor. v. 7),—in the *Jewish mind*, no mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another. (γ) Can the reference be to the *lamb of the daily morning and evening sacrifice*? or to the *sacrificial lamb* generally? With

the same reservation as above, *I think not*: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one*, and that one *not by any means so prominent as to serve as a type for the whole*; and (3) the lamb (with only two exceptions, Levit. iv. 32; Num. vi. 14, in both which cases it was to be a *female*, as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering*, properly so called and known. The question is not, whether Christ be not typified by all these offerings, which we now know to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these*.

(δ) There remains but one reference, and that is, to the *prophetic announcement in Isa. liii. 7*. The whole of that latter section of Isaiah, as before remarked on ver. 23, is Messianic, and was so understood by the Jews (see my Hulsean Lectures for 1841, pp. 62—66). We have there the servant of God (= the Messiah) compared to a *lamb brought to the slaughter* (liii. 7), and it is said of Him (ib. ver. 4), οὗτός τας ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται—ver. 5, αὐτός δι' ἐρανυματισθῆ διὰ τὰς ἀμαρτίας ἡμῶν—ver. 6, καὶ κύριος παρίδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν—ver. 8, αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον—ver. 12, καὶ αὐτὸς ἀμαρτίας πολλὰν ἀνήνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρίδόθη. So that here, and here only, we have the connexion of which we are in search,—between *the lamb*, and the *bearing or taking away of sin*,—expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference*.

(ε) We have now to enquire into the specific meaning of ὁ αἶψον τὴν ἀμαρτίαν τοῦ κόσμου (see above under [α]). αἶψον answers to the Heb. מָרִץ, which is used frequently in the O. T. in connexion with מָרַץ or רָץ, in the sense of *peccati poenas luere*:—see Levit. xxiv. 15; Num. v. 31; xiv. 34; Ezek. iv. 5; xxiii. 35 al.:—and variously rendered in the LXX by ἀναφέρειν, as above, Isa. liii. 11, 12, or φέρειν, ib. ver. 4,—or λαμβάνειν, Ezek. iv. 5; xviii. 19; Num. v. 31; xiv. 34; Levit. xxiv. 15. ἀφαιρεῖν (which though not a compound of αἶψον, seems

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n Matt. xxvii. 62. Mark xi. 12. vv. 35. 44. ch. vi. 22. xli. 12. Acts x. 9 al. Num. xi. 32. 5. Col. ii. 14. 1 Kings xv. 25. xxv. 28. see Exod. xxviii. 34 (38). Levit. x. 17. o ver. 36. Acts viii. 32. 1 Pet. i. 19 only. Isa. liii. 7. p = 1 Job

29. rec aft βλέπει ins ο ιωαννης (a lection beginning at βλέπει), with C²EFG vulg lat-δ c Syr Orig₁: om ABC²N rel mt lat-a q syr-cu syr copt æth arm O Chr Thl.

Βηθανία τόπος ἐστὶν περὶ τὸν Ἰορδάνην· δεκνύσθαι δὲ λέγουσι παρὰ τῇ ὄχθῃ τοῦ Ἰορδάνου τὰ Βηθαβαρά, ἔνθα ἱστοροῦσι τὸν Ἰωάννην βεβαπτίζεσθαι (in Joan. vi. 24, p. 140). He goes on to shew from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Βηθανία, while for the other he only produces a tradition, and that only at second-hand; 'they say that such a place is shewn.' That no Bethany beyond Jordan was known in his time proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being indecisive and unprofitable. The objection of Paulus, that πέραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke's Comm. i. 394 ff. The question whether this testimony of the Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not know Him* as ὁ ἐρχόμενος: and μίσος δμῶν σήκει ver. 26 shews that *he had so recognized Him* (see below on τῇ ἑπαύρῃ): whereas the testimony in Luke iii. 16 and ||, is as certainly given *before* the baptism. But since the great end of John's mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often*, and undervarying circumstances: *before* the baptism, in the form given by Luke, ἐρχεται ὁ ἰσχυρ. μου κ.τ.λ., and *after* it in this form, οὗτος ἦν ὃν ἔκον (ver. 15), where his former testimony is distinctly referred to. And among John's disciples and the multitudes who frequented his baptism, many reports of such his say-

ings would naturally be current. So there is neither a real nor even an apparent contradiction between John and other Evangelists. It is a far more important question, *in what part of the narrative the forty days' Temptation to be inserted.* From ver. 19 to ch. i there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening *after* the baptism, it must have happened *after* Temptation also. And in this supposition there is not the slightest difficulty. When we have made it, it still remains to say whether at that time our Lord returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to Jerusalem in ver. 29 *was His return after the Temptation.* But this I think questionable, account of the μίσος ὁμῶν σήκει, ver. 26; which I can only understand literally. I therefore believe that the return from the Temptation to Bethany beyond Jordan had taken place before the deputation arrived.

29—34.] *Second witness borne by John to Jesus:* apparently before His baptism. 29.] τῇ ἑπαύριον, the day after. Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, 'on some day after.' Thus Euthymius τῇ ἑπ. μετὰ τὴν ἀπὸ ἰρήμου καθὼς αὐτοῦ δηλονότι. But this sense of τῇ ἑπ. although certainly found in the LXX see Gen. xxx. 33,—is not according to usage of John (see reff.), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 29, specifies even the hours of the day. I understand it therefore literally, both here and in vv. 35 and 44. ἐρχ. κ. αἰ. It is not said *whence*, or *why*, or *what* for the purpose of an interview, or not; *fact* merely is related, for the sake of testimony which follows. I mention this because on these points difficulties have been raised. Ἴδε ὁ ἄμν. τ. θ. This is one of the most important and difficult sayings in the N. T. The question to be answered is, In calling Jesus by definite a name as ὁ ἄμνός τοῦ θεοῦ, what did John refer to? And this question is intimately connected with that of

ἀμαρτίαν τοῦ κόσμου. ⁸⁰ οὗτός ἐστιν ὁ ὕπὲρ οὗ ἐγὼ εἶπον ^{1-2 Cor. i. 2. vii. 23. 2 Thes. ii. 1.}

^{80.} rec (for υπερ) περι (corrⁿ to more obvious), with AC³PN^{2a} (and 27) rel Orig,
Eus Epiph Chr: txt BC¹N¹ Orig.

meaning of the following words, ὁ αἶψον τὴν ἀμαρτίαν τοῦ κόσμου. (α) The title must refer to *some known and particular lamb*, and cannot be a mere figure for a just and holy man, as Kuinoel and Gabler suppose. It is inconceivable, that ὁ ἀμνός τοῦ θεοῦ should, in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make ὁ αἶψον r. ἄμ. r. κόσ. to mean, 'qui pravitatem hominum per vitam suam gravior quidem etsi innocens experietur, sed agni instar mala sibi inflicta patiente et mansueto animo sustinebit' (Gabler); or, 'Hic removebit peccata hominum, i. e. pravitatem e terra.' The first of these meanings of αἶψον is *altogether without example*:—that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is never found with ἀμαρτίαν: see reff. The common-sense account of this part of the matter is:—John wished to point out Jesus as *the Messiah*: he designates Him as *the Lamb of God*; he therefore referred to some definite lamb,—revealed by God, sent by God, pleasing to God, or in some meaning especially, τοῦ θεοῦ. *Whence did this idea come?* (β) Can John have referred to the *pascal lamb*? Further than the very use of the name brings in with it the general typical use of the animal, and thus this particular use may lie in the background, *I think not*,—and for this reason;—The *dominant idea* in the pascal sacrifice has no connexion, in any sense of the words, with αἶψον τὴν ἀμαρτίαν. However by the light now thrown back on it since the Spirit has opened the things of Christ, we discern this typical meaning in the sprinkling of the blood (see 1 Cor. v. 7),—in the *Jewish mind*, no mention being made of sin or the removing of sin in any connexion with the pascal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another.

(γ) Can the reference be to the *lamb of the daily morning and evening sacrifice*? or to the *sacrificial lamb* generally? With

the same reservation as above, *I think not*: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one*, and that one *not by any means so prominent as to serve as a type for the whole*; and (3) the lamb (with only two exceptions, Levit. iv. 32; Num. vi. 14, in both which cases it was to be a *female*, as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering*, properly so called and known. *The question is not*, whether Christ be not typified by all these offerings, which we now know to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these*.

(δ) There remains but one reference, and that is, to the *prophetic announcement in Isa. liii. 7*. The whole of that latter section of Isaiah, as before remarked on ver. 23, is Messianic, and was so understood by the Jews (see my Hulsean Lectures for 1841, pp. 62—66). We have there the servant of God (= the Messiah) compared to a *lamb brought to the slaughter* (liii. 7), and it is said of Him (ib. ver. 4), οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνάται—ver. 6, αὐτὸς δὲ ἱρανομαρτίσθη διὰ τὰς ἀμαρτίας ἡμῶν—ver. 6, καὶ κύριος παρίδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν—ver. 8, αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον—ver. 12, καὶ αὐτὸς ἀμαρτίας πολλὰν ἀνήνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρίδόθη. So that here, and here only, we have the connexion of which we are in search,—between the *lamb*, and the *bearing or taking away of sin*,—expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference*.

(ε) We have now to enquire into the specific meaning of ὁ αἶψον τὴν ἀμαρτίαν τοῦ κόσμου (see above under [α]). αἶψον answers to the Heb. מִן, which is used frequently in the O. T. in connexion with מִן or מִן, in the sense of *peccati pomas lueret*:—see Levit. xxiv. 15; Num. v. 31; xiv. 34; Ezek. iv. 5; xxiii. 35 al.:—and variously rendered in the LXX by ἀναφέρειν, as above, Isa. liii. 11, 12, or φέρειν, ib. ver. 4,—or λαμβάνειν, Ezek. iv. 5; xviii. 19; Num. v. 31; xiv. 34; Levit. xxiv. 15. ἀφαίρειν (which though not a compound of αἶψον, seems

r ver. 16 (roff.). 'Οπίσω μου ἔρχεται ἀνὴρ ὃς 'ἐμπροσθέν μου γέγονεν
s Isa. xiv. 5. ' πρῶτός μου ἦν. 31 καὶ γὰρ οὐκ 'ᾔδειν αὐτόν, ἀλλ'

31. ego bef ἡλθον C¹ al lat-δ. om 2nd τῷ (perhaps conformation to vs 2
BCGLPAN 1. 33. 69 Orig, Chr Cyr: ins A rel.

to have almost been adopted as such, the actual compound ἀπαίρειν being intransitive) is used in the sense of 'taking away of sin and its guilt,' but taking it away by expiation: see Exod. xxxiv. 7; Levit. x. 17; Num. xiv. 18. The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the offering of Himself. But (2) it is objected, that this view of a suffering Messiah and of expiation by the sufferings of one, was alien from the Jewish expectations;—and that the Baptist (see Matt. xi. 2 ff. and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means unknown to many. The application by the early Jewish expositors of Isa. liii. to the Messiah, could hardly have been made, without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial œconomy:—the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own writings. In 2 Macc. vii. 37, 38, the last of the seven brethren thus speaks before his martyrdom: ἐγὼ δὲ καθάπερ οἱ ἀδελφοί μου καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατριῶν νόμων, ἐπικαλούμενος τὸν θεὸν ἵλεων ταχὺ τῷ ἔθνει γενέσθαι, καὶ σὲ μετὰ ἑτασμῶν καὶ μαρτύρων ἑξομολογήσασθαι, διότι μόνος αὐτὸς θεὸς ἔστιν. ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στήναι τὴν τοῦ παντοκράτορος δόξην τὴν ἐπὶ τὸ σῶμα καὶ ἡμῶν γένος δικαίως ἐπηγμένην. And Josephus de Maccab. § 17 (4 Macc. xvii. 22), says of these same martyrs, that they were ὥσπερ ἀντίψυχον τῆς τοῦ ἰδνους ἀμαρτίας. καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἱκύνων καὶ [τοῦ] ἱλαστηρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα δίδωσι. The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the better-informed among the Jews could be no strangers. And as to the Baptist himself,

we must not forget that the power of the Holy Spirit which enabled him to baptize by a special sign the Redeemer spoke in him, and therefore his baptism would not be the result of education merely, or his own reasoning, but of some kind of intuitive perception of divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost. And as regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter in question,—but to have rather been a question of expressing his impatience at the slow and quiet progress of Him of whom he expected greater things and a more rapid public manifestation. See the whole enquiry pursued at greater length in Lücke's Commentary, vol. i. pp. 441, 6, from whence the substance of the note is taken. 30.] See on ver.

31.] On the apparent discrepancy between this statement, οὐκ ᾔδειν αὐτόν, and St. Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposition that John had been from youth upwards acquainted with our Lord, indeed may have in his own mind believed Him to be the Christ:—but his (ver. 33) a special sign appointed him which to recognize Him as such,—that sign was given, he, like the rest of the people (καὶ γὰρ, I also, see ver. 26), had certain knowledge of Him. Lücke's note proceeds upon the unworthy view of the historical character of the Gospel which his school has adopted. The same may be said of Neander, Leben Jesu 86 ff.

De Wette gives the sense of 'This testimony (ver. 30) does not upon this long personal acquaintance with Him, but on that which happened during my work of baptizing.'

Ἀλλ' ἔτι Justin Martyr represents Trypho the saying, χριστὸς δὲ εἰ καὶ γιγνόμεναι, ἔστι πῶς, ἀγνωστὸς ἔστι, καὶ οὐδὲ αὐτὸν ἐπίσταται, οὐδὲ ἔχει δύναντα, μέχρις ἂν ἰδῶν ἡλίαν χριστὸν αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ, p. 110. But our narrative is not founded upon any such Jewish belief, for it is evidently only as a spiritual preparation through repentance, for the knowledge of Him, that John regarded his baptism

‘φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν [τῷ] ὕδατι βαπτίζων. ³² καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τῷ θεάματι τὸ πνεῦμα καταβαίνειν ὡς περιστερὰν ἐξ οὐρα-
 νου, καὶ ἔμεινεν ἐπ’ αὐτόν. ³³ καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν
 ‘Εφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαίνειν καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
³⁴ καὶ γὰρ εἶδρακα, καὶ ἐμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

32. om λεγων N¹: ins N²(app). rec ωσει, with KMPUXAA 1 Cyr: txt ABCN
 rel Orig., ως περιστεραν bef καταβαινον N. for εξ, εκ του N. for
 εμεινεν, μενον N.
 33. ins τω bef υδατι N. αυτος A lat-δ e q. at end ins και πυρι (Mt iii. 11)
 C¹ Orig., Nonn. 34. for υιος, εκλεκτος N¹. (corr'd N^{2a}.)

as any thing *λεῖνον φανερὸν πᾶσι ποιοῦν*. ἐν [τῷ] 58., hardly distinguishable in English from ἐν 8δ., but importing, ‘in the water which it is my custom to use,’—‘in the water in which you see I do baptize.’ 32, 33.] ‘Quæ sequuntur, erant testimonii: quæ ex ver. 29 sq. dicuntur, erant demonstrationis ex testimonio. Coherrentibus Baptistæ verbis Evangelista quasi parenthesin interponit: καὶ μαρτύρησεν Ἰωάννης λέγων.’ Bengel. The occurrence related by John happened at the baptism of Jesus, which is therefore here *pre-supposed as known*. Although this has been questioned (Usteri, Nachrichten über den Täufer J. u.s.w., cited by Lücke i. 423), I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was *twice* shewn. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: *he* was to receive the sign, and then to testify to the others, who were not themselves yet the bearers, but the recipients of testimony:—κατὰ τινὰ πνευματικὴν θεωρίαν ὥσθην μόνῃ τῷ Ἰωάννῃ. Theod. Mops. p. 736.

τεθεῖσθαι, perf. I have seen, in reference to the sign divinely intimated to him, in the abiding fulfilment of which he now stood. So again below, ver. 34. ἔμεινεν ἐπ’ αὐτόν.] By some appearance which is not described, the Holy Spirit was manifested to John as *not removing from Jesus again, but abiding on Him*. But we are not to understand that he had seen the Spirit descending on *others*, and *not abiding*; for (see ch. vii. 39; Acts i. 5; xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John’s baptism, but only in this one case; and its

occurrence was to point out to him the Messiah.

οὗτος ἐστ. ὁ β. ἐν πν. ἁγ.] Here again we seem to have a reference to the synoptic cycle of narratives, for our Evangelist has not before mentioned this office of the Messiah. 34.] A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him;—And I have seen (accordingly) &c. The token must have been given to the Baptist *by a special revelation*, which also revealed to him his own errand and office; so Luke iii. 2, *ἐγίνετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃν τὸν Ζαχ.* υἱὸν ἐν τῇ ἐρήμῳ.

ἐμαρτύρηκα is stronger than μαρτυρῶ—I have seen (on the perf. see above ver. 32) and have borne testimony—it is a reference to his testimony at the time, as a thing on record in his memories, and as still continuing. δ vl. τ. 0.] See ver. 18 = the λόγος made flesh, the Messiah. On the import of the descent of the Spirit on Jesus at His baptism, those who can do so should consult Lücke’s very able Excursus, i. 433—443. In this commentary, see notes on Luke ii. 41—52. I may just remark, that the Personal Logos, Who *σάρξ ἐγένετο* in our Lord, and was subjected to all the laws of human development in infancy, childhood, youth,—evermore in an especial degree under the leading of the Holy Spirit, by whose agency the Incarnation had taken place,—was the Recipient (τὸ δεχόμενον) of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the Spirit *without measure* (ch. iii. 34) on Him indicated beyond doubt that He was the λόγος σάρξ γεγενῶς,—for no mere human intelligence could be thus receptive of the Holy Spirit of God;—we receive Him only

c ver. 29 reff.
d Mark x. 21
reff. Luke
xxii. 61 al.
Eva. ii. 1, 2
c ver. 29 reff.
f ver. 50. ch. iii.
2, 26. iv. 81.
vi. 25. ix. 2.
xi. 8. Matt.
xxiii. 8 reff.
(-βουσι, ch.
xx. 16)
g Mark v. 41
reff.
h = ch. iv. 40.
Acts xvi. 15.
xxviii. 16, 30
al. 1 Macco.
xi. 40.
i constant, ch.
ii. 9. iv. 1.
Matt. xx. 30.
Mark v. 14
al. fr. Judg.
xiii. 6.
Wüster, § 11.
2. c.

35 Τῷ ἑπαύριον πάλιν εἰστίηκει Ἰωάννης καὶ ἐκ
μαθητῶν αὐτοῦ δύο, 36 καὶ ἑμβλέψας τῷ Ἰησοῦ
πατοῦντι λέγει Ἰδε ὁ ἁμνὸς τοῦ θεοῦ. 37 καὶ ἤκο
αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντες, καὶ ἠκολούθησαν
Ἰησοῦ. 38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ ἰθεασάμενος αὐ
ἀκολουθοῦντας λέγει αὐτοῖς 39 Τί ζητεῖτε; οἱ δὲ εἶ
αὐτῷ ῥαββί (ὃ λέγεται ῥ μεθερμηνεύμενον διδάσκ
ποῦ ἡ μένεις; 40 λέγει αὐτοῖς Ἐρχεσθε καὶ ὁψεσθε. ἡ
οὖν καὶ εἶδαν ποῦ ἡ μένει καὶ ἔπαρ' αὐτῷ ἔμειναν
ἡμέραν ἐκείνην ὥρα ἦν ὡς δεκάτῃ. 41 ἦν Ἀνδρέας
ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἰακουσάν

k = Acts ix. 43 al.
l ch. vi. 43 al⁵. Acts x. 22. 2 Tim. i. 18. ii. 2 only. Xen. Anab.

35. rec ins o bef ἰωαννης, with ACPN rel Orig.; om BL.

36. aft θεου ins ο αμρν τ. αμαρτιαν τ. κοσμον C¹ al forj(with mt) lat-a ff, with Ammon.

37. om 1st καὶ Ν¹. οι δυο bef αυτου C¹LX 33 Syr copt, οι δ. μ. av. BN
Syr: txt AC³P rel vulg lat-c f syr.

38. om δε Ν¹. (corr'd N¹ or 2.) om αυτοις Ν¹.

39. [ειπαν, so B¹C¹] rec (for μεθερμ.) ερμηνευομενον, with PN¹ rel: txt AB
N² 33 Orig. (ερμηνευεται 1 copt.)

40. rec (for οψεσθε) ιδετε (from ver 47, where there is no variation: txt is cert
not a gloss, as Meyer), with AC³PN rel latt copt Epiph Chr: txt BC¹L 1. 33 syrr s
Orig. [ηλθαν and ειδαν, so B¹C¹] rec om ον, with P rel vulg lat-c f
ins ABCLX Δ(Treg expr) N 33 lat-a c copt syr-marg Cyr Thl. rec aft ωρα in
with (some cursives?) vulg lat-a c syr copt: om ABCPN rel Scr's mss fos lat-g
Epiph Cyr. for δεκατη, εκτη Α.

41. aft ην ins δε AA vulg lat-a c Syr syr-w-ast copt Thl. om 2nd των Ν¹.

as we can, only as far as our receptivity extends,—by measure; but HE, into the very fulness and infinite capacities of His divine Being.

35—43.] On account of the testimony of John, first Andrew, and another of his disciples, and through Andrew, Simon Peter, become acquainted with Jesus.

35. τῷ ἑπ.] See on ver. 29. I can hardly suppose with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the second disciple, see below on ver. 41.)

37.] We must not understand ἠκολ. in the narrower sense which it bears when they left all and followed Him; but here only of mechanical going after Him, βουλόμενοι πείραν λαβεῖν αὐτοῦ, Euthym.

39.] On τί [ἤρ. Euthym. remarks, οὐκ ἀγνοῶν, ὁ τοῖς λογιμοῖς τῶν ἀνθρώπων ἰμβατεύων, ἀλλ' ἵνα διὰ τῆς ἰρωήσεως οὐκ ἐκείνηται τούτους, καὶ παράσχω θάρρειν. εἰδὸς γὰρ αὐτοὺς ἰρωθριᾶν εἶναι καὶ ἀγνοῶν, ὡς ἀγνοῶτας. 40.] They ask ποῦ μ., βουλόμενοι καταμόνας ἐν-
τυχεῖν αὐτῷ καὶ μεθ' ἡσυχίας. Euthym.

They enquire after His place of lod for the night, intending to visit there; or perhaps he was then appare going thither, as it was late in the But He furthers their wish by invi them to follow, and they will see.

δεκάτῃ] i. e. 4 P.M., according to the ish reckoning; not, as some have thou 10 A.M., according to that of the Rom Our Evangelist appears always to re according to the Jewish method, see cl 6, 52; xix. 14, and notes, but espec ch. xi. 9. And as Lücke remarks (i. 4 even among the Romans, the divisio the day into twelve equal hours though not the civil, the popular wa computing time. So Persius, Sat. iii 'Stertimum . . . quinta dum linea ta tur umbra.' They remained i Him the rest of that day, which woul four or five hours, and need not stri be limited by sunset.

41.] The other disciple was, is not certain: considering (1) that the Evangelist names himself in his Gospel, and (2) that this account is so minutely accurate as specify even the hours of the day, and all respects bears marks of an eye-wit and again (3) that this other disci

¹ παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. ⁴² εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ Εὐρέκαμεν τὸν μεσσίαν (ὃ ἐστὶ μεθερμηνεύμενον ὁ χριστός). ⁴³ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἔμβλεψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος). ⁴⁴ Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολουθεῖ μοι. ⁴⁵ ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδᾶ,

ver. 39 reff.

t = ch. v. 40 al. fr. in Joha.

u Matt. xli. 7. xlii. 10 al.

v Matt. xv.

l. xxi. 11. xxvii. 57 l. ch. xii. 21. xxi. 22.

w ch. xi. 1. see vv. 46, 47. ch. vii. 42.

⁴² rec πρῶτος, with L¹ rel: txt ABMXN^a 1.69 latt syr aeth Orig^{appp} Gaud. (33 def.) rec ins o bef χριστός, with Scr's g copt arm: om ABN rel Scr's mss Orig, Epiph Chr Nonn Thl.

⁴³ rec ins καὶ bef ἤγαγεν, with A rel vulg lat-a o syrr syr-cu aeth; οὗτος G i arm Epiph: om BLN copt Chr-comm. rec aft εμβλεψας ins δε, with XΔΔ (S 33, e al) vulg lat-b c syr-w aeth copt: pref καὶ al lat-a e Syr Chr: om ABN rel arm. rec ιωαννα (corrtn from Mt xvi. 17: cf ch xxi. 15 var readd), with AB² rel vulg-ed lat-o q syrr aeth-pl Epiph Chr Cyr: ιωαννα am: txt B¹-(ανου) L¹N 33 lat-a b f ff₂ l copt aeth-rom arm Jer Aug. for δε, ος A.

⁴⁴ rec aft ηθελησεν ins o ιησους, with FGH U(Treg expr) Syr: om ABN rel latt syr copt aeth arm Orig Epiph, Chr Cyr Thl. rec [aft αὐτῷ] om o ιησ., with FHM am(with fuld) lat-e Syr syr-jer copt-dz Orig Chr: ins AB N(omg δ l. m.) rel vulg-ed (with forj san) lat-a d c f ff₂ l syr copt (aeth) arm Epiph₂.

⁴⁵ om δε N¹.

from this last circumstance, certainly *would have been named*, had not the name been suppressed for *some especial reason*, we are justified in inferring that it was *the Evangelist himself*. And such has been the general opinion. Euthymius gives an alternative which is hardly probable: ἡ διότι οὐκ ἦν τῶν ισισημων καὶ γνωριμων ἑκείνος, ὃς αὐτὸς ἦν ὁ ταῦτα γράφων. ⁴³ [Ἰδιον] not merely 'for the possessive pronoun' (according to Winer, § 22, 7), but referring to πρῶτον, and furnishing a reason for it.

μεσσίαν] = Γεφ² = not ὁ χριστός, but χριστός: being the identification simply of the two words, not here of the two titles. ⁴³] This is evidently the first bestowal of the new name on Simon: and it is done from our Lord's prophetic knowledge of his future character; see note on Matt. xvi. 18. Κηφᾶς = ܡܦܐ Aramaic, ܡܦܐ Hebrew, a stone. The Greek name *Peter* became the prevalent one in the apostolic Church very soon: Paul uses both names indiscriminately. I own I cannot but think with Bengel, Paulus, and Strauss, that the knowledge of Simon shewn by the Lord is *intended to be miraculous*. So also Stier, i. 31 f. edn. 2, "I know who and what thou art from thy birth till thy present coming to me. . . . I name thee, I give thee a new name, I

know what I will make of thee in thy following of Me and for my Kingdom." The emphatic use of *εμβλεψας* here (it is not so emphatic in ver. 36, but still even there may imply fixed contemplation, in the power of the Spirit, who suggested the testimony) is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to them.

^{44—52}] *The calling of Philip and Nathanael.* τῇ ἐπαύριον.] Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew and the other disciple, and the fourth day after ver. 19. Our Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus himself calling a disciple, for the first time. But ἀκολουθεῖ does not here bear its strict apostolic sense; the εὐρέκαμεν afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus.

⁴⁵] On the futility of Mr. Greswell's distinction between ἀπὸ as signify-

x Luke xxiii. 7. ch. iv. 7.
 y constr., Rom. x. 6. see
 Luke xviii. 31.
 s Luke ix. 27. xii. 44. ch. iv. 42 al.
 Gospp. only. exo. Acts xii. 11. 1 Thess. ii. 13. 1 John ii. 5. Jer. xxxv. (xxxviii.) 6.
 a Gospp., here only. Acts ii. 22 al. Rom. ix. 4. xi. 1. 2 Cor. xi. 22.
 46 ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. 46 ἐνὶ Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ Ὁν ἔγγρα Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησὺν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. 47 καὶ εἰς αὐτῷ Ναθαναήλ Ἐκ Ναζαρέτ δύνатаί τι ἀγαθὸν εἶν λέγει αὐτῷ ὁ Φίλιππος Ἐρχου καὶ ἴδε. 48 εἶδεν Ἰησὺς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει αὐτοῦ Ἰδε ἁλθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. 49 λέγει αὐτῷ Ναθαναήλ ὅπως με γινώσκεις; ἀπεκρ

b = Matt. xiii. 57, 58. Mark xii. 57. Luke i. 43.

om σε N¹.

46. om τον bef υιον BN 33 Orig, Epiph Cyrallq.

47. om 1st και N.

αγαθον bef τι N¹.

om του AKMA 33 Chr Cyr

rec om o (see ver 46, where

ins o), with AM rel Chr Cyr: ins BL 33 Epiph.

48. for ἰδεν, ιδων N¹.

rec ins o bef ἰησ., with AM rel: om BH. (33 def.)

om και N¹.

for αυτου, του ναθαναηλ N¹. (corrn all by N³⁴.)

ing mere habitation, and ἐκ, nativity, see reff. and note on ch. xi. 1. This is Bethsaida on the Western bank of the lake of Genesareth; another Bethsaida (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10.

46.] It does not appear where Nathanael was found: but he is described, ch. xxi. 2, as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας: and as we find Jesus there, ch. ii. 1, it is probable the call may have taken place in its neighbourhood. Nathanael ("ἡγῆ, i. q. Θεόδωρος, gift of God." Wordsw.) is mentioned only in these two places. From them we should gather that he was an apostle; and as his name is nowhere found in the catalogues of the twelve, but Philip is associated in three of them, Matt. x. 3: Mark iii. 18: Luke vi. 14, with Bartholomew, it has been supposed that Nathanael and Bartholomew were the same person (see note on Matt. x. 3). This is however mere conjecture.

Μωυσῆς ἐν τ. v.] probably in Deut. xviii. 15; but also in the promises to Abraham, Gen. xvii. 7 al.: and in the prophecy of Jacob, Gen. xlix. 10, and the prophets, passim; see the reff. in E. V.

τὸν υἱὸν τοῦ Ἰωσ. τ. ἀπὸ N.] This expression seems to shew previous acquaintance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done by Lücke, De Wette, and others, on Jesus being called by Philip, the son of Joseph, as indicating that the history of His birth and childhood, as related by Matt. and Luke, was unknown to John. Philip expresses what was the prevailing belief, in the ordinary words, as Olshausen remarks. In an admirable note, Leben Jesu, p. 23 ff., Neander remarks, that by combining the two declarations of John, that in Jesus the Eternal Word of God became flesh (ver.

14), and that 'that which is born of flesh is flesh' (ch. iii. 6), we can escape the inference, that a supernatural working of God in the conception of Man Christ Jesus is implied.

47.] As Lücke observes, the meaning this question is simpler than at first s appears. It is impossible that Nathanael himself a Galilean, could speak from feeling of contempt for Galilee generally and we have no evidence that Nazareth was held in contempt among the Galileans. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicted of it. Nazareth is never named in the O. T. nor in Josephus.

48.] Evangelist certainly intends a supernatural insight by the Lord into Nathanael's character to be here understood; and then probably no reference at all to the question which Nathanael had just asked. suppose that Jesus overheard that question, is just one of those perfectly gratuitous assumptions which the very Commentators who here make this supposition are usually the first to blame. Comp. ch. ii. 25.

Ἀληθ. Ἰσρ.] 'An Israel who truly answers to the inner honourable meaning of the name.' We reflect what was contained in that name, and Who it is that speaks, we hardly agree with De Wette that the words are spoken merely in the spirit which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself, 'deutsch herauszusagen,' 'deutsch zu reden' or Cicero's 'Romano more loqui.' Our Lord probably referred to Ps.

49.] The remark was overheard by Nathanael, and recognized as indicating

Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον ^d φωνῆσαι ^c οὐκ ἔστιν ἡ ἐκείνου φωνή. ^e 50 ἀπεκρίθη αὐτῷ Ναθα-
ναὴλ Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ ἡ βασιλεὺς εἰ τοῦ
Ἰσραὴλ. ^f 51 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν
σοι ὅτι εἶδόν σε ἵπποκράτω τῆς συκῆς, πιστεύεις; μεῖζω
τούτων ὄψρ. ^g 52 καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ^h

g ver. 5. h ch. xii. 13. Matt. xxvii. 48 | Mk. only. i Mark vi. 11. Luke viii. 16. Rev. v.
5, 18. Mark. xxiv. 5. Micah iv. 4. k see Matt. v. 18 ref.

49. rec ins o bef ἡσ., with E'N (1. 69, e sil): om AB rel Cyr.

50. rec (for αὐτῷ ναθ.) ναθ. καὶ λέγει αὐτῷ, with A rel syrr Chr Cyr; ναθ. καὶ
εἶπεν αὐτῷ Δ al lat-ff; q; ναθ. καὶ εἶπεν, omg αὐτῷ, N: txt B[sic in cod: see table]
L 33.—add κ. εἶπεν X al vulg lat-a f l Epiph. rec ins o bef βασιλεὺς, with XN
rel: om A B(Mai expr) L 1. 33. rec ei bef (δ) βασιλεὺς, with XN rel latt copt
Iren-lat Chr Cyr Thdor-mops Hil: txt ABL 1. 33.

51. rec om 2nd ori, with X rel vulg lat-c e f ff; 2eth: ins ABGLN lat-a syrr copt
Cyr. for μεῖζω, μεῖζονα N. rec οψα, with U 1. 69: txt ABN rel.

perfect knowledge of his character. The question πῶς μ. γιν. is one of astonish-
ment, but not perhaps yet of suspicion of
any thing supernatural. Our Lord's
answer first opens this to him. πρὸ
τοῦ κ.τ.λ.] It would be doubtful whether
ὄντα ὑπὸ τ. σ. belong to φωνῆσαι or to
εἶδόν σε, did not ver. 51 decide for the
latter construction.

The whole form
of our Lord's answer seems to indicate
that the place where Philip called Natha-
nael was not now in sight, nor had been.
The declaration that Jesus had seen him
there, at once brings the conviction which
he expresses in the next verse. This
would not have been the case, unless the
sight had been evidently and unquestion-
ably supernatural: and unless the words
ὄντα ὑπὸ τὴν συκὴν involved this. Had
Jesus merely seen Nathanael without being
seen by him, (De Wette,) or had εἶδόν σε
only expressed 'I knew thy character,' at
first sight, 'although at a distance'
(Lücke), no such immediate conviction
would have followed. ὄντα ὑπὸ τὴν
συκὴν, says Wordsw., "is something more
than ὑπὸ τῇ συκῇ—the accusative indi-
cates retirement thither as well as con-
cealment there,—perhaps for purposes of
prayer and meditation." In fact it con-
tains in it, 'when thou wentest under the
fig-tree, and while thou wert there.'

50.] = 'Thou art the Messiah;' see Ps.
ii. 7: ch. xi. 27: Matt. xvi. 16: Luke
xxii. 70. Olshausen (ii. 77 ff.) maintains
that δ. υἱ. τ. θ. was not a Jewish appella-
tion for the Messiah,—on account of the
Jews taking up stones to cast at Jesus
when He so called Himself, ch. x. 33.
But as Lücke observes (i. 456, note), it
was not for the mere use of this Name,—
but for using it in a close and literal
sense which was unintelligible and appeared

blasphemous to them, ἰγὼ κ. ὁ πατήρ ἔν
ἐσμεν,—that they wished to stone Him;
see note on ch. x. 36. It was certainly not
so common a name as 'the Son of David,'
for the Messiah. Nathanael can hardly
have meant the name in other than its
popular meaning; and the synonymous
and better known appellation which he
adds, confirms this.

51.] Our Lord
says this not in blame, rather in praise of
the simple and honest expression of
Nathanael's conviction; but principally
to shew him, that if he believed by reason
of this comparatively small proof of His
divine power, his faith would increase
from strength to strength at the greater
proofs which should from that time for-
ward be given.

It is perhaps best to
set a question at πιστεύεις; but see notes
on the similar sentences, ch. xvi. 31, and
ch. xx. 29.

52.] ἀμὴν ἀμὴν is pec-
uliar to John. The other Evangelists
use ἀμὴν once only in such asseverations.
The LXX do not use it in this sense.
Stier remarks (i. 36, edn. 2), that the
Verily, verily, I say unto you of the
Lord, is spoken in His coequality with the
Father: not as the 'Thus saith the Lord'
of the prophets.

ὑμῖν] The words
following are then spoken to all the dis-
ciples present, not only to Nathanael.

With or without ἀπ' ἀπρὶ, the meaning
will be much the same. The glories of a
period beginning from the opening of the
Lord's public ministry, and at this day
not yet completed, are described. For it
is not the outward visible opening of the
material heavens, nor ascent and descent
of angels in the sight of men, which our
Lord here announces; but the series of
glories which was about to be unfolded in
His Person and Work from that time
forward. Luther, cited by Lücke, i. 458,

¹ = Matt. iii. 16. 1. Acts vi. 56. x. 11. Rev. xix. 11. ^m perf. midd. 1 Cor. xvi. 9. 2 Cor. vi. 11 only. ⁿ Gen. xxviii. 12. ^o Matt. vii. 20 ref. ^p Matt. xxii. 2. &c. xxv. 10. Lake xii. 26. xiv. 8. Heb. xiii. 4. Rev. xix. 7, 9 only. Gen. xix. 22. ^q = Matt. &c. Lake xiv. 7, &c. Eph. v. 12.

ὄψεσθε τὸν ¹ οὐρανὸν ^{1m} ἀνεργότα, καὶ τοὺς ^a ἀγγέλου θεοῦ ⁿ ἀναβαίνοντας καὶ ^a καταβαίνοντας ἐπὶ τὸν τοῦ ^a ἀνθρώπου.

II. ¹ Καὶ τῇ τρίτῃ ἡμέρᾳ ^p γάμος ἐγένετο ἐν τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ² ^q ἐκ

52. rec ins απ' απρι bef οψεσθε, with A rel lat-e q syrr Chr Cyr Ambr (prob fr xxvi. 64. The referring what follows to the angelic appearances at the passic resurrection would not occasion its omn, for, as Lücke has observed, the most a interpretation of the saying was the spiritual one, e.g. in Orig, who omits it): om latt copt aeth arm Orig Epiph Cyr, Aug Promiss Zeno.

CHAP. II. 1. rec τη ημερα τη τριτη, with AN rel (vulg lat-a c): τη τριτη (alon txt BU 69 lat-b e q Epiph).

beautifully says: "When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut, and never will be shut, although we do not see it with our bodily eyes . . . Christ says this: 'Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you.'"

The opening of heaven is a symbolical expression, signifying the imparting of divine grace, help, and revelation. See Gen. xxviii. 10—17: Ezek. i. 1: Isa. vi. 1: Mal. iii. 10: Isa. lxiv. 1: also Deut. xi. 17: 1 Kings viii. 35. The words have a plain reference to the ladder of Jacob, and imply that what he then saw was now to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of Heaven, and that through Him, and on Him in the first place, was to descend all communication of help and grace from above. That

no allusion is meant to the Transfiguration, or the Agony, is plain; for all those here addressed did not witness these appearances, but Peter and John only; nor to the Ascension, for they did not see heaven opened, nor did angels ascend nor descend.

The above has (remarks Olah. ii. 79) been the interpretation of all Commentators of any depth in all times: Origen as well as Augustine, Luther as well as Calvin, Lücke as well as Tholuck: and I may add, De Wette as well as Stier. τὸν υἱ. τ. ἀνθ.] An expression originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and thenceforward used as one of the titles of the Messiah (see ch. xii. 34). It

is never predicated of our Lord by but Himself, except in Acts vii. 1 Stephen, in allusion apparently to xxvi. 64, and—which is hardly an e tion—in the passages of the Revel (ch. i. 13; xiv. 14) which are almost tions from Daniel.

CHAP. II. 1—11.] The miracle of ing water into wine: The first j ment of the announcement in ch. i see ver. 11. 1.] τῇ τρι

reckoned from the day of Nathanael calling. There would thus be but day between that event and the mar

Κανὴ τ. Γ., see ch. iv. 46;—no from Capernaum. Josephus (Life, 1 calls it κώμη τῆς Γαλιλαίας. There Kanah in Josh. xix. 28, in the tri Asher, which must be distinct from Jerome however in his Onomasticon lies it to have been the same. In the residence, and probably birth- of Nathanael. If his calling took in its neighbourhood, our Lord may gone on and spent the intervening d Nazareth.

Dr. Robinson, Bib. iii. 204 ff., satisfactorily establishes Kāna-el-Jellil, about 3 hours n. ½ z. Nazareth, is the site of this miracle. name is identical, and so stands in Arabic version of the N. T. He s this to have been recognized in tradition, and its honour to have only recently usurped by Keir Ken village 1½ hour n.e. from Nazareth one of the roads to Tiberias. ἡ μ. τ. 1.] John never names her, as already well known (Lücke): or pe more probably from his own intimate nexion with her, in pursuance of th junction ch. xix. 26, 27. He never n either himself, or his own brother, Ja

2.] ἐκλήθη, not for a pluperfec was invited: the historical past.

δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν ῥγάμον. ¹ — Mark x. 1
³ καὶ ὕστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς ²¹ ^{1st} ^{11.}
 αὐτὸν Οἶνον οὐκ ἔχουσιν. ¹⁴ ^{P.} καὶ λέγει αὐτῇ ὁ Ἰησοῦς Ἵτι ² ^{Mark v. 7.} ¹⁰ ^{al.}

3. for ὑστερήσαντος οἴνου, καὶ οἶνον οὐκ ἔχον ἐστὶ συνετελεσθῇ ὁ κινος τοῦ γάμου
 μετὰ Ν¹. (corr'd by the original corrector.) for οἶνον οὐκ ἔχουσιν, οἶνον οὐκ
 ἐστὶν Ν¹: txt Ν^{2a} &c.

4. rec om 1st καὶ, with EFHMSVAN forj lat-a Syr Chr: ins AB rel vulg lat-b c syr
 copt æth arm Cyr Nonn.

κ. αὶ μαθ. αὐτ.] It does not appear *who*
these were, unless we assume that they
 were those called in ch. i., which seems
 most probable. John himself was most
 likely present. He does not relate so cir-
 cumstantially any thing which he had not
 witnessed.

In this case, there must
 have been some other reason for the in-
 vitation, besides mere previous acquaint-
 ance. This would be the probable reason
 for *Jesus himself* being invited; but the
disciples, being from various places in the
 district, can hardly *all have been* (De
 Wette) *friends of the family*. The fact
 of Jesus having attached disciples to Him-
 self must have been known, and they
 were doubtless invited *from consideration*
to Him.

Our Lord at once opens
 His ministry with the character which
 He gives of himself Matt. xi. 18, 19, as
 distinguished from the asceticism of John.
 He also, as Trench admirably remarks
 (Miracles, edn. 2, p. 98, note), gives us his
 own testimony against the tendency which
 our indolence ever favours, of giving up
 those things and occasions to the world
 and the devil, which we have not Christian
 boldness to mingle in and purify. Even
 Cyprian, for instance, proscribes such
 festivals,—*nuptiarum festa improba et con-*
vivias lascivias vitentur, quorum periculosa
contagio est. De Habitu Virginum, ch.
 xxi. p. 460. And such is the general ver-
 dict of modern religionism, which would
 keep the heaven distinct from the lump,
 for fear it should become *unleavened*.

The especial honour conferred upon *mar-*
riage by the Lord should also be noticed.
 "He here adorned and beautified it with
 his presence, and first miracle that He
 wrought."

3.] There is no neces-
 sity to suppose that the feast had lasted
 several days, as De Wette and Lücke do.
 It has been suggested that the unex-
 pected presence of the disciples may have
 occasioned a failure in the previously suf-
 ficient supply: a gloss in the old latin
 cod. Rhedigerianus has, *'et factum est*
per multam turbam vocatorum vinum con-
summari.'

The mother of Jesus evi-
 dently is in a *position of authority* (see
 ver. 5) in the house, which was probably
 that of a near relative. The conjectures

and traditions on the subject are many,
 but wholly unsatisfactory.

A graver
 question arises as to the intent with which
 this οἶνον οὐκ ἔχ. was said. She cannot
 have had *from experience* any reason to
 suppose that her Son would work a mi-
 racle, for this (ver. 11) *was His first*.
 Chrysostom suggests (so also Theophyl.,
 Euthym., and Neander, L. J. p. 271) that,
 knowing Him to be Who He was, she had
 been by the recent divine acknowledg-
 ment of Him and His calling disciples to
 Himself, led to expect the manifestation
 of His Messianic power about this time;
 and here seemed an occasion for it. Some
 of the other explanations are: 'that she
 had always found Him a wise counsellor,
 and mentioned the want to Him merely
 that He might suggest some way of re-
 medying it.' Cocceius, cited by Trench.
 'Velim discedas, ut ceteri item discedant,
 antequam penuria patefias.' Bengel. 'Ut
 pia aliqua exhortatione convivis tedium
 eximeret, ac simul levaret pudorem spon-
 sal.' Calvin, cited by Lücke. 'Jesus had
 wrought miracles, but in secret, before
 this.' Tholuck.

On the whole, the
 most probable explanation is that of Lücke,
 which somewhat modifies the first here
 mentioned,—that our Lord Himself had
 recently given some reason to expect that
 He would shew forth His glory by won-
 derful works. So, very nearly, Stier, R. J.
 i. 38, edn. 2.

4.] The answer of our
 Lord is beyond question *one of reproof*,
 and *disclaimer of participation in the*
grounds on which the request was made.
 See instances, besides ref., in Josh. xxii.
 24: Mark i. 24. And so all the early
 expositors understood it. Irenæus (iii.
 16. 6, p. 206) says, 'Dominus repellens
 ejus intempestivam festinationem, dixit,'
 &c.;—and Chrysostom, ἰβουλέρο . . .
 λατὴν λαμπροτέραν ποιῆσαι διὰ τοῦ
 παιδός, and therefore He σφοδρότερον
 ἀπερίπαρο. Hom. xxi. in Joh., p. 122.
 The Romanist expositors mostly endea-
 vour to divest the answer of any aspect
 of rebuke, and maintain that it was so
 uttered for *our sakes* alone, to teach us
 that He did not perform His miracles
 from regard to human affinity, but solely
 from love and His object of manifesting

δύο ἢ τρεῖς. ⁷ λέγει αὐτοῖς ὁ Ἰησοῦς ^d Γεμίσατε τὰς ⁴ here bis.
^e ὑδρίας ὕδατος. καὶ ^d ἐγέμισαν αὐτὰς ἕως ἄνω. ⁸ καὶ
 λέγει αὐτοῖς ^f Ἀντλήσατε νῦν καὶ φέρετε τῷ ^g ἀρχιτρι-
 κλίνῳ. οἱ δὲ ἤνεγκαν. ⁹ ὥς δὲ ^h ἐγεύσατο ὁ ⁱ ἀρχιτρι-
 κλινος τὸ ὕδωρ οἶνον ^j γεγεννημένον, καὶ οὐκ ᾔδει πόθεν
^k ἔστιν· οἱ δὲ ^l διάκονοι ᾔδεισαν οἱ ^m ἡντληκότες τὸ ὕδωρ.
ⁿ φωνεῖ τὸν ^o νυμφίον ὁ ^p ἀρχιτρίκλινος ¹⁰ καὶ λέγει αὐτῷ
 Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον ^q τίθῃσιν, καὶ ὅταν
^r μεθύσῃσιν, [τότε] τὸν ^s ἐλάσσω· σὺ ^t τετήρηκας τὸν ^u here bis.

h Matt. xxvii. 34 al. Job xii. 11. i — Matt. iv. 3 L. Rev. viii. 8. Exod. iv. 8. k pres., ch. i.
 40 ref. i ver. 5. m ch. i. 40 ref. a Matt. ix. 15 f. xxv. 1, 5, 6, 10. ch. iii. 30 (3or). Rev. xiv. 26. Luke
 xiii. 28 only. Ps. xviii. 6. o — here only. Bel & Dr. 11. p pass., Rev. xvii. 2 only. i Kings
 i. 14 al. elaw. neut., Matt. xxiv. 49. Acts ii. 15. j Cor. xi. 21. l Thess. v. 7. Rev. xvii. 2, 6 only. i Kings
 q — here (Rom. ix. 12, from Gen. xxv. 28. Heb. vii. 7) only. r — ch. xii. 7. 2 Pet. ii. 17. Jude 6.
 u here bis and
 ch. iv. 7, 16
 only. Gen.
 xxiv. 13, 30.
 (τῶν μαρ-
 τῶν) here bis
 only r.

8. rec (for *oi de*) *kas*, with A rel vulg lat-b *e f* syrr sah-mnt sēth : om clause X : txt BKLN 1. 33 lat-a syr-marg copt arm.

10. om *αὐτῷ N*. om *τοῦ BLN* lat-a *e ff*, l copt sēth Orig-lat Gand : ins *AN* lat-b *e f* syrr arm.

their cavils with just one remark,—that He who creates abundance enough in this earth to “put temptation in men’s way,” acted on this occasion *analogously with His known method of dealing*. We may answer an error on the other side (*if it be on the other side*), by saying, that the Lord here most effectually and once for all stamps with His condemnation that false system of moral reformation, which would commence by *pledges to abstain from intoxicating liquors*. He pours out His bounty *for all*, and He vouchsafes His grace *to each* for guidance; and to endeavour to evade the work which He has appointed for each man,—*by refusing the bounty, to save the trouble of seeking the grace*, is an attempt which must ever end in degradation of the individual motives, and in social demoralization,—whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt made by some of the advocates of this movement, to shew that the wine here and in other places of Scripture is unfermented wine, not possessing the power of intoxication.

The filling with water, and drawing out wine, is all that is related. ‘The moment of the miracle,’ says Lücke, ‘is rather understood than expressed. It seems to lie between vv. 7 and 8’ (i. 471). The *process* of it is wholly out of the region of our imagination. In order for wine to be produced, we have the growth and ripening of the grape; the crushing of it in proper vessels; the fermentation;—but here all these are in a moment brought about in their *results*, by the same Power which made the laws of nature,

and created and unfolded the capacities of man. See below on ver. 11.

8.] The ἀρχιτρίκλινος (*συμποσιαρχος, ἐπιμαλητής τοῦ συμποσίου*, Euthym.) seems to be the same with the ἡγούμενος spoken of, Sir. xxxv. (xxxii.) 1, and with the Latin *rex*, or *magister*, convivi. It would seem (from Sir. l. c.) that he was *one of the guests* raised to the post of presiding over the arrangements of the feast. This is however doubted by the older Commentators (Severus in the Catena, Lücke, i. 472), who make him not one of the guests, but a person *holding this especial office, and attending on feasts*. Here, he *tastes the wine*; and therefore probably was a guest himself. Lücke quotes from Petronius ‘triclinaryarches.’ 9. οἱ ἡντληκότες] This is the participle of the pluperf. (as well as of the perf.), and is here to be so rendered—*who had drawn the water*.

10.] The saying of the ἀρχ. is a general one, not applicable to the company then present. We may be sure that the Lord would not have sanctioned, nor ministered to, *actual drunkenness*. Only those who can conceive *this*, will find any difficulty here; and they will find difficulties every where. The account of the practice referred to is, that the palates of men become after a while dull, and cannot distinguish between good wine and bad. Pliny (Nat. Hist. xiv. 18) speaks of persons ‘qui etiam convivis (vina) alia quam sibi metipsis ministrant, aut procedente mensa subiciunt.’ But the practice *here* described is not precisely that of which Pliny speaks, nor is there any meanness to be charged on it: it is only that, when a man has some kinds of wine choicer than others, he naturally

- ^a Matt. x. 12. καλὸν οἶνον ἕως ἄρτι. ¹¹ ταύτην ἐποίησεν ἄρχὴν
^{ch. v. 17.} ^t = Matt. xxiv. α σημεῖον ὃ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐγ-
^a = Mark i. 1. ^{Ruth} i. 22. ^u = Mark xvi. ^{17, 20.} ^{Luke} ^{xxiii. 8.} ^{Acts} iv. 16. ^{John} ch. xii. ^{37.} ^{xx. 80} ^{al. fr.} ^{v ch. i. 31} ^{reff.} ^{w ch. i. 14} ^{al.} ^{fr.} ^{x ch. i. 12} ^{al. fr.} ^{In John.} ^{claw.} ^{Matt. xviii. 6} ^(1 Mk. v. r.) ^{Acts x. 43.} ^{xiv. 22.} ^{22.} ^{4.} ¹
^{14.} ^{Gal. ii. 16.} ^{Phil. i. 29.} ^{1 Pet. i. 8.} ²¹ only t. ^{y = Mark iii. 22.} ^{Luke x. 30.} ^{Gen.}
11. rec ins τὴν bef ἀρχὴν, with M rel Eus, Cyr: om ABLA 1. 33 Orig Eus, C
aft γαλιλαίας ins πρῶτην N¹ (corr'd N¹ or 2). om 1st αὐτοῦ N¹: in
&c. ^{οι μαθ. αυ.} bef εἰς αὐτοῦ N¹: txt N^{1a} &c.
12. om 2nd αὐτοῦ BL lat-a c e Orig: ins AN rel vulg lat-δ f syrr copt æth
om και οι μαθηται αὐτοῦ N. εμεινεν AFGH²A 1 lat-δ copt arm
Nonn.

produces the choicest, to suit the most discriminating taste. With regard to the word *μεθύσθαι*, while there is no reason here to *press* its ordinary meaning, so neither is there any to shrink from it, as uttered by the ἀρχιτραπεζίτης. The safest rendering is that of Tyndall and Cranmer, "*when men be drunken*," "*cum inebriati fuerint*," Vulg.

11.] Without the article before ἀρχὴν (see rec. in digest) it is this wrought Jesus as the beginning of his miracles:—ἀρχὴ being the predicate.

This assertion of John excludes all the apocryphal miracles of the Gospel of the Infancy, and such like works, from credit.

σημεῖον, which occasionally occurs in the other Gospels and the Acts in this absolute sense of a *miracle* (see reff.), is St. John's ordinary word for it. Cf. Luthardt, p. 62.

τὴν δόξαν αὐτοῦ.] The glory, namely, which is referred to in ch. i. 14, where see note. It was a miracle eminently shewing forth the glory of the λόγος, δι' οὗ πάντα ἐγένετο, in His state of having become flesh. And this '*believing on Him*,' here predicated of the disciples, was certainly a higher faith than that which first led them to Him. They obtained new insight into His power:—not yet reflectively, so as to infer what all this implied, but so as to increase their faith and trust in Him. Again and again '*they believed*': new degrees of faith being attained; just as this has since been the case, and will continue to be, in the Church, in the continual providential development of the Christian spirit,—the leavening of the whole lump by degrees.

This important miracle, standing as it does at the very entrance of the official life of Christ, has been the subject of many doubts, and attempts to get rid of, or explain away, the power which was here manifested. But never did a narrative present a more stubborn inflexibility to the writers of Scripture:—never was

simple historical veracity more strikingly stamped on any miracle than on this. doubtless this is providentially so arranged to see the objections to it treated, and admirable concluding remarks, in Luke i. 478. To those who yet seek some sufficient cause for the miracle being wrought we may—besides the conclusive answer we are not in a position to treat this question satisfactorily,—assign the unmistakable spiritual import of the change made, as indicating the general nature of the beneficent work which the Lord does on earth to do. So Cornelius a Lapide (Trench, p. 113, edn. 2, note): '*Christi initio sue prædicationis mutans aqua vinum significabat se legem Moysi instar aquae insipidam et frigidam, versurum in Evangelium gratiæ quasi star vini est, generosa, sapida, ardens efficac.*' Similarly Eusebius, Augustin, Bernard, and Gregory the Great. Tre ibid.

II. 12—IV. 54.] FIRST MANIFESTATION OF HIMSELF AS THE SON OF GOD —and herein, ii. 13—iii. 36, IN JERUSALEM AND JUDEA.

12.] κατέβη, because Capernaum lay by the lake,—Cana higher up the country. There is no certainty as to this visit, whether or not it is the same with that hit at in Luke iv. 23: so that no chronological inferences can be built on the hypothesis with any security.

On οἱ ἀδελφοί. see Matt. xiii. 55 and note. Note the transition from His private to public life. His mother and brethren still with Him, attached merely by natural ties. His disciples, newly attached by faith to the next verse He has cast off His earthly ties for His work. Also in the πολλὰς ἡμ., notice less a mere chronological design, than one to shew that lost no time after His first miracle publicly manifesting Himself as the Son of God.

καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. ¹³ καὶ ἔγγυς ἦν τὸ ^a πᾶσχα τῶν ^b Ἰουδαίων, καὶ ^c ἀνέβη εἰς Ἱεροσόλυμα ὁ ^d Ἰησοῦς. ¹⁴ καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ ^e περιστερὰς καὶ τοὺς ^f κερματιστὰς καθήμενους. ¹⁵ καὶ ποιήσας ^g φραγέλλιον ἐκ ^h σχοινίων πάντας ⁱ ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν ^j κολλυβιστῶν ^k ἐξέχεεν τὰ ^l κέρματα καὶ τὰς ^m τραπέζας ⁿ ἀνέστρεψεν, ¹⁶ καὶ τοῖς τὰς ^o περιστερὰς πωλοῦσιν εἶπεν Ἀρατε ταῦτα ^p ἐντεῦθεν ^q μὴ ποιεῖτε τὸν οἶκον

g = Matt. xxi. 12. ix. 25 || Mk. Acts ix. 40 al. Gen. iii. 24. h Matt. xxi. 12 || only. i Matt. xxi. 12. Rev. 1. 2. j Matt. xxi. 12. k here only. l = Matt. xxi. 12. Luke 19. 47. m trans., — here only. intrana., Acts v. 36 (Matt. xvii. 22 ref.). n Luke 19. 47. o Luke 19. 47. p Luke 19. 47. q Luke 19. 47.

13. for και εγγυς, εγγυς δε Ν.

14. for βοας και προβ., και τα προβ. και βοας Ν¹.

15. for και ποιησας, εποιησεν Ν¹. aft σχοινων ins και Ν¹. om τε Ν¹. (corrupt by Ν^{3a}.) rec (for τα κερματα) το κερμα, with APN rel: txt B1X 33 lat-δ q copt arm Orig⁸ Eus. for ανιστρ., ανιτρεψεν BX Orig: καταστρεψεν Ν 69¹-marg: καταρθωσε 69-txt.

16. ins και bef μη ποιειτε AUX 1. 69 vulg lat-a b e q syrr æth arm Cyr-jer Thl.

13—22.] *The first official visit to Jerusalem, at a Passover: and cleansing of the Temple.* 13.] No data are given to determine whether the reason of the short stay at Capernaum was the near approach of the Passover. Nothing

is said of those who accompanied Jesus: but at all events, *His already called disciples* would be with Him (see ver. 22, and ch. iii. 22), and among them in all probability the Evangelist himself:—but *not the rest of the Twelve*, who were not yet called. Of this visit, the synoptic narrative records nothing. 14.] On the distinctness of this cleansing from that related in Matt. xxi. 12 ff., see note there.

ἐν τῷ ἱερῷ] In the court of the Gentiles, the *ἔκθετος ἱερόν*, as distinguished from the *ναός*, the inner temple. This market appears to have sprung up since the captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, which alone was allowed to be paid in for the temple capitation-tax (Matt. xvii. 24 ff.). This tax was sometimes, as in Matt. l. c., paid elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the *former* of these evils that our Lord makes reference in this *first* cleansing; in the *second*, to the *latter*.

15.] The *σχοινία* were probably

the *rushes* which were littered down for the cattle to lie on. That our Lord used the scourge on the beasts only, not on the sellers of them, is almost necessarily contained in the form of the sentence here: the *τὰ τε πρόβατα κ. τ. βόας* being as it stands with *τε* and *καί*, merely epexegetical of *πάντας*, not conveying new particulars. So that it should be rendered as in A. V. R., “He drove all out of the temple, both the sheep and the oxen.” (*ἐξέχεεν* is the aor., not the resolved form of the imperfect: cf. Aristoph. Nub. 75, and see Lobbeck’s note on Phryn., p. 222.) It has been imagined, that He dealt more mildly with those who sold the doves, which were for the offerings of the poor. But this was not so: He dealt alike with all. No other way was open with regard to them, than to order them to take their birds away.

This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord’s *coming suddenly to His temple and purifying it*. This act also answers (but like the fulfilment last mentioned, only in an *imperfect* and *still prophetic* sense) to the declaration of the Baptist “Whose fan is in His hand,” &c., Matt. iii. 12. His proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class.

ο here only. ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ 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τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἔγερῶ αὐτόν. ²⁰ εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσαράκοντα καὶ ἐξ ἑτέσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἔγερεις αὐτόν; ²¹ ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

† X.
EF
KL
SUV
M I.
69.

om εν bef τρισιν B Orig.

20. [εἶπαν, so B Orig.]

22. rec aft ελεγειν ins αυτοις, with K: om ABPN rel latt syrr copt scth arm Orig, Chr Cyr Thdr̄t Thl. rec (for ον) ψ, with A rel: txt BLN Orig.

50 al. 2 Chron. ix. 6.

c constr., ch. iv. 5, 50. Tit. iii. 5. Rev. i. 20.

Eph. v. 14.
James iv. 7.
x = here (his)
only, but see
ver. 22.
(-or, Eod. v. 62 (50).)
John, here
only elaw.
pa-sim.
tense, see
note.
Matt. xvii. 9
ver.
A ver. 17.
b constr., Luke
i. 20. ch. iv.

the meaning of the Lord's saying;—which I do not think we are at liberty to question, on any, even the most moderate view, of the inspiration of the Scriptures. The difficulties attending the interpretation are,—besides the double meaning which I have treated above,—(1) *the use of the imperative; as applied to the death of Christ*. Olshausen contends that it must be mandatory, and cannot be hypothetical. But surely Matt. xii. 33 is an instance in point, as adduced by De Wette, for the hypothetical meaning: and usages exactly like that in our text are found in the reff. (w): see Winer, Gram. edn. 6, § 43. 2. (2) *The words ἐγερῶ αὐτόν*,—seeing that the resurrection of the Lord is ever spoken of as *the work of the Father*. Yes,—but by power committed to Christ Himself;—see ch. x. 18, where this is distinctly asserted: and ch. vi. 39, 40, 44, where it is implied, for He is the first-fruits of them that sleep,—and (though the whole course of His working was after the will of the Father,—and in the Spirit, which wrought in Him) strictly and truly *raised Himself* from the dead in the sense here intended. (3) *The utterance of such a prophecy at so early a period of His official life*. But it was not a prophecy known and understood,—but a *dark saying*, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning. Chrys. (Hom. xliii. in Joan. p. 134) says, πολλά τοιαῦτα φθίγγεται τοῖς μὲν τότε οὐκ ὄντα δὴλα, τοῖς δὲ μετὰ ταῦτα ἰσόμενα. τίνος δὲ εἵνεκεν τοῦτο ποιεῖ; ἵνα δευχθῇ πρὸς αὐτὸν ἄνθρωποι τὰ μετὰ ταῦτα, ὅταν ἰέλθῃ καὶ τῆς προφῆτειας τούτου γέγονεν. Lücke remarks, that the circumstance of the words being spoken

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so long before his trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. This they did, but not so as to agree with one another. They reported it, 'I can destroy,' &c. which makes a wide difference, and represents our Lord as an enemy of the temple (Matt. xxvi. 61), and some added to τὸν ν. τ.,—τ. χειροποιήτον, and that He would raise another *χειροποιήτον* (Mark xiv. 58). ^{20.]} The building of the temple by Herod the Great is stated by Josephus, in Antt. xv. 11. 1, to have been begun in the *eighteenth* year of his reign; in B. J. i. 21. 1, in the *fiftieth*: the difference being made by counting his reign from the death of Antigonus, or from his appointment by the Romans, see Antt. xvii. 8. 1. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that *ψικοδομήθη*, was in building, must refer to the greater part of the work now completed. The sense of this aor. is curiously illustrated by a passage in Ezra v. 16, τότε Σαββασάδρ ἐκεῖνος ἦλθε καὶ ἔδωκε θεμελίους τοῦ οἴκου τοῦ θεοῦ ἐν Ἱερουσαλὴμ, καὶ ἀπὸ τότε ἕως τοῦ νῦν ψικοδομήθη καὶ οὐκ ἐτελείσθη.

22.] τῇ γραφῇ, by all analogy, must mean *the O. T. scriptures*. That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T. see ch. xx. 9; Luke xxiv. 26, 27; 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as

Z z

d ch. v. 2 ref.
e ch. vi. 4.
(xii. 1.)
f ch. i. 12 ref.
g Luke xiii.
48 ref.
h see Luke xvi.
11. Rom. iii.
2. 1 Cor. ix.
17.
i ch. xvi. 30.
1 John ii.
27 only.
j ch. i. 6 ref.
k = Luke xviii.
18. ch. vii.
26, 48. xii.
42. Acts iii. j
17 al.
l Matt. ii. 14.
xxviii. 13.
ch. xix. 31.
m ch. i. 39 ref.

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσ-
τῃ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα
θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ
οὐκ ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώ-
πντας, 25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτι-
περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐ-
ἀνθρώπῳ.

III. 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικό-
δομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. 2 οὗτος ἦλθεν
αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββί, οἶδαμεν ὅτι

23. rec om τοῖς, with 83(e sil) : ins ABN rel Orig, Chr Cyr. (Treg queries M :
om 3rd sy B.

24. rec ins ο βεβαιῶσ, with APN rel Orig, : om BL Cyr. rec αὐτοῦ, with
rel Orig, : txt A¹BLN¹ Orig, (P def.)

25. om ori A Syr copt (with P) Did. for ου χρ., χρ. ουκ N.

CHAP. III. 1. for *ονομα αυτω, ονοματι* N¹. (corr'd N².)

2. rec (for αυτον) τον ιησουν, with EFGHM vulg-ed lat-a e f Syr copt : ts

belonging to Him in Whom alone they are properly fulfilled; see also Hos. vi. 2.

23—25.] MANY BELIEVE ON JESUS AT THE PASSOVER: HIS KNOWLEDGE OF THEIR CHARACTER, AND WITHHOLDING OF HIMSELF FROM THEM. 23.] as

analogous with ἐν τῷ πάσχα τῇ ἑορτῇ, — see ch. vi. 4. θεωρ. αὐτ. τ. σ. & ἐπ.] ἐπίστευον εἰς αὐτόν, ἀλλ' οὐ βεβαιῶς. εἰκνίον γὰρ ἀκριβέστερον ἐπίστευον, ὅσοι μὴ διὰ τὰ σημεῖα μόνον, ἀλλὰ καὶ διὰ τὴν διδασκαλίαν αὐτοῦ ἐπίστευον, Euthym.

What miracles these were, is not related:—certainly some notable ones, see ch. iii. 2. The mention of them precludes us from understanding ch. iv. 54, as indicating that the healing of the ruler's son was absolutely His second miracle.

24, 25.] The repetition of ἐγινωσκ. has been regarded (Lücke, De Wette) as a sort of play on the word. But I should rather set it down to the simplicity of John's style. The meaning is, He did not trust Himself to them,—i. e. treat them as true and earnest disciples: they entered into no spiritual relation with Him, and He in consequence into none with them. The fact of this being narrated shews that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground;—His knowing what was in men. Nothing less than divine knowledge is here set forth; the words are even stronger than if τῶν ἀνθ. and ἐν τοῖς ἀνθ. had been used. Then some reference

might have been imagined to the here mentioned; but now, the sing and must be on all hands, purely s—as in E. V.

CHAP. III. 1—21.] The Lord course with Nicodemus,—one of th lievers on account of His Mira of the spiritual nature of the ki of God and the necessity of th birth. 1.] We have in the

(see Lightfoot, Hor. Heb. in 1 Nicodemus ben Gorion, who wa perly called Bonai, and said to hav a disciple of Jesus: but he is living at the destruction of Jer This might certainly have been it must be quite uncertain whet be the same with this Nicodemus. He is mentioned again ch. vii. 50 39. He was a member of the San (ἄρχων, see ref.), and, besides, a δάσκαλος (ver. 10). 2.] v

for fear of the Jews: see ch. xii. 42 discourse seems to have taken pl tween Jesus and Nicodemus alone may have been related by our Lord Evangelist afterwards. If this be improbable (though I do not see should),—of the two other alterns would rather believe that John w sent, than that Nicodemus should minutely related a conversation w his then position he could not unde οἶδαμεν] This plural may be an allusion to others who had come same conclusion, e. g. Joseph of Arim or it may express that Nicodemus w in the name of several who wis

θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα
τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ.
ἡ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ ἄμην ὁ ἄμην ὁ λέγω
σοι, ἐὰν μὴ τις ᾖ γεννηθῇ ἅνωθεν, οὐ δύναται ἰδεῖν τὴν

18. 1 John ii. 29. iii. 9. iv. 7. v. 1, 4, 18 only. see 1 Pet. i. 8, 23.
23. James i. 17. iii. 15, 17. Job id. 4. see also Gal. iv. 9. Wisd. xix. 6.
1 Pet. iii. 10, from Ps. xxi. 12 al.

^a Luke i. 66.
Acts vii. 5.
x. 38. Judg.
vi. 12.
ch. i. 52 al.
fr. J. see
Matt. v. 18
1 Cor.
= here, 5
times. ch. i.
q ver. 31. ch. xix. 11.
r = Luke ii. 30.

rel am lat-δ c l syr sēth arm Chr Cyr Thl Aug.

νυκτος bef προς αυτον N.

rec ταυτα τα σημεια bef δυναται, with E rel syr Chr Cyr: txt ABLN 33 latt Syr copt arm Orig.

3. rec ins o bef ιησ., with AHN rel: om BEFGKLM 1 Cyr. (E and H as Treg expr.)
om και ειπεν αυτω N¹.

know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, '*vulgo agnoscitur*,' is better,—but not satisfactory; for the common people did not generally confess it, and Nicodemus, as an *ἀρχων*, would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express the *true conviction respecting Jesus*, of that class to which Nicodemus belonged—the *ἀρχοντες*: and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on *against the conclusions of their own minds*, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Still this must not, though undoubtedly it has truth in it, be carried too far: cf. Acts iii. 17 note, and Acts xiii. 27; 1 Cor. ii. 8. *Some degree of ignorance* there must necessarily have been in all of them, even Caiaphas included, of our Lord's Office and Person. Stier (iv. 11 ff., edn. 2) seems to think that Nicodemus, by using the plural, is sheltering himself from expressing *his own* conviction, so as to be able to draw back again if necessary. [Ἀληθῶς] Stier (and Schleiermacher, cited by Stier, iv. 12, edn. 2, note) thinks that there is involved in this word a *recognition* by Nicodemus of the *Messianic mission of Jesus*:—that it expresses His being ὁ ἐρχόμενος (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see Matt. xi. 14 al.). [διδάσκαλος] In this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King*, to sit on David's throne,—a

Prophet, to declare the divine will;—but the Messiah was never designated as a *mere teacher*, till the days of modern Socinianism. So that he seems trying to qualify or recall his Ἀληθῶς by this addition.

The following words exhibit the same cautious inconsistency. *No one* can do, &c. unless—we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 50, but the sentence drops to merely—'*God be with him*,' which is a very poor and insufficient exponent of ἀπὸ θ. ἀληθῶς. Against this inconsistency,—the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,—and the rationalizing endeavour to reduce this heavenly kingdom to *mere learning*, and its Founder to a *mere teacher*, on the other,—is the following discourse directed.

3.] We are not to imagine that any thing is wanting to complete the sense or connexion. Our Lord replies, It is not *learning*, but *life*, that is wanted for the Messiah's Kingdom; and *life* must begin by *birth*. Luther (Stier, iv. 17, edn. 2) says: "My teaching is not of *doing* and *leaving undone*, but of a *change in the man* (nicht von Thun und Lassen, sondern von Werden);—so that it is, not *new works* done, but a *new man* to do them; not another *life* only, but another *birth*." And *only by this means* can Nicodemus gain the teaching for which he is come,—ἵνα ῥ. β. τ. θ.,—'*become a disciple of Christ*:'—Ἰδοὺ, τούτοις νοήσαι, Thl.,—'*understand, by sharing*'—have any conception of.' ἀνωθεν—οὐ μὲν "ἐκ τοῦ οὐρανοῦ" φασιν, οἱ δὲ "ἐξ ἀρχῆς." Chr.,—who, as also Euthym., explains γεν. ἅν. by παλιγγενεσία:—Orig. Cyr. and Thl. taking the other meaning. The true meaning is to be found by taking into account the answer of Nicodemus, who obviously understood it of a *new birth in mature life*. *Born afresh* would be a better rendering than '*born again*,' being closer to the meaning of ἀνωθεν, 'from the very beginning';—'unless a man begin his life

^{John, ver. 5} βασιλείαν τοῦ θεοῦ. ⁴ λέγει πρὸς αὐτὸν ὁ Νικό
^(Rev. xli. 10) Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μ
^{only. Goesp.} νатаи εἰς τὴν ^a κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰς
^{& Paul, pas-} καὶ γεννηθῆναι; ^b ἀπεκρίθη [ὁ] Ἰησοῦς ὁ Ἀμὴν
^{sim.} ο λέγω σοι, ἐὰν μή τις ^{p^v} γεννηθῇ ^v ἐξ ὕδατος καὶ πνεύμ
^{here only.} ^{Job xxii. 9.} ^{Prov. xvi. 6.} ^{xxxi. 23 vat.} ^{Sir. viii. 9 ap^d.}
^{only.} ^{Luke i. 41.} ^{xi. 27. Ps. xxi. 10.} ^{v w. &c, ch. i. 13 ref.} ^{w Rom. i. 4. Heb. xi. 28.}

5. om ὁ ἈΝ rel Cyr Thl : ins BLU 33. 69 (S, e sil). om 2nd αμην A al
γεννηθῇ A. ἐξ ὕδατος καὶ πνεύματος bef γεννηθῇ N.

anew altogether (πάλιν ἀνωθεν, Gal. iv. 9), he cannot' &c. It is not impossible that the other meaning may lie beneath this,—as the βασιλεία is τοῦ θεοῦ, and so must the birth be;—but Grotius has remarked that in Hebrew and Aramaic (in one of which languages our Lord, discoursing with a Rabbinical Jew, certainly spoke) there is no word of double meaning corresponding to ἀνωθεν:—so that He must have expressed it, as Nicodemus understood it, of an *entirely new* birth. That John never uses the word elsewhere in this sense (Lücke) is here of little weight, for he uses it only three times more, and never with a verb cognate to γινώσκειν. The Evangelist most likely chose the Greek expression γεν. ἄν. as strictly corresponding to the term ἀναγεννάσθαι, which, when he wrote, was in common use in the Church: see 1 Pet. i. 3, 23. Justin Martyr, as Dr. Wordsworth reminds us, quotes as our Lord's saying, Apol. i. 61, p. 79, ἀν μὴ ἀναγεννήθῃτε, οὐ μὴ εἰσέλθῃτε εἰς τ. βασιλείαν τῶν οὐρανῶν: probably mixing this with Matt. xviii. 3. On the birth itself, see below, ver. 5.

4.] It is impossible that Nicodemus can have so entirely and stupidly *misunderstood* our Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as 'sicut parvulus jam natus.' Lightfoot in loc. I agree with Stier in thinking that there was something of the spirit that *would not* understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable *real ignorance*. The proselyte might be regarded as born again, when he became one of the seed of Abraham: this figure would be easily explained on the Judaical view: but that *every* man should need this, was beyond Nicodemus's comprehension. He therefore rebuts the assertion with a reductio ad absurdum, which in spirit expresses, as in ch. vi. 60,—'This is an hard saying; who can hear it?' γέρον ἄν: probably he himself was old,

and he instances his own case. Our Lord passes by the question of demus without notice, further than this His second assertion takes as the ground from under it, by explaining the token and means of the new

There can be no doubt, on honest interpretation of the words γεννηθῆναι ἐξ ὕδατος refers to the outward sign of baptism,—γ. &c. ματος to the thing signified, or grace of the Holy Spirit. All attempts to get rid of *these two plain facts* sprung from doctrinal prejudices, by the views of expositors have been vain. Such we have in Calvin: 'spiritus nos repurgat, et qui virtute sua diffusa vigorem inspirat celestis vi Grotius: 'spiritum aquas instar emittentem';—Cocceius: 'gratiam Dei, sociis vitia abludentem';—Lampe: 'obedientia Christi';—Tholuck, who holds the Baptism itself, but only its *idea*, *cleansing*, is referred to;—and who endeavour to resolve ὕδατος πνεύματος into a figure of *ἐν διδ* so as to make it mean '*the cleansing purifying Spirit*.' All the better deeper expositors have recognized the existence of the two, *water* and the *spirit*. So for the most part the ancient Lücke (in his last edition), De Neander, Stier, Olshausen, &c. being then recognized, *to what does refer?* At that time, two kinds of baptism were known: that of the *proselyte* by which they were received into Judaism;—and that of *John*, by which, as a preparatory rite, symbolizing repentance, people were made ready for Him who came to baptize them with the Holy Spirit. But both these were significant of *the same truth*; that namely, *entire cleansing of the man* for the new and spiritual life on which he entered, symbolized by water cleansing the outward person. Both were appropriate means,—the one by the Jewish Church the other, stamping that first with approval, by God Himself,—towards respective ends. John himself de

οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ⁶ τὸ ^{x ver. 2.}
 γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ ^{y w. 67,} γεγεν-
 νημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. ⁷ μὴ ^{ch. iv. 27.} θαυμάσῃς ^{1 John xi. 22.}
 ὅτι εἰπόν σοι ^{Gal. i. 6 only.} Δεῖ ὑμᾶς ^{= ch. iv. 20.} γεννηθῆναι ^{24. ix. 4.} ἄνωθεν. ⁸ τὸ ^{Acts v. 29 al.}

for εἰσελθῆναι εἰς, εἰδέν Ν¹.

for του θεου, των ουρανων Ν¹.

6. γεγεννημ. ΔΗ al.

his baptism to be *incomplete*,—it was *only with water*; One was coming, who should baptize *with the Holy Ghost*. *That declaration of his is the key to the understanding of this verse*. Baptism, *complete*, with *water* and the *Spirit*, is the admission into the kingdom of God. Those who have received *the outward sign and the spiritual grace*, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had slighted. But they were *not only* spoken to him. The words of our Lord have in them life and meaning for all ages of His Church: and more especially these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matt. xxviii. 19, 20; Mark xvi. 16) ordained it as a Sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received.

εἰσελθεῖν εἰς is more than *εἰδέν* above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of *teaching* being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one—the *entering into* the Kingdom of God.

6.] The neuter denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: 'notat ipsa prima stamina vitæ.' The Lord here answers Nicodemus's hypothetical question of ver. 4, by telling him that *even could it be so*, it would not accomplish the birth of which He speaks. In this *σάρξ* is

included *every part* of that which is born after the ordinary method of generation: even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood' cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,—the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 fin.; and since the Kingdom of God is a spiritual kingdom, such only who are so born can enter into it.

7.] The weightiest word here is *ἐμᾶς*. The Lord did not, could not, say this of *Himself*. Why?—Because in the full sense in which the flesh is incapacitated from entering the kingdom of God, He was *not born of the flesh*. He inherited the weakness of the flesh, but His spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at his baptism, the words spoken by the Father were indicative of *past approval*, not of *renewal*. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not Himself in this necessity for the new birth.

The *μὴ θαυμάσῃς* applies to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world.

8.] Our Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes *that one*, which is above others symbolic of the action of the *Spirit*, and (which in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by the *same word* as it. So that the words as they stand apply themselves at once to the Spirit and His working, without any figure;—*spiritus ubi vult spirat*. Bengel, after Origen and Augustine, takes τὸ πν. of the *Holy Spirit* exclusively: but this can hardly be. The *form* of the sentence, as well as its import, is against it. The πνεῖ, ἀκρότης, οὐδὲν, are all said of well-known facts. And the comparison

b = here only. Gen. viii. 1. Eccl. xi. 5. c here only. Isa. xl. 7. only. d Matt. vii. 26, 27. Luke xiv. 55. ch. vi. 18. Acts xviii. 40. Rev. vii. 1 only. Ps. cxlviii. 18 (7). e = Matt. xxiv. 31. Rev. xiv. 2. xviii. 22 al. Joel ii. 4. f = ch. vii. 85. viii. 14. xii. 35. Heb. xi. 8. Gen. xvi. 3. v. 42. Matt. xiii. 30. g = here only. see James v. 6. 11 Cor. xv. 40 bla. 2 Cor. v. 1. Phil. ii. 16. iii. 19. James iii. 14. h = id

bc πνεῦμα ὅπου θέλει ^{cd} πνεῖ, καὶ τὴν ^e φωνὴν αὐτοῦ ἀκο
 ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ^f ποῦ ὑπάγει· οἱ
 ἐστὶν πᾶς ὁ ^g γεγεννημένος ἐκ τοῦ πνεύματος. ^h ἄπεκ
 Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι
 10 ἄπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ⁱ ὁ διδάσκαλος
 Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; ^j ἄμην ἄμην λέγω
 ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑώρακαμεν μαρτυροῦ
 καὶ τὴν μαρτυρίαν ἡμῶν οὐ ^k λαμβάνετε. ^l 12 εἰ τὰ ^m ἐπί

8. for 2nd καὶ, η A al latt syr-marg arm Ambr Aug.

ins του υδατος κα

του πνευματος N.

10. rec ins o bef ησ., with N 69: om AB rel Cyr Thl.

would not hold on that supposition—'As the Spirit is in His working on those born of Him, so is every one that is born of the Spirit.' But on the other interpretation, we have The wind breatheth, &c.:—so is, i. e. 'so it is with' (see a similar construction Matt. xiii. 45) every one born of the Spirit.

Notice it is not ὁ ἀνέμος here, but τὸ πνεῦμα, the gentle breath of the wind;—and it is heard, not felt;—a case in which the οὐκ οἶδας &c. is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around.

The εἰπου θέλει, in the application, implies the freedom (2 Cor. iii. 17) and unrestrained working of the Spirit (1 Cor. xii. 11).

πᾶς δ' γ. Our Lord can hardly, as Stier explains (iv. 48, edn. 2), mean Himself by these words; or, if He does, only inclusively, as being γ. ἐκ τ. πν.,—not principally. He describes the mystery of the spiritual life: we see its effects, in ourselves, and others who have it; but we cannot trace its beginnings, nor can we prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,—His voice, spiritually discerned.

'Homo in quo spiritus spirat, e spiritu respirat.' Bengel.

This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit—assures us of the manifold and undefinable variety of both these. 'The physiognomies of those who are born again, are as various as those of natural men' (Dräseke, cited by Stier, iv. 50, edn. 2).

9.] The question of Nicodemus is evidently still one of unbelief, though no longer of frivolity: see ver. 12.

10.] I believe the E. V. is right in rendering ὁ διδ. a master; the article is

inserted as required by τοῦ before Ἰη which is expressed as giving a title to Ἰσρ. as the people of God. Or possible that ὁ διδάσκαλος may mean meant as one of οἱ διδάσκαλοι? I either of these reasons for the present the article, to supposing it to have emphatic meaning. Nicodemus was: festly in no supereminent place as the ἀρχοντες: see ch. vii. 50—52. less can I with Bp. Middleton, Gr. p. 242, 3, believe any blame conveyed the title.

11.] Henceforward that course is an answer to the question 8. τ. γεν.) of Nicodemus: by shewing the appointed means of this new and of being upheld in the life to which is the entrance, viz. faith is the 8 God. δ' οἶδαμεν λ. . .] Why plurals? Various interpretations

been given: ἡ περὶ αὐτοῦ καὶ τοῦ πν τοῦτό φησιν, ἡ περὶ αὐτοῦ μόνον thym.);—'Loquitur de se et de Sp (Bengel);—of Himself and the Pro (Beza, Tholuck);—of Himself and the Baptist (Knapp);—of Teachers Himself (Meyer);—of all the born of Spirit (Lange, Wesley);—of the Persons in the Holy Trinity (Stier). the plural is only rhetorical (Lück Wette). I had rather take it as a proverbial saying; q. d. "I am one of who," &c. Our Lord thereby bring the unreasonableness of that unbelief would not receive His witness, but it an exception to the general proverb rule.

οὐ λαμβάνετε, addressed to Nicodemus, and through him to Jews: not to certain others who present, as Olsh. supposes.

12.] words μαρτυρίαν λαμβάνετε prepare way for the new idea which is brought forward in this verse—πιστεύετε.

is, in the most pregnant sense, 'th

εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἱερουργία πιστεύσετε; ¹³ καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. ¹⁴ καὶ καθὼς

¹ In Gosp., Matt. i. vii. 35 (reff.) only. Eph. i. 3. Phil. ii. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

m Exod. iii. 14. Rev. i. 4.

13. om ο ὢν ἐν τῷ οὐρανῷ (*carelessness or misunderstanding?*) BLN 33 copt-dz sath Orig-lat Eus Naz: ins (A) rel latt syrr syr-cu copt arm Hippol Orig-lat, Novat Hil, (certissime,) Lucif.—om ὢν A¹(appy: “ὢν ἐν τῷ οὐρανῷ erasit manus antiqua et rescripsit addito ὢν”) ev-44: qui erat lat-e (syr-cu?): contra, Orig on Rom. x. 6 (non dixit “qui fuit” sed “qui est” in calo).

ceiving of testimony;’ because it is the making *subjectively real* the contents of that testimony. So the πιστεύειν εἰς αὐτόν is, *the full reception of the Lord’s testimony*; because the burden of that testimony is, *grace and truth and salvation by Himself*. This faith is neither reasoning, nor knowledge, but a *reception* of divine Truth declared by One who came from God; and so it is *far above* reasoning and knowledge:—πιστεύομεν above οἶδαμεν. But what are the ἐπίστα?

The matters relating to the new birth which have hitherto been spoken of;—called so because that *side of them* has been exhibited which is *upon earth*, and happens among men;—ἀ τοῖς ἐπὶ γῆς ἐν διατριβῇ ἀνθρώποις δυνατὰ ὑπάρχειν καὶ νοηθῆναι, Origen. That the *parable about the wind* is not intended, is evident from x. οὐ πιστεύετε, which in that case would be ‘do not understand.’ And the ἱερουργία are the things of which the discourse goes on to treat *from this point*: viz. the *heavenly side* of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son.

Stier supposes a reference in this verse to Wisd. ix. 16, καὶ μόλις εἰκάζομεν τὰ ἐπὶ τῆς γῆς, καὶ τὰ ἐν χερσὶν ὑπάρσκουσιν μετὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τίς ἐξήχυσεν;

13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4; and as spoken to a learned doctor of the law, would recall that verse, —especially as the further question is there asked, ‘Who hath gathered the wind in His fists?’ (ἤρξατο πνεῦμα ὅτι), and ‘What is His name, and what His Son’s name?’ See also Deut. xxx. 12, and the citation, Rom. x. 6—8. All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, was in, came down from, heaven,—and was in heaven (heaven above Him, heaven dwelling on earth, ch. i. 52), while here, and ascended up into heaven when He left this earth;—and by all these proofs, speak-

ing in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of τὰ ἱερουργία to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *proleptically*, of results of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption as *accomplished*, and makes announcements which could not be literally acted upon till they had been so accomplished. See vv. 14 ff., whose sense will be altogether lost, unless this ἀναβέβηκεν be understood of His exaltation to be a Prince and a Saviour. ὁ ὢν ἐν τ. οὐρ.] See ch. i. 18 and note. Doubtless the meaning involves ‘whose place is in heaven;’ but it also asserts the being in heaven of the time then present: see ch. i. 52. Stier (iv. 68, edn. 2) speaks well of the majestic ὁ ὢν ἐν τῷ οὐρανῷ, by which the Lord characterizes His whole life in the flesh between the καταβαίνειν and the ἀναβαίνειν. As uniting in Himself God, whose dwelling is Heaven, with man whose dwelling is on earth, He ever was in heaven. And nearly connected with this fact is the transition to His being the fountain of eternal life, in vv. 14 ff.: cf. 1 Cor. xv. 47—50, where the same connexion is strikingly set forth.

To explain such expressions as ἀναβαίνειν εἰς τ. οὐρ., &c., as mere *Hebrew metaphors* (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into divine truth:—these words in fact express *the truths on which Hebrew metaphors were constructed*. Socinus is quite right, when he says that those who take ἀναβ. εἰς τ. οὐρ. *metaphorically*, must in all consistency take ὁ καταβάς εἰς τ. οὐρ. *metaphorically also*; ‘qualis descensus, talis etiam ascensus.’ 14.] From this point the discourse passes to the Person of Christ, and Redemption by His Death. The Lord brings before this

= ch. viii. 28. Μωυσης ὕψωσεν τὸν ὄφιν ἐν τῇ
 xli. 32, 34. δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, 15
 only. met. αὐτῷ ἔχρηζω ἡν αἰώνιον. 16 οὐτ
 Matt. xi. 28. αὐτῷ ἔχρηζω ἡν αἰώνιον. 16 οὐτ
 al. Matt. vii. 10. 1 Cor. x. 9 al.
 Num. xxi. 9. p w. Jr. Mark i. 15 only. Ps. lxxvii. 22. Jer. i.
 xxv. 46. Luke x. 25. John, passim. Acts xiii. 48. Paul, Rom. ii. 7.
 xvii. 8. Acts xiii. 46. 1 Tim. vi. 13 only. r Acts xiv. 1 only.

14. δεῖ βεῖν ὑψωθῆναι A ev-26 lat-a Lucif.

15. rec (for ἐν αὐτῷ) εἰς αὐτὸν (from ver 16, and Jn
 vulg lat-a b e f Chr Cyr Lucif: ἐπ' αὐτὸν A: ἐπ' αὐτῷ
 harl ing mt) lat-c g Fulg. rec ins μη ἀποληταί αλ
 A rel Chr Thdrtr Victorin: om BLN 1. 33 lat-a f syr-
 Nonn Cyr Lucif.

doctor of the Law the mention of Moses,
 who in his day by divine command lifted
 up a symbol of forgiveness and redemption
 to Israel. καὶ] We must avoid all

such ideas as that our Lord merely com-
 pares His death to the elevation of the
 brazen serpent, as if only a *fortuitous like-
 ness* were laid hold of by Him. This would
 leave the *brazen serpent itself meaningless*,
 and is an explanation which can only satisfy
 those who do not discern the typical refer-
 ence of all the ceremonial dispensation
 to the Redeemer.

It is an important
 duty of an expositor here, to defend the
 obvious and only honest explanation of this
 comparison against the tortuous and in-
 adequate interpretations of modern critics.
 The comparison lies between the *exalted
 serpent of brass*, and the *exalted Son of
 Man*. The brazen serpent sets forth the
Redeemer. This by recent Commentators
 (Lücke, De Wette, and others) is consid-
 ered impossible: and the tertium com-
 parationis is held to be only 'the lifting
 up.' But this does not satisfy the con-
 struction of the comparison. 'The brazen
 serpent was lifted up: every one who
 looked on it, lived,' = 'The Son of Man
 must be lifted up: every one who believes
 on Him, shall live.' The *same thing* is
 predicated of the two;—both are lifted
 up; cognate consequences follow,—*body-
 healing and soul-healing* (as Erakine, On
 the Brazen Serpent). There must then be
 some reason why the *only two members of
 the comparison yet unaccounted for* stand
 where they do,—considering that the
 brazen serpent was lifted up not for any
 physical efficacy, but by command of God
 alone. Now on examination we find this
 correspondence fully established. The
 'serpent' is in Scripture symbolism, the
 devil,—from the historical temptation in
 Gen. iii. downwards. But why is the
 devil set forth by the serpent? How
 does the bite of the serpent operate? It
 pervades with its poison the frame of its
 victim: that frame becomes poisoned:—
 and death ensues. So sin, the poison of

the devil,
 ture, that
 rias, a poi
 Now the bi
 likeness of
 them. It
 which had
 it was hung
 as a trophy
 poison, the
 plague had
 was no poi
 Now was
 ομοιωματι
 Was not He
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 His Cross,
 triumph over
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 that Cross
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 δι' ὅπως κα
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 the divine
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ὑψωθεῖς
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 E. V.) to the
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 is left to be
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 see ch. xii. 3
 in, see note
 what God by

τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν ἑμνογενῆ ἔδωκεν, ^{John here only, constr., Gal. ii. 18}

only. Winer, § 41. 5, note 1.

t ch. i. 14 red.

16. om αὐτοῦ BN¹: ins AN^{2a} rel. original corrector.]

hath made Him to be, and being that to ME. This involves, on the part of the believer, the anguish of the bite of the fiery serpent,—and the earnest looking on Him in Whom sin is crucified, with the inner eye of faith. [εἰς αὐτὸν] Just as in

the type, God did not remove the fiery serpents,—or not all at once,—but healing was to be found in the midst of them by looking to the brazen serpent (πᾶς ὁ δι-
δραμὴν ἰδὼν αὐτὸν ζῆσθαι, LXX),—so the temptations and conflicts of sin shall not leave the believer,—but in the midst of these, with the Eye of Faith fixed on the uplifted Son of Man, he has eternal life; perishes not of the bite, but ζῆσθαι.

See on this verse the remarkable passage, Wied. xvi. 5—13, where as much of the healing sign is opened as could be expected before the great Antitype Himself appeared.

16.] Many Commentators—since the time of Erasmus, who first suggested the notion,—have maintained that the discourse of our Lord breaks off here, and the rest, to ver. 21, consists of the remarks of the Evangelist. (So Tholuck, Olshausen, Lücke, De Wette; which last attributes vv. 13, 14 also to John.) But to those who view these discourses of our Lord as intimately connected wholes, this will be as inconceivable, as the idea of St. Matthew having combined into one the insulated sayings of his Master. This discourse would be altogether fragmentary, and would have left Nicodemus almost where he was before, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14, 15, and applies them to the present life and conduct of mankind. The

principal grounds alleged for supposing the discourse to break off here seem to be (a) that all allusion to Nicodemus is henceforth dropped.

But this is not conclusive, for it is obvious that the natural progress of such an interview on his part would be from questioning to listening: and that even had he joined in the dialogue, the Evangelist would not have been bound to relate all his remarks, but only those which, as vv. 2, 4 and 9, were important to bring out his mind and standing-point. (β) that henceforth past tenses are used; making it more probable that the passage was added after the great events alluded to had taken place. But does not our Lord speak here, as in so many other cases, proleptically, of the fulness of the accomplishment of

those designs, which in the divine counsels were accomplished? Is not this way of speaking natural to a discourse which is treating of the development of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37—39. (γ) on account of this use of μονογενῆς, vv. 16, 18, which is peculiar to John. But, as Stier well enquires (iv. 84, edn. 2), whence did John get this word, but from the lips of his divine Master? Would he have ventured on such an expression, except by an authorization from Him? (δ) It is asserted that John often continues our Lord's discourses with additions of his own;—and ver. 31, and ch. i. 16, are alleged as instances. Of these, ch. i. 16 is beside the question:—for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver. 14, and then the connexion goes on with ver. 16. On the untenableness of the view with regard to vv. 31 ff., see notes there.

It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of our Lord, to suppose him capable, in any place, of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious intention of the Evangelist here is, that the Lord shall have said these words. If our Lord did not say them, but the Evangelist, we cannot stop with the view that he has added his own remarks to our Lord's discourse, but must at once pronounce him guilty of an imposture and a forgery. (See Stier, iv. 81 ff., edn. 2.) I conclude therefore on all these grounds that the words following, to ver. 21, cannot be otherwise regarded than as uttered by our Lord in continuation of His discourse.

[ἡγάγησέν] The indefinite signifying the universal and eternal existence of that love which God Himself is (1 John iv. 8). τὸν κόσμον, the world, in the most general sense, as represented by, and included in, man,—Gen. iii. 17, 18, and i. 28;—not, the elect, which would utterly destroy the force of the passage; see on ver. 18. The Lord here reveals Love as the one ground of the divine counsel in redemption,—salvation of men, as its one purpose with regard to them.

[τὸν υἱὸν . . . ἔδωκεν]

u = ch. x. 28. *ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.* 17 οὐ γὰρ ἀπίστευεν ὁ θεὸς τὸν υἱὸν [αὐτοῦ] εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πίστευεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ

ἀπολλυθῆναι ἂν.

17. om *αυτου* (see above, ver 16) BL² 1 Cyr : ins A rel D-lat vss Tert Hil, Lucif.

18. rec aft 2nd d ins *δε*, with AN rel D-lat vss Iren-lat Orig-lat Hil, Lucif : om B lat-ff, l Orig Tert Cyprr.

These words, whether spoken in Hebrew or in Greek, seem to carry a reference to the offering of Isaac; and Nicodemus in that case would at once be reminded by them of the love there required, the *substitution there made*, and the *prophecy there uttered* to Abraham, to which *ἵνα πᾶς ὁ πιστ.* so nearly corresponds. *ἔδωκεν*—absolute, not merely *τῷ κόσμῳ*—*gave up*,—*παρίδωκεν*,—Rom. viii. 32; where as Stier remarks, we have again, in the *οὐκ ἐπίστατο*, an unmistakeable allusion to the *οὐκ ἐπίσταω*, said to Abraham, Gen. xxii. 16.

[*ἵνα . . .*] By the repetition of this final clause verbatim from ver. 15, we have the identity of the former clauses established: i. e. the uplifting of the Son of Man like the serpent in the wilderness is the manifestation of the divine Love in the gift of the Son of God:—*ὁ υἱὸς τοῦ ἀνθρώπου* of ver. 14, = in the strictest sense, *ὁ υἱὸς αὐτ.* ὁ *μονογ.* of ver. 16.

17.] The *κόσμος*,—the Gentile world,—was according to Jewish ideas to be judged and condemned by the Messiah. This error our Lord here removes. The assertion ch. ix. 39, *εἰς κρίμα ἰγὼ εἰς τ. πόλ. τοῦτ. ἤλθον*, is no contradiction to this. The *κρίμα* there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the *purpose why* the Son of God came into the world, but is evolved in the accomplishment of the higher purpose, viz. Love, and the salvation of men. Observe, the latter clause does not correspond to the former—it is not *ἵνα σώξῃ τὸν κόσμον*,—but *ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ*:—the *free will* of the *κόσμος* is by this strikingly set forth, in connexion with vv. 19, 20. Not that the Lord is not the *σωτὴρ τοῦ κόσμου* (ch. iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out. 18.] On

πιστ. εἰς αὐτ. (which is John's usual phrase) the remarks above on ver. 15 apply with little distinction; *εἰς* giving more the *direction* of the belief *towards*, and its *resting upon*, *in* its *abiding in*, Jesus as the Saviour.

οὐ κρίνεται—see ch. v. 24, where the same assertion is made more fully; and note there. *ἤδη κέκριται*, implying,—*by no positive act of judgment of mine*,—but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, not *taken*: he must then perish in his sins: he is *already judged and sentenced*.

μὴ πιστεύοντες] The perfect implies more than 'that faith is a definite act in time' (Lücke, De Wette); it sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe' (Lange, in Stier, iv. 93, edn. 2): see 2 Thess. ii. 11, 12. *εἰς τὸ ἔν.* not without meaning: that name was 'Ἰησοῦς, αὐτὸς γὰρ ὥσπερ τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, Matt. i. 21.

The *μονογενοῦς* also here sets before us the *hopelessness of such a man's state*: he has no other Saviour. 19.] The particular *nature* of this decided judgment is now set forth,—that the Light (see ch. i. 7, and notes) is come into the world (*ἐλήλυθεν*, in reference perhaps to *ἐλήλυθας*, ver. 2), and men (= ὁ *κόσμος*, men in general; an awful revelation of the future reception of the Gospel) loved (the perversion of the affections and will is the deepest ruin of mankind) the darkness (see note on ch. i. 5; = the state of sin and unbelief) rather than (not = 'and not,' but as Bengel says, 'Amabilitas lucis eos percudit, sed obhæserunt in amore tenebrarum,' see ch. v. 35; xii. 43; 2 Tim. iii. 4) the light, because their deeds were evil (their habits, thoughts, practices,—all these are included,—were perverted). *ἡγάγη-*

^b σκότος ἡ τὸ φῶς ἦν γὰρ αὐτῶν ὁ πονηρὰ τὰ ἔργα. ^b John. here and 1 John 1. 6 only. ^c φῶς γὰρ ὁ φῶς πρᾶστων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ὁ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ^c Matt. vi. 23 al. fr. Gen. 1. 5. ^d οὐ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα ^d John 11. 10. ^e φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν ἐργασμένα. ^e 2 Tim. iv. 18. ^f Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ ^f John 11. 18. ^g only. Prov. xxii. 8. ^h Eph. iv. 21. vi. 14. ⁱ Eph. v. 11, 18. Jude 15. Jer. ii. 19. ^j ch. ii. 11. w. 67, 1 John ii. 19. ^k Rom. ix. 11. Tit. ii. 8. James iii. 16. ^l 1 Cor. v. 8. xiii. 1. 1 Cor. vii. 30. xi.

19. οἱ ἄνθρωποι bef ἠγαπήσαν Ν. το σκοτος bef μαλλον Ν. rec πονηρα bef αυτων, with E rel Ambr: txt ABGKLUAN 1. 33. 69 vulg lat-c e f f2, g D-lat Ath Chr Cyr.

20. om και ουκ ερχεται προς το φως (homotel) Ν'. αυτου bef τα εργα (see next ver) AK 1 copt Chr: txt BN rel Iren-lat Lucif.

21. om ο δε ποιων την αληθειαν ερχεται προς το φως ινα φανερωθη αυτου τα εργα (homotel: see next varn) Ν'. τα εργα bef αυτου LU 33. 69 Iren Cyr Lucif. εργασιμον Ν' (corr'd Ν'. 2a).

22. om ο Α αλ. ις την ιουδαιαν γην bef και οι μαθηται αυτου Ν.

σαν and ἦν are the *indefinite aorists*, implying the general usage and state of men, when and after the φῶς ἐλήλυθεν εἰς τ. κόσ.

20.] This verse analyses the psychological grounds of the preceding. The φῶς is not here 'the common light of day,' nor light in general: but as before, the Light; i. e. the Lord Jesus, and His salvation: see ver. 21 fin.

There is here a difference between φαῦλα πρᾶσσειν, and ποιῶν τὴν ἀλήθειαν, which is too remarkable to be passed over,—especially as the same distinction is observed in ch. v. 29.—οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀν. κρίσεως. Bengel, who noticed this, hardly I think gives the right reason for it: 'malitia est irrequieta, est quiddam operosius quam veritas;' nor does Stier fully reach it, 'that πράσ. signifies more a subordination, a being the servants of sin, ἐργάται ἀδικίας, Luke xiii. 27.' I think the distinction is rather perhaps this,—that πρᾶσσειν is more the *habit of action*; so that we might say 'he that practises evil;' but ποιῶν the true *doing* of good, good fruit, good that remains. He who πρᾶσσει, has nothing but his πρᾶγμα, which is an event, a thing of the past, a source to him only of condemnation, for he has nothing to shew for it, for it is also φαῦλον, worthless; whereas he that ποιῶν, has his ποίημα,—he has abiding fruit; his works do follow him. So that the expressions will not perhaps here admit of being interchanged. (See however Rom. vii. 15—20, where the two verbs are certainly interchanged more than once.) There may possibly be a hint at the coming by night of Nicodemus, but surely only by a distant

implication. He might gather this from what was said, that it would have been better for him to make open confession of Jesus; but we can hardly say that our Lord reproves him for coming even as he did.

21.] Who is this ποιῶν τ. ἀλήθ. ? the end of ch. i. will best explain to us,—ἐν ᾧ λόγος οὐκ ἔστιν, see also Luke viii. 15, and Ps. xv. The πρᾶστων πονηρὰ is crooked and perverse; he has a light, which he does not follow; he knows the light, and avoids it; and so there is no truth, singleness, in him; he is a man at variance with himself. But the simple and single-minded is he who knowing and approving the light, comes to it; and comes that he may be carried onward in this spirit of truth and single-mindedness to higher degrees of communion with and likeness to God. 'The good man seeks the light, and to place his works in the light, not from a vain love of praise, but from a desire for communion wherein he finds strength and security,' De Wette. But this is not all: the manifesting his works, that they are wrought in God, is and can be only by the candle of the Lord being kindled within him, and he himself born again in the Kingdom of God; see Ps. cxxxix. 23, 24.

We hear nothing of the effect produced on Nicodemus by this interview. It certainly did not alienate him from Jesus, see ch. vii. 50; xix. 39, also ch. xii. 42. "It speaks for the simplicity and historic truthfulness of our Evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had." (Baumgarten-Crusius, in Stier, iv. 102, edn. 2.)

22—26.] Removal of Jesus and His

1 adj., Mark 1.
5. Acts xvi.
1. xxiv. 24
only.
John, here
(ch. xi. 64
v. r.) only.
elaw., Acts
(only) xii. 19
ap. Lev.
xiv. 8.
k constr., Matt.
xix. 22 refl.
1 w. gen. ch.
vi. 19, 23.
xi. 18, 64.
xix. 20. Rom.
x. 8 (from
Deut. xxx.
34). xii. 11.
Heb. vi. 8.
viii. 13 only.
w. dat., Acts ix. 38. xxvii. 8. (Lake xix. 11. Acts i. 12.)
10. xiv. 7. xvi. 4. xvii. 1. Exod. xv. 27.
v. 21 and seq. Job ii. 11.
p Acts xv. 2. xix. 29. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 38. Tit. iii. 9 only t.
29. xii. 18. Rev. ii. 9. r ch. ii. 6 refl. s w. dat., Matt. xiii. 31 refl.

εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῇ ἰγγύς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν [ο] Ἰωάννης. 25 ἐγένετο οὖν ῥήτης ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περ καθαρισμοῦ. 26 καὶ ἦλθαν πρὸς τὸν Ἰωάννην καὶ εἶπα· αὐτῷ Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου ὃ σὺ μεμαρτύρηκας, ἰδε οὗτος βαπτίζει, καὶ πάντες

23. ins o bef *ιωαννης* B Orig : om AN 1 (Treg expr) rel.

24. om o BN Eus : ins A rel Orig.

25. for *οὐν*, δε N. for *ζητ., συζητησις* N¹ : *οὐν* ζητ. N^{2a}. aft *μοθητος* ins τῶν B. rec *ιουδαίων*, with GA² N¹ [sic] 1. 69 D-lat latt syr-cu goth *ath* arm Orig Aug : txt ABN^{2a} rel syrr arm-zoh Eus Chr Cyr Thl Euthym.

26. [*ἦλθαν* and *εἶπαν*, so B¹] for *φ*, ως N¹ (corr'd 1. m.). for *ιδε*, *ιδου* D 1 al.

disciples into the neighbourhood of the Baptist, who, upon occasion given, bears another notable testimony to Him.

22.] μετὰ ταῦτα : the sequence is not immediate; for this, John uses μετὰ τοῦτο, see ch. xi. 7, 11; xix. 28.

τ. Ἰουδ. γ.] The rural districts of Judea, in distinction from the metropolis. ἰβᾶπτ., viz. by means of His disciples;—see ch. iv. 2, and note. The place is not named: perhaps He did not remain in one fixed spot.

23.] The situation of these places is uncertain. Eusebius and Jerome place Salim eight Roman miles south of Scythopolis, and Ænon at the same distance, on the Jordan. If Scythopolis was the ancient Bethshan, both places were in Samaria : and to this agree Epiphanius and the Samaritan chronicle called Abul Phatich. In Judith iv. 4, we find mention of ὁ αὐλὼν Σαλήμ in Samaria (see note on Heb. vii. 1). An Ænon in the wilderness of Judah is mentioned Josh. xv. 61, and ib. ver. 32, πηγή and πῦ, Σελεύμ κ. Αἶν (F.), both in Judah, where it is certainly more probable, both from the text here and from *a priori* considerations, that John would have been baptizing, than in Samaria. The name πῦ, is an intensive form of πῦ, a fountain, which answers to the description here given. Both places were West of the Jordan : see ver. 26, and compare ch. i. 28. παρ. κ. ἰβ., i. e. the multitudes.

24.] There is much difficulty, which probably never will be cleared up, about the date of the imprison-

ment of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11, 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three synoptic Gospels have arisen were apparently unconscious of any such interval. Our Evangelist seems here to refer to such records, and to insert this remark, that it might not be imagined, as it would be from them, that our Lord's public ministry (in the wider sense, see below on ver. 26) began with the imprisonment of the Baptist.

25.] The circumstances under which this dispute arose seem to have been these :—John and our Lord were baptizing near to one another. (On the relation of their baptisms, see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these (Ἰουδαῖος, i. e. Ἰουδ. τις) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; they perhaps maintaining that their master's καθαρισμός preparatory to the Messiah was absolutely necessary for all, and he (the Ἰουδαῖος) pointing out to them the apparent inconsistency of this Messiah himself authorizing a baptism in his name, and alleging that if so, their master's baptism was rendered superfluous. We are driven to these conjectures, because the text gives us no further insight into the fact than what the circumstances and the answer of John render probable.

26.] Compare ch. i. 28. πάντες ἔρχ.]

ἐρχονται πρὸς αὐτόν. 27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν
 Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾗ δεδο-
 μένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε
 ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος
 εἰμὶ ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην νυμφίος
 ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων
 αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου.
 αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 ἐκείνων δεῖ
 αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 ὁ ὁ ἄνωθεν ἐρχόμενος

s = ch. xvi. 24. xvi. 18. Phil. H. 2. 1 John i. 4. 2 John 13.

b Heb. ii. 7 (from Ps. vii. 6), 9 only. Jer. xxxvii. (xxx.) 19.

a intr., see Mark iv. 8 ref.

c var. 3 ref.

27. for λαμβ., λαβεῖν N. οὐδὲ ἐν αὐτῷ B syr-cu.
 28. om μοι EFHMN harl. aft εἶπον ins εγὼ B am lat-c syr-cu. om εγὼ
 bef ο χς D lat-a(appy) l syr-cu Cyp.
 29. for ἐστηκώς, ἐστώς D Thdot. αὐτοῦ bef καὶ ἀκούων N.

Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the *public ministry* of our Lord *properly so called*, which began in Galilee after the imprisonment of John. It was *not accompanied with the gift of the Spirit*, see ch. vii. 39. As John's commission was now on the wane, so our Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1).

27.] The subject of this answer is,—the *divinely appointed humiliation and eclipsing of the Baptist himself before the greater majesty of Him who was come after him*. Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' 'Non possum mihi arrogare et capere quæ deus non dedit.' (Wetstein). Some apply the words to Jesus:—*εἰ δὲ λαμπρότερον ἔδεικνεν, καὶ πάντες πρὸς αὐτὸν ἐρχονται, θαυμάζειν οὐ χρὴ. τοιαῦτα γὰρ ἔδεικται*. Chrys. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of *ἄνθρωπος* here and himself as the subject of *εἶπον* in the next verse, also supports this view; see Heb. v. 4.

28.] 'Not only so, but I have always given the same consistent testimony; that I was only the forerunner of One greater than myself.' *ἐκείνου* does not refer to ὁ χριστός; in which case

it would have been *αὐτοῦ* (see, however, apparent exceptions to this, ch. vii. 45; Acts iii. 13; see also Winer, Gr., edn. 6; § 23. 1): but to *Jesus*, as the subject of ver. 26; and thus is not merely a *general* testimony with regard to the Messiah, but a *personal* one to Jesus.

29.] Here first, (and here only in our Gospel,) comes from the mouth of the Forerunner, the great symbolical reference which is so common in the other Gospels and in the Epistles. It is remarkable that our Lord brings it forward in His answer to the *disciples of John* respecting fasting, Matt. ix. 15: where see note on the further import of the terms used.

The φίλος τοῦ νυμφίου (Heb. חַמֵּד) was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with the marriage rites, that this verse refers. The friend rejoices at hearing the φωνὴ τοῦ νυμφίου, (see Jer. vii. 34; xvi. 9; xxv. 10: Rev. xviii. 23), in his triumph and joy, *at the marriage*. He χαρὰ χαίρει (see reff. 1 Thess. iii. 9, is not a parallel case as to *construction*, for ᾗ there is only by attraction) because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself,—τὴν οὖτως γλυκίαν, τὴν οὖτως ἐπιδραστον, τὴν οὖτως σωτήριον. ἑστηκώς καὶ belongs merely to the graphic setting forth of the similitude. αὕτη . . . πεπλήρ.

30.] ἑλαττοῦσθαι, — ὡς ἡλίου ἀνατείλαντος ἰωφόρου. Euthym. See note on Matt. xi. 2 ff.

d = Luke xix. 17, 19 only.
 Job xxxviii. 12, see Matt. ii. 6. Mark xiv. 6
 e ch. viii. 28, 43. 1 John ii. 10, iv. 4.
 f Matt. xii. 34. ch. viii. 44. xii. 40.
 1 John iv. 6. g = ver. 11. h = ch. i. 12
 ref.
 i = and constr., here only. (ch. vi. 37 ref.) k subj., ch. vii. 18. viii. 26. Matt. x. 23

d ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆ
 ἐστίν καὶ ἐκ τῆς γῆς ἡ λαλή· ὁ ἐκ τοῦ οὐρανοῦ ἐρχέ
 d ἐπάνω πάντων ἐστίν. 32 ὁ ἑώρακεν καὶ ἤκουσεν,
 ἡ μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς ἡ λαμ
 33 ὁ ἡ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἰεσφράμισεν ὅτι
 k ἀληθὴς ἐστίν. 34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥ

31. aft 2nd o ins δε DN¹ mt lat-a b l q Quæst: καὶ o Syr syr-cu. for
 apo D¹ 69: εἰς N¹. om 2nd ἐπάνω πάντων ἐστίν DN¹ 1 lat-a b e ff, l syr
 Eus Nonn Tert Hil Quæst.

32. rec at beg ins καί, with A rel vulg lat-c f (ff, ?) g: om BDLN 33 lat
 syr-cu copt arm Eus Nonn Tert Hil Quæst. for δ, ον N¹ (corr 2. m.).
 om τούτο DN 1 lat-a b e ff, l Syr (copt ?) æth arm Eus Hil Quæst.

31.] Many modern critics, beginning with Bengel and Wetstein, and including Lücke, Kuinoel, Olshausen, Tholuck, De Wette, and others, maintain that after ver. 30 we have the words, *not of the Baptist, but of the Evangelist*. Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary proceeding is, (a) *That the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist*. But some of them confess (e. g. Lücke, De Wette) that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shewn, *what were* the Baptist's convictions concerning the Person and Office of our Lord. (β) *That the diction and sentiments of the following verses are so entirely in the style of our Evangelist*. But first, I by no means grant this, in the sense which is here meant. It will be seen by the ref. that the Evangelist does not so frequently repeat himself as in most other passages of equal length. And even were this so, the remark made above on vv. 16—21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the *inner coherence of the discourse itself*; in which John explains to his disciples the *reason why* He must

increase; whereas his own dignity be eclipsed before Him. This will below as we proceed. And nothing inconsistent with what He himself says of the Baptist in these He (the Baptist) ever speaks not a *ciple* of Jesus, not as *within* the Ki—but as knowing the blessedness who should be within it; as *stand* and hearing the Bridegroom's voice. Nor again is there any thing inco with the frame of mind which pr the question sent by John to ou afterwards in the onward waning days in prison; see note on Matt

δ ἀνωθ. ἐρχ.] This gives *reason why* He must increase: Hi and His words are not from below, temporary, limited; but are divine, exhaustible; and, ver. 32], His is not, like John's, only of what been forewarned to expect, but which He has seen and heard. But —i. e. in reference to the κόσμ which He is come, the σκορία in wh light shines,—no one comparative ceives His testimony. The state o minds at Jerusalem with regard t must ere this have been well know Baptist. Notice in ver. 31 the coll of the words as regards emphasis: τῆς γῆς ἐκ τῆς γῆς ἐστίν, κ. ἐκ τ λαλή. 33, 34.] This exceptio the correctness of the sense just a to οὐδεὶς. δ λαβὼν αὐτοῦ τ μαρτυρίαν καὶ πιστεύων αὐτῷ, ἰβιβ ἰδουκέν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν στείλας αὐτόν, οὐκινός ἐστι τὰ ῥη λαλή· ὁ δὲ μὴ λαβὼν αὐτὴν καὶ δ αὐτῷ, τοῦναντίον ποιῇ, καὶ οὐδὲν ἢ προδίλως θιομαχί. Euthym. The middle σφαριζομαι is more u this signification. See instances i stein. ἀληθὴς, not as W

'Deum veracem esse, et quæ per pr

τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ ¹μέτρου δίδωσιν τὸ πνεῦμα. ¹ = 1 Cor. vii. 5. xii. 27.
 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα ^mδέδωκεν ^{mn}ἐν τῇ
 ὁ χεὶρ αὐτοῦ. ³⁶ ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ⁹ζωὴν
 αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὀφείται ζῶν, ἀλλ'
 ἡ ὀργὴ τοῦ θεοῦ ^uμένει ἐπ' αὐτόν.

IV. ¹ Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι
 ὅτι Ἰησοῦς πλείονας ^wμαθητὰς ^wποιεῖ καὶ βαπτίζει ἢ
 Ἰωάννης· ² καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ'
 οἱ μαθηταὶ αὐτοῦ· ³ ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν

Exod. xxi. 21. (-θρ. Luke i. 17.) s = here only. (see idcir, ver. 8 reff.) Ps. lxxviii. 48.
 1 Gossyp. Luke iii. 7 i. xxi. 28 only. Rom. i. 18. Rev. vi. 16, 17 al. a ch. i. 82. v in John.
 = ch. vi. 28. xi. 2. xx. 2, 18, 26, 28. xxi. 7 bis, 12 only. In Luke, passim. w here only. see
 Matt. xxviii. 19. x pres., ch. i. 40 reff. y Acts xiv. 17 (xvii. 27 v. r.) only t. Xra.
 Mem. i. 2. 2. s = Matt. iv. 11 al.

34. rec aft δίδωσιν ins ο θεος, with AC'D rel vulg lat-a (c) syrr (copt) sath arm
 Orig-lat, Cyr-jer Chr Naz Aug: om BC'L N 1. 33 lat-b e f Cyr. [ro πνεῦμα is
 written on marg in B a prima manu.]

35. εδωκεν DK.

36. at beg ins ινα and (for εχει) εχη D. om δε N¹. for οφειται, εχει
 N-corr¹. [μινι MA lat-b e g Syr copt sath Iren-lat Tert Cyr: μινι EHKV.
 69 vulg lat-a c f ff, D-lat (syr-cu syr?) arm.] εα' αυτον bef μινι N.

CHAP. IV. 1. Ἰησοῦς DAN 1 latt syrr syr-cu copt arm Chr Aug: κυριος
 ABC rel lat-f q syr-marg sath. om η AB'L: ins B(as corr'd by origi scribe)
 CDN rel.

2. καιροι, omg γε, C. αυρος bef ιησ. ADK 83 gat(with mm) lat-f, Chr Cyr.—
 ins o bef ιησ. K 69.

3. aft την ιουδαίαν ins γην D 1. 69 al fos(with gat mm) lat-a b e ff, i sath arm Chr

promiserat, praestitisse; this does not suit the context, and besides would require πιστος, not ἀληθής (see 1 John i. 9): but, as above from Euthym., true. οὐ

γὰρ ἐκ μ. . . .] Seeing that the contrast is between the unlimited gift of the Spirit to Him that comes from above, and the limited participation of Him by those who are of the earth; we must not understand the assertion generally, but supply αὐτῷ, as has usually been done, after δίδωσιν. 'Spiritus sanctus non habitavit super Prophetas, nisi mensura quadam; quidam enim librum unum, quidam duos vaticiniorum ediderunt.' (Vajikra rabba, in Wetstein.) This unmeasured pouring of the Spirit on Him accounts for his speaking the words of God. 35.] This, again, is the ground why the Father gives not the Spirit by measure (to Him): see Matt. xi. 27—29, with which this verse forms a remarkable point of connexion, shewing that what is commonly known as John's form of expression was not confined to him, but originated higher, having its traces in the synoptic narrative, which is confessedly, in its main features, independent of him. 36.] Compare ch. i. 12, 13; ver. 15. ἀπειθῶν may mean

disbelieving, see reff. Unbelief implies disobedience. μινι.] It was on

him, see ver. 18, in his state of darkness and nature,—and can only be removed by faith in the Son of God, which he has not.

CHAP. IV. 1—64.] MANIFESTATION OF HIMSELF AS THE SON OF GOD IN SAMARIA AND GALILEE. 1—42.] On his way back to Galilee through Samaria, he discourses with a Samaritan woman. Confession of his Messiahship by the Samaritans. 1.] An inference may be drawn from this, that our Lord knew the anger of the Pharisees to be more directed against Him than against the Baptist,—probably on account of what had passed in Jerusalem.

31. Ἰησοῦς, not ἐπὶ ἀρόρ. . . . because the report which the Pharisees had heard is given verbatim: the ἐπὶ is 'recitantis' merely. 2.] Probably for the same reason that Paul did not baptize usually (1 Cor. i. 14—16); viz. because His office was to preach and teach;—and the disciples as yet had no office of this kind. To assume a further reason, e.g. that there might not be ground for those whom the Lord himself had baptized to boast of

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ὁ ἀντλήσαι ὕδωρ. λέγει ὁ ver. 15. ch. h. 3, 9 only. Gen. xlii. 12, 30. Matt. xxvii. 34. Rev. xvi. 6. Prov. xxxi. 6. q plur., here only. 2 Chron. xi. 22. Luke xx. 41. ch. vii. 15. 1 Cor. xv. 12. Acts iii. 2. 1x. 2. James i. 5. 1 John v. 15 only.

αὐτῇ ὁ Ἰησοῦς ὁ Δός μοι ὁ πείν. 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα ὁ τροφὰς ἀγοράσωσιν.

9 λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις ὁ Πῶς σὺ Ἰουδαῖος ὦν ὁ παρ' ἐμοῦ πείν ὁ αἰτεῖς γυναικὸς Σαμαρεῖτιδος οὕσης; οὐ γὰρ ὁ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. 10 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν ὁ δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι ὁ Δός μοι ὁ πείν, σὺ ἂν ὁ ᾔτησας

Judg. i. 14 al. (ἀπό, Matt. xx. 29. Luke xii. 29.) only. Acts viii. 20. xl. 17. Rom. v. 15, 17 al. Wind. xliii. 25.

here only f.

o Group, here v. w. acc., Matt. v. 45 ref.

7. aft. ἐρχεται ins τις N. rec πείν, with A B¹ (probably) C²N^{3a} rel: txt B¹(R), ver 9) C¹D N¹(πίν). (So vv. 9, 10 exc that in ver 9 A also has πίν.)

9. om οὖν V¹N¹ 1 Syr syr-cu copt Cyr. sv ιουδ. sv bef πως D lat-a b e ff, syr-cu arm Aug. rec ούσης bef γυν. sam., with C³ rel latt: om ούσης D: txt A B[sic in cod: see table] C¹L¹N 33 Cyr. om last clause D lat-a b e: in marg N-corr¹.

10. ins o bef ιησ. D 69.

however to such a supposition here, or any where else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The *unusualness* of a woman coming to draw water at mid-day is no argument against its *possibility*; indeed the very fact of her being *alone* seems to shew that it was not the common time. This purely arbitrary hypothesis of St. John's way of reckoning the hours has been recently again upheld by Dr. Wordsworth: but it has only harmonistic grounds to rest on. The passage which he urges as supporting it, Martyr. Polycarp. c. 21, p. 1014, ed. Migne, does not in reality give it the least countenance. The *ἡρα ὀδόν* there mentioned is much more probably according to the usual Roman computation.

7.] ἐκ τ. Σ., i. e. a Samaritan—so γυνὴ Χαναν. ἀπὸ τῶν ὀνίων ἱκετιών, Matt. xv. 22.

8.] The disciples had probably taken with them the baggage, among which would be the ἀντλήμα,—see ver. 11. The Rabbis say that a Jew might not eat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated.

9. [Ἰουδαῖος ἐν] She knew this perhaps by his dress, more probably by his dialect. There seems to be a sort of playful triumph in the woman's question, q. d. 'even a Jew, when weary and athirst, can humble himself to ask drink of a Samaritan woman.'

ὁ γὰρ συγχρ. . . . are the words of the Evangelist to explain her question. συγχράσμαι is properly spoken of *trade*,—but here is in a wider signification. Wetstein quotes from Polybius, παρὰ Ταραντινὸν καὶ Λοκρῶν συγχρησάμενοι πεινηκοντόρους καὶ τρι-

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ἡρα. Notice Ἰουδ. and Σαμ. both anarthrous—"Jews have no dealings with Samaritans." The fact is abundantly illustrated in the Rabbinical writings: see Schöttg. h. l. The question of the woman shews a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue.

10.] The important words the gift of God have been misunderstood by many Commentators. Some suppose them to mean '*our Lord himself*,' and to be in apposition with the next clause, καὶ τις ἵστιν κ.τ.λ. Others, '*this opportunity of speaking with me*.' Doubtless both these meanings are involved,—especially the former: but *neither of them is the primary one*, as addressed to the woman. The WATER is, in this first part of the discourse, the subject, and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing *this water* as the gift of God, in its limitation, ver. 13, and its *parabolic import*, ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow,—THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37—39.

τίς ἵστιν] These pregnant words form the second step in our Lord's declaration. He who speaks with thee is no ordinary Ἰουδαῖος, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below).

3 A

γενήσεται ἐν αὐτῷ ἡ πηγή ὕδατος ἡ ἀλλομένου εἰς ἡζὼν
 αἰώνιον. ¹⁵ λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, δός μοι
 τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε
 ἀντλεῖν. ¹⁶ λέγει αὐτῇ ὁ Ἰησοῦς ἡ πότιν σὺν σου τὸν
 and Acts xxv. 17 only. (Luke xxiv. 41. Acts x. 18 aB. only. 2 Mac. xii. 27 vat. only.) 1 ver. 7.
 in Matt. iv. 10 ref. in ch. i. 49 ref.

¹⁵. for διψῶ, διψήσω D¹. rec (for διαρχ.) αρχ., with ACDUVAN corr (S 1,
 e sil): txt BN¹ rel Orig.—χομαι B[sic: see table] Orig., for ἐνθάδε, ὡς N¹.
¹⁶. rec aft αὐτῇ ins ο ἱησοῦς, with C²DN^{12a} rel, 198. AN¹ 1: om BC¹ 83 lat-a
 Heracl Orig. ins καλ[sic] bef ὑπαγε N¹. (corr'd 1. m.) rec τον ἀνδρα
 bef σου, with ACDN rel: txt B 69 Orig.

water with joy out of the wells of salvation" (Isa. xii. 3) at his pleasure. 'Ubi sitis recurrit, hominis, non aquae defectus est.' Bengel.

γενήσεται πηγή] All earthly supplies have access only into those lower parts of our being where the desires *work themselves out*—are but *local applications*; but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the *very secret and highest place of their personal life, the source whence the desires spring out*;—and, its nature being living and spiritual, it does not merely *supply*, but it *lives* and *waxes* onward, unto everlasting life, *in duration*, and also as *producing and sustaining it*. It should not be overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,—who, by successive draughts at the 'broken cistern' of carnal lust, had been vainly seeking solace:—and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those noticed below.

¹⁵.] This request seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring an ἀντλημα to draw it;—as something whose power shall never fail;—which shall quench thirst for ever;—and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how,—she mingles in with the τοῦτο τὸ ὕδωρ,—implying some view of its distinct nature,—her 'not coming hither to draw,'—her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer.

¹⁶.] The connexion of this verse with the foregoing has been much disputed; and the strangest

and most unworthy views have been taken of it. Some (e. g. Grotius) have strangely referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone; some more strangely still (Cyril Alex. in Catena, Lücke, p. 588) to the incapacity of the female mind to apprehend the matters of which He was to speak. Both these need surely no refutation. The band of women from Galilee, 'last at the cross, and earliest at the tomb,' are a sufficient answer to them.

Those approach nearer the truth, who believe the command to have been given to *awaken her conscience* (Maldonatus and al.); or to shew her the divine knowledge which the Lord had of her heart (Meyer). But I am persuaded that the right account is found, in viewing this command, as the *first step of granting her request, δός μοι τοῦτο τὸ ὕδωρ*. The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to *convince of sin*. The 'give Me this water' was not so simple a matter as she supposed. The heart must first be laid bare before the Wisdom of God: the secret sins set in the light of His countenance; and this our Lord here does. The command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks. Euthymius, though not seeing the whole bearing of the command, expresses well this last remark:—*ἀγχιμένης καὶ ζητούσης λαβεῖν, λέγει ὁ Ἰησοῦς κ.τ.λ. προσποιούμενος ὅτι χρὴ ἐκείνην κοινωῆσαι ταύτῃ τοῦ ὕδωρος. καὶ ὅτι μὲν οὐκ ἔχει ἄνδρα νόμιμον ἐγίνωσκεν, ὥς πάντα εἰδώς ἐβούλετο διὰ ταύτην εἰπεῖν ὅτι οὐκ ἔχω ἄνδρα, ἵνα λοιπόν, προφάσειως δραπεζάμενος, προφητεύσῃ τὰ κατ' αὐτὴν καὶ διορθώσῃ ταύτην. θέλει γὰρ τὼν προφ-*

ο = Gal. iv. 27. ἀνδρα καὶ ἐλθὲ ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ κα
 from Isa. liv. [αὐτῇ] Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς 18
 1. see Matt. εἶπας ὅτι ἄνδρα οὐκ ἔχω. 18 πέντε γὰρ ἄνδρας
 xiii. 23 al. ἡ γυνὴ ὅν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶ
 p ch. xiii. 13 καὶ νῦν ὅν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶ
 ref. 19 λέγει αὐτῇ ἡ γυνὴ Κύριε, θεωρῶ ὅτι προφήτης
 q Luke xx. 20. 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν
 r = and const. ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος
 ch. xii. 19. Acts vii. 40. xlii. 11.
 s = ch. xii. 20. Acts vii. 40. xlii. 11.

17. om και ειπεν N¹. aft ειπεν ins αυτω BCEFGH 33 lat-a b l Syr sy
 aeth (arm): om ADN rel vulg lat-c e f syr copt Orig² ανδρα bef
 C'DLN Cyr: txt ABC³ rel Orig² ειπας B¹ for 2nd εχω, εχεις
 c e l Heracl.

19. om ευρις N¹. om ου D lat-a b e l Hil.

20. rec τουτω bef τω ορει, with (some cursive?) lat-a b e Syr syr-co
 Orig-lat Tert: txt ABCDN rel Scr's mss vulg lat-c f ff, l syr Orig¹ Chr Cy
 Thi Hil. om ο τοπος N. rec δει bef προσκυνησ, with C¹ rel lat-e
 copt Epiph Chr Thdrt Tert: txt ABC'DLN 33 latt Orig Cyr Hil.

ρήσεων καὶ τῶν θαυμάτων τὰς ἀφορμὰς
 παρ' αὐτῶν λαμβάνειν τῶν προσκύνων,
 ὥστε καὶ τὴν τοῦ κεινοδοξεῖν ὑπόνοιαν δια-
 φεύγειν, καὶ οικειοῦσθαι μᾶλλον αὐτοῦς.

17.] This answer is not for a mo-
 ment to be treated as something un-
 expected by Him who commanded her
 (Lücke). He has before Him her whole
 life of sin, which she in vain endeavours
 to cover by the doubtful words of this
 verse.

18.] There was *literal*
 truth, but no more, in the woman's an-
 swer: and the Lord, by His divine know-
 ledge, detects the hidden falsehood of it.
 Notice it is ἀληθές, not ἀληθὺς: this
 one word was true: further shewn by
 the emphatic position of ἄνδρα in our
 Lord's answer.

πέντε γὰρ ἄνδ.
 [σχες] These five were *certainly lawful*
husbands; they are distinguished from the
 sixth, who was *not*;—probably the woman
 had been separated from some by divorce
 (the law of which was but loose among
 the Samaritans),—from some by death,—
 or perhaps by other reasons more or less
 discreditable to her character, which had
 now become degraded into that of an
 openly licentious woman. The conviction
 of sin here lies beneath the surface: it is
 not pressed, nor at the moment does it
 seem to have worked deeply, for she goes
 on with the conversation with apparent
 indifference to it; but our Lord's words
 in vv. 25, 26 would tend to infix it more
 deeply, and we find at ver. 29, that it had
 been working during her journey back to
 the city.

19.] In speaking this her
 conviction, she virtually confesses all the
 truth. That she should pass to another
 subject immediately, seems, as Stier re-

marks (iv. 125, edn. 2), to arise, &
 a wish to turn the conversation
 matter so unpleasant to her, but
 real desire to obtain from this
 the teaching requisite that she go
 to God acceptably. The idea of
 devouring to *escape from the*
rebuke, is quite inconsistent with
 cognition of Him as a prophet.
 we may suppose a pause, which
 it evident that He does not mean
 proceed further with His laying open
 character. Obs., not σὺ (W
 but προφήτης, is the word of
 emphasis. σὺ has the secondary e
 by its very expression.

20.
 δεῖ τούτω—Mount Gerizim, as
 once stood the national temple
 Samaritan race. In Neh. xiii. 28
 that the grandson of the high
 Eliashib was banished by Nehem
 cause he was son-in-law to Sanba
 Persian satrap of Samaria. Him S
 not only received, but (Joseph. An
 2—4) made him high-priest of s
 which he built on Mount Gerizim
 plus makes this appointment sa
 by Alexander, when at Tyre;—
 chronology is certainly not accu
 between Sanballat and Alexander
 ference of nearly a century. This
 was destroyed 200 years after l
 Hyrcanus (B.C. 129), see Jos. An
 9. 1; but the Samaritans still use
 place of prayer and sacrifice, and
 day the few Samaritans resident in
 (Sychem) call it the holy mount
 turn their faces to it in prayer
 They defended their practice by
 xxvii. 4, where our reading and t

ἡ προσκυνεῖν δεῖ. ²¹ λέγει αὐτῇ ὁ Ἰησοῦς ἡ Πίστευσέ μοι, ^{t constr., ch. v. 24 ref.} γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν ^{u ch. v. 25, 27. xvi. 2, 23, 32. v. dat., Matt. ii. 3 ref. w. acc., Luke xiv. 33 ref. w. John, here only. Luke i. 66, 71, 77. xix. 9 only in Goepp. Acts xiii. 47. s here only f.} Ἱερουσολύμοις ἡ προσκυνήσετε τῷ πατρὶ. ²² ὑμεῖς ἡ προσκυνεῖτε ὁ οὐκ οἴδατε ἡμεῖς ἡ προσκυνοῦμεν ὁ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ²³ ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ Ἀληθινοὶ ἡ προσκυνηταὶ προς-

(from Isa. xlii. 6) al.

x ch. v. 25 only.

y ch. i. 9 ref.

s here only f.

^{21.} rec γυναι bef πιστ. μοι, with AC³D rel vulg lat-a (appy) c e f syrr syr-cu copt arm Thdr̄t: txt BC¹LN lat-b q sah Heracl Orig Ath Cyr Hil.—om γυν. F.—om μοι Δ.—rec πιστεύσον, with AC³ rel: txt BC¹DLN 1. 69 sah-gr Orig. (33 def.) for οτε, οτι AVA 69. τούτω bef τω ορει D lat-a b e Syr syr-cu Hil.

^{23.} [αλλα, so ABDN.]

and LXX is Ebal, but that of the Samaritan Pentateuch, Gerizim (probably an alteration): also by Gen. xii. 6, 7; xiii. 4; xxxiii. 18, 20; Deut. xi. 26 ff. Our fathers most likely mean *not* the patriarchs, but the ancestors of the then Samaritans.

ὁ τόπος] The definite place spoken of Deut. xii. 5. She pauses, having suggested, rather than asked, a question,—seeming to imply, ‘Before I can receive this gift of God, it must be decided, *where* I can acceptably pray for it;’ and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt.

^{21.}] Our Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained. οὔτε . . . οὔτε are exclusive; Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem:—had it been οὐδὲ . . . οὐδὲ, it would have meant, ‘Ye shall not worship the Father, either in this mountain, or even in Jerusalem.’ The προσκυνήσετε, though embracing in its wider sense *all mankind*, may be taken primarily as foretelling the success of the Gospel in Samaria, Acts viii. 1—26.

τῷ πατρί, as implying the One God and Father of all. There is also, as Calvin remarks (Stier, iv. 129, edn. 2), a ‘tacita oppositio’ between ὁ πατήρ, and ὁ π. ἡμ. Ἰακώβ, ver. 12, οἱ πατέρες ἡμῶν, ver. 20.

^{23.}] But He will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by *proving* the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter δ is used to shew the want of personality and distinctness in their idea of God:—the second δ, merely as corresponding to it in

the other member of the sentence. Or perhaps better, *both*, as designating merely the abstract *object of worship*, not the personal God. The ἡμεῖς is remarkable, as being the *only instance* of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for God’s truth. He now speaks *as a Jew*. The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26.

ὅτι, because; this is *the reason* why we know what we worship, because the promises of God are made to us, and we possess them and believe them; see Rom. iij. 1, 2. ἡ σωτ. ἐκ τ. Ἰ. ἐστίν.] It was in this point especially, expectation of the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah Himself was to spring from among the Jews, and *had sprung* from among them;—not ἐστίν, but ἐστίν, the abstract present, but perhaps with a reference to what was then happening. See Isa. ii. 1—3.

^{23.}] The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the σωτηρία just mentioned, and could not have been brought in without it. καὶ νῦν ἐστίν] ‘Hoc (verru 21 non additum) nunc additur, ne mulier putet, sibi tantisper sedem in Judæa querendam esse.’ Bengel. οἱ ἀληθ. προσκ., as distinguished (1) from ἡγο- κρίτες, who have pretended to worship Him: (2) from *all* who went before, whose worship was necessarily imperfect.

The ἐν πνεύματι καὶ ἀληθείᾳ (not without an allusion to ἐν τούτῳ τῷ ὄρει) is, in its first meaning, opposed to ἐν ἰθὺ καὶ ψεύ-

^a = 1 Cor. xiv. 15, 16. Eph. vi. 18.
^b 3 Cor. vii. 14.
¹ Tim. ii. 7.
¹ John iii. 18. 24 ^d πνεῦμα ὁ θεός, καὶ τοὺς ἑαυτοὺς προσκυνούντας αὐτὸν πνεύματι καὶ ἁληθείᾳ δεῖ προσκυνεῖν. 25 λέγει αὐτῇ γυνὴ Οἶδα ὅτι ἡ μεσσίας ἔρχεται, ὁ λεγόμενος χριστός.
^c = ch. i. 38, ver. 27. 2 Cor. xiv. 14.
^d = Luke xxiv. 49, 50. Heb. xii. 28.
¹ Pet. iii. 19.
^e ch. i. 43 only.

f pms, Luke xvii. 30 ref.

αὐτὸς Ν'.

24. om αυτον D'N' Heracl Novat. for πνευματι και αληθεια, π
 αληθειας Ν'. προσκυνειν bef δει DN' lat-a Novat Hil.

25. for οἶδα, οἶδαμιν Ν¹².

δεῖ,—and denotes the earnestness of spirit with which the true worshippers shall worship; so Ps. cxliv. 18, ἰγγὺς κύριος πᾶσιν τοῖς ἱκεταλουμενοις αὐτὸν ἐν ἀληθείᾳ. A deeper meaning is brought out where the ground of this kind of worship is stated, in the next verse. ζητεῖ—not only 'requires,' from His very nature, but seeks,—is seeking. This seeking on the part of the Father naturally brings in the idea, in the woman's answer, of the Messiah, by Whom He seeks (Luke xix. 10) His true worshippers to gather them out of the world.

τοὺς προσκ.] The construction is, the Father is seeking for such to be the αὶ προσκυνούντες αὐτὸν,—'for of προσκ. abr. of this kind.' τοιούτους may be the predicate—"such the Father seeketh his worshippers to be:" or it may be the object—"such the Father seeketh as (or to be) his worshippers."

24.] πνεῦμα ὁ θεός, was the great Truth of Judaism, whereby the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the Jews the pure monotheistic view. Traces of this, remarks Lücke (from Gesenius), i. 599 note, are found in the alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why our Lord, as Bengel remarks, 'Discipulis non tradidit sublimiora,' than to this Samaritan woman.

God being pure spirit (perhaps better not 'a Spirit,' since it is His Essence, not His Personality, which is here spoken of), cannot dwell in particular spots or temples (see Acts vii. 48; xvii. 24, 25); cannot require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached in that part of our being, which is spirit,—and even there, inasmuch as He is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. But here comes in the deeper sense alluded to above. How is the Spirit of man to be brought into communion with God? 'In

templo vis orare; in te ora. Sed esto templum Dei.' Aug. (Stier, i. edn. 2.) And how is this to be? cannot make himself the temple of So that here comes in the gift of with which the discourse began,—of the Holy Spirit, which Christ give to them that believe on Him we have 'praying in πνεύματι Jude 20. So beautifully does the sion ὁ πατήρ here bring with it the birth by the Spirit,—and for us, the of the Gospel, does the discourse of reflect light on this. And so would do these words form the conclusion great subject of these first chapters: IS BECOME ONE FLESH WITH US, WE MIGHT BECOME ONE SPIRIT HIM.'

25.] These words again uttered under a complicated feeling. her λαλιά, ver. 29, she certainly has suspicion (in her own mind, perhaps and beyond His own assertion of the but see note there) that He who has her all things, &c., was the Christ from her breaking in with this r after the weighty truth which had just spoken, it seems as if she thus, 'How these matters may be, I understand;—they will be all made when the Christ shall come.' tion of ver. 20 had not been answer her liking or expectation: she the puts aside, as it were, what has said, by a remark on that suspicion was arising in her mind.

It is certain what expectations the Samaritans had regarding the Messiah. The here advanced might be well deduced from Deut. xviii. 15;—and the name much that belonged to it, might have borrowed from the Jews originally.

λεγόμε. χριστός appear to me to be words of the woman, not of the Evangelist for in this latter case he would certainly have used ὁ μεσσίας again in ver. 29. also the difference of expression which inserts an interpretation, ch. i. 43 18, 17. It is possible that the name

ὅταν ἔλθῃ ἐκείνος, ἡ ἀναγγελεῖ ἡμῖν ἅπαντα. ²⁶ λέγει αὐτῇ ἡ
 ὁ Ἰησοῦς ἡ ἐγώ εἰμι, ὁ λαλῶν σοι. ²⁷ Καὶ ἐπὶ τούτῳ
 ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἑθαύμαζον ὅτι μετὰ γυναῖκός
 ἐλάλει· οὐδεὶς μέντοι εἶπεν τί ζητεῖς; ἢ τί λαλεῖς μετ'
 αὐτῆς; ²⁸ ἀφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἡ γυνὴ καὶ
 ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις ²⁹ Δεῦτε
 ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· ἡ μήτι
 οὗτός ἐστιν ὁ χριστός; ³⁰ ἐξῆλθον ἐκ τῆς πόλεως, καὶ
 ἤρχοντο πρὸς αὐτόν. ³¹ Ὁ ἔν τῳ μεταξὺ ἡρώτων
 ὁ ἔν τῳ μεταξὺ ἡρώτων

o here only. see Acts xiii. 45.

p = Matt. xv. 23 ref.

αναγγελλει D-gr.

rec (for ἅπαντα) πάντα, with AC²D rel: txt BC²N 1 Orig₄.

²⁶. om 1st o A.

²⁷. for ἐπὶ, ἐν DN¹. ἐπῆλθον N (but ἐπ dotted). rec ἐθαύμασαν (con-
 formation to foregoing aor), with E rel sah: txt ABCD GKL MN 1. 33 latt Syr copt
 Orig Chr Cyr Thl. aft εἶπεν ins αυτω DN lat-a (δ).

²⁸. η γυνη bef την υδριαν αυτης D lat-δ l syr-cu sah arm.—εαυτης D.

²⁹. for οσα, α BC²N lat-a e q coptt Orig-mss. for ουτος, εκεινος D.

³⁰. rec aft εξηλθον ins ουν, with AN (1. 69, e sil) vulg-ed lat-e f coptt Cyr: pref
 και CD lat-δ syrr syr-cu aeth: om AB rel am (with em forj fud tol) arm Orig.

³¹. rec aft εν ins δε, with AC² rel lat-δ f q Syr copt Chr Cyr: om BC²DLN vulg
 lat-a (appy) c e g Orig. ηρωτων C 69.

χριστός had become common in popular parlance, like many other Greek words and names.

ἀναγγελλει is used especially of *enouncing* or *propounding* by *divine* or *superior authority*,—see ref. ²⁶.]

Of the *reasons* which our Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sychem (ver. 42), as the Christ, thus early in his ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a preconceived plan and rationale of the course of our Lord in the flesh, and then to force recorded events into agreement with it. Such a plan *will be formed* in our own minds from continued study of the Scripture narrative:—but by the arbitrary and procrustean system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, ‘This early and decided declaration of Jesus is in contradiction with Matt. viii. 4, and xvi. 20,’—he forgets the very different circumstances under which both those injunctions were spoken:—while he is forced to confess that it is in agreement with the whole spirit of the Sermon on the Mount. He who knew what was in man, varied His revelations and injunctions, as the time and place, and individual dispositions required.

ἐγώ εἰμι.] The verb involves in it the predicate. ὁ λαλῶν σοι has a reference to her words, ἀναγγελεῖ ἡμ. πάντα

—I am He, who am now speaking to thee—fulfilling part of this *telling* all *things*; see also her confession ver. 29.

²⁷.] μετὰ γυν., with a woman.

No inference, it is true, can be drawn as to the indefiniteness of the noun, from the omission of the article *after a preposition*, see Bp. Middleton, ch. vi. § 1: but the position of μετὰ γυναῖκός before the verb throws an emphasis on the words, and makes it probable that the meaning is as above. τί [ζητεῖς; κ.τ.λ.] either—to the woman—What seekest thou? and to the Lord, Why talkest thou with her?—or perhaps both questions to Him: and then we must suppose a mixture of two constructions, of τί ζ. παρ’ αὐτῆς;—and τί λαλεῖς μετ’ αὐτῆς;—I rather prefer the former interpretation.

²⁸—³⁰.] She does not mention to the men *His own* announcement of Himself,—but as is most natural under such circumstances, rests the matter on the testimony likely to weigh most with them,—*her own*. We often, and that unconsciously, put before another not *our* strongest, but what is likely to be *his* strongest reason. At the same time she shews how the suspicion expressed in ver. 25 arose in her own mind. ³⁰.]

ἤρχοντο—were coming,—had not arrived, when what follows happened.

³¹, ³².] The bodily thirst (and hunger probably, from the time of day) which our Lord had felt before, had been and was forgotten in the carrying on of His divine

q = ch. vi. 27
 bla. 55.
 Rom. xiv. 17.
 1 Cor. vii. 4.
 2 Cor. ix. 10.
 Col. ii. 16.
 Heb. xii. 16
 (Matt. vi. 19,
 20) only.
 Gen. xiv. 11.
 24.
 r ch. vii. 48
 only.
 s see Matt. xiv.
 16 reff. ver. 7.
 t Matt. xiv. 15. Luke III. 11. 1 Cor. x. 8 al. Pa. lxviii. 21. u Matt. vii. 21 reff. v
 26. xvii. 4. Acts xx. 24. 2 Chron. viii. 16.

33. for ελεγον ουν, λεγουσιν N'. for ουν, δε D-gr lat-a b q: om D-lat lat
 syr-cu. for προς αλλ., εν εαυτοις D-gr lat-ff₂.

34. rec (for ποιησω) ποιω, with ΔN rel Hippol Orig₁: txt BCDKL 1. 33 arm
 Clem Orig₆.

work in the soul of this Samaritan woman. Although *ἐγώ* and *ὑμεῖς* are emphatic, the words are not spoken in *blame*, for none was deserved: but in fullness and earnestness of spirit;—in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or business of this world.

βρώσις, generally distinguished, as 'eating,' from *βρῶμα*, 'food' (see ref. 1 Cor.).—is here equivalent to it.

33.] It is very characteristic of the first part of this Gospel to bring forward instances of unreceptivity of spiritual meaning; compare ver. 11; ch. ii. 20; iii. 4; vi. 42, 52. The disciples probably have the woman in their thoughts.

34.] Christ alone could properly say these words. In the believer on Him, they are partially true,—true as far as he has received the Spirit, and entered into the spiritual life;—but in Him they were absolutely and fully true. His whole life was the doing of the Father's will. We can 'eat and drink, &c. to the glory of God,'—but in Him the hallowing of the Father's name, doing His will, bringing about His Kingdom, was His *daily bread*, and superseded the thoughts and desires for the other, needful as it was for His humanity.

ἴνα is not = *ὅτι*. The latter would imply what was true (but not here expressed), that *the absolute doing, &c. was His food*;—as it now stands, it implies that it was His food *to carry onward* to completion that work; to be ever, step after step, having regard to its being completed. *My meat* is (not *to do*, as E. V., but) that I may do, &c. In the *τελειώσω αὐτοῦ τὸ ἔργον*, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and shew that He had been employed in the Father's work during their absence.

35.] The sense of these much-controverted

words will be best ascertained by nar observing the form of the sentence.

οὐχ ὑμεῖς λέγετε ὅτι . . . surely *c be the introduction to an observati what was matter of fact at the time.*

the words been spoken *at a time w wanted four months to the harvest* had our Lord intended to *express thi* it conceivable that He should have th introduced the remark? Would not, not, the question have been a *direct* that case—'are there not four mon

&c. I know not how to account for *οὐχ ὑμεῖς λέγετε ὅτι* . . . except t introduces *some common saying* whic Jews, or perhaps the people of G only, were in the habit of using. *not ye accustomed to say, that .*

That we hear of no such proverb elsew is not to the point;—for such unrec sayings are among every people. Th do not know whence to date the months, is again no objection:—ther have been, in the part where the saying usual (possibly in the land west of the of Tiberias, for those addressed were thence, and the emphatic *ὑμεῖς* see point to some particular locality), *fixed period* in the year,—the end o sowing, or some religious anniversa when it was a *common saying, th wanted four months to harvest.* And might have been the first date in the which had regard to the harvest, at the best known in connexion with it.

If this be so, all that has been buil *this* saying, as giving a chronolo date, must fall to the ground. (L foot, Meyer (1), Wieseler, i. p. 215 ff., others, maintain, that since the ha began on the 16th of Nisan, we reckon four months back from that for this journey through Samaria, w would bring it to the middle of Chi i. e. the beginning of December.)

To get the meaning of the latter pa

τῆς τετραμήνης ἐστὶν καὶ ὁ ἔθρισμα ἐρχεται; ἰδοὺ λέγω ἡμεῖς ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς ἔθρισμον ἤδη. 36 ὁ ἔθριζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα [καὶ] ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ ἔθριζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν [ὁ] ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ ἔθριζων. 38 ἐγώ

55 refl. a = Luke xii. 16, xxi. 31. James v. 4. Sir. xliii. 2. b = 2 Cor. x. 4. Tit. iii. 1 al. c as below (s). elsewhere, here b. Gal. vi. 9. James v. 4. Rev. xiv. 16 bis, 16. Ruth ii. 4. partic., as Matt. iv. 2. d = Matt. xx. 3. Prov. xi. 21. e = Matt. iii. 12 | L. xlii. 30. Ps. xxxviii. 6. fch. iii. 15 refl. g here bis. Matt. vi. 36. xxy. 24, 26 | L. Luke xii. 34. 1 Cor. ix. 11. 2 Cor. ix. 6 bis. Gal. vi. 7, 8 bis. Jer. xii. 18. h ob. xv. 4 refl. 1 see ch. i. 4 var. read. and note. k = ch. xix. 25. Rev. xv. 2. xvi. 7 al. 2 Chron. ix. 2.

35. om *ετι* (*homoteles*) DL 1. 69 syr-cu Orig, Chr Cyr Thl. rec *τετραμηνον* (*cf* Heb xi. 23), with H al: txt ABC²DN rel Orig Chr Cyr Thl.—(In C¹ it appears to have been written *τραπεζης* by mistake, or perhaps *τραπεζης* as in 14.) AC²DEL lat-*b* l q syr-cu Eus Chr Thdrt join *ηδη* with what follows: txt (*see note*) C²GHKUAΔA syr copt-wilk Orig Eus: om *ηδη* lat-*a* syr-jer copt-dz *αθη* Chr Hil.

36. rec at beg ins *και*, with AC² rel vulg lat-*o* f ff, Syr syr-cu copt-ed *αθη* arm Cyr-jer Chr: om BC²DLN 33 lat-*a* *b* *e* l q copt-dz Iren-lat Orig Cyr. om *και* bef o σπ. BCLU 1. 33 lat-*e* g syr copt arm Orig, Heracl: ins ADN rel. *και* o *θερ*, bef μου χ. D Syr syr-cu *αθη* Iren-lat. *χαρη* D.

37. *εστιν* bef o *λογος* D 301 Scr's p latt copt arm Iren-lat Heracl Aug. om o bef *αληθινος* BC²KLA 1. 33 arm Orig, Heracl Chr Cyr Thl: ins AC²DN rel.

the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the discourse. He that soweth the good seed is the Son of Man: our Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's lifetime. One-third of the year may elapse, or more, before the sown seed springs up; but the sowing by the Son of Man comes late in time, and the harvest should immediately follow. The fields were whitening for it; these Samaritans (not that I believe He pointed to them approaching, as Chrys. and most expositors, but had them in his view in what he said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is ὁ σπείρων, the disciples (see Acts viii.) were the οἱ ἔθριζοντες:—He was the *εκοπισκός*, they were the *εις τὸν κόπον αὐτοῦ εἰσέληλυθότες*. The *past* is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv. 13), *on this very spot*:—I have given you a land for which ye did not labour'—*ἰφ' ἣν οὐκ ἐκοπίσατε* *ἐπ' αὐτῆς* (*αὐτῇ* F.).

Taking this view, I do not believe there was any allusion to the actual state of the fields at that time. The words *ἐπάρατε* κ.τ.λ. are of course to be understood *literally*:—they were to lift up their eyes and look on the lands around them;—and then came the assurance;

'they are whitening already towards the harvest.' And it seems to me that on this view—of the Lord speaking of spiritual things to them, and announcing to them the approach of the spiritual harvest, and none else,—the right understanding of the following verses depends. It is

of course possible that it may have been seed-time;—possible also, that the fields may have been actually whitening for the harvest;—but to lay down either of these as certain, and build chronological inferences on it, is quite unwarranted.

37 belongs certainly to ver. 35, and refers back to 31. Taken with ver. 36, it would not agree with the truth of the comparison. The harvest was not yet come. The ancient MSS. are not trustworthy guides in division and punctuation, which rather form matter of criticism, in which we stand on the same ground as they. 36.] The

μισθός of the ἔθριζων is in the *χαρὰ* here implied, in having gathered many into eternal life, just as the βρώσις of the σπείρων was His joy already begun in His heavenly work. See Matt. xx. 1—16 and notes.

37.] ὁ λόγ. [ὁ] δλ. *ἐστιν*, i. e. has place,—applies = συμβιβηκεν in 2 Pet. ii. 22. So Winer, Meyer (1), Stier, but contr. Lücke, De Wette, who question the propriety of the art. and take [ὁ] ἀληθινός for the predicate, and as = ἀληθής. John's usage however is to join ὁ λόγ. ὁ ἀληθινός: see ch. xv. 1. We may also take the words, without doing

1 = Matt. vi. 28. Lake v. 5 al. (ver. 6 red.) Josh. xxi. 13.
 2 = 1 Cor. iii. 8. xv. 58. 2 Cor. vi. 5 al. (Matt. xxvi. 10 red.)
 Wind. x. 17.
 3 = here only. see Heb. iii. 11, 3c.
 4 = ch. i. 34 red.
 5 = and constr., Lake viii. 27 red.
 6 ch. i. 39, 40 red.
 7 ch. viii. 43. Matt. xxvi. 73 only. Ps. xviii. 3.
 8 peri., ch. v. 27. xviii. 31.
 9 Acts vi. 11, 14. Rom. xv. 21 (from Isa. li. 15).
 10 John i. 2, 5. Jr. 8 only. Job v. 27.
 11 John iv. 14.
 12 ch. i. 48 red.
 13 Lake ii. 11. Acts xiii.

ἀπέστειλα ὑμᾶς ὁ θεὸς ἵνα οὐχ ὑμεῖς ἑκοπιᾶκατε ἵνα ἑκοπιᾶσιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσελάθετε. 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. 40 ὡς ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν ὅτι μὴ παρ' αὐτοῖς. καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλοὶ ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· ἐγὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἄληθινος σωτὴρ τοῦ κόσμου.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς

38. ἀπεσταλκα DN. om o D¹L lat-e. σκοπιασατε and σκοπιασαν D
 39. om εις αυτον N¹. rec (for α) οσα, with AC²D rel vulg lat-c f f, syr
 txt BC¹LN lat-b e l q Syr syr-cu copt aeth Orig.
 40. [ωc is written over the line and also συν above ον ηλθον α prima manus
 for παρ αυτους, προς αυτους C. for εκει, παρ' αυτους N. ημερ
 δυο N.
 42. for τε, δε DE A(Treg expr) fos lat-a e f, l q syr Orig.—και ελεγει
 γυναικει N¹. om οτι B[sic] lat-b f Syr aeth Iren-lat Orig. for σην λαλ.
 σου B Orig. for λαλιαν, μαρτυριαν DN¹ lat-b l. for αυτοι, αυτου D
 aft ακη. ins παρ' αυτου N. αληθως bef ουτος εστιν N: om αληθ
 al lat-f, Heracl Victorin. rec at end ins ο χριστος, with AC²D 69(sic) rel lat
 syr: om B[sic] in cod: see table] C¹N latt syr-cu syr-jer copt aeth arm Iren-lat
 Heracl Victorin Aug.
 43. rec aft εκειθεν ins και απηλθεν, with A rel vulg Syr syr-marg aeth
 και ηλθεν L 106 gat(with mm) syr: om BCDN 69 lat-a δ e f f, l q syr-cu
 Orig, Cyr.

any violence to the art. bef. ἀληθινός, "Herein is that saying the true one." But I still prefer the other way. If we regard the bracketed article as omitted, the sense will of course be, Herein is that saying true. Such however is not St. John's usage: see above. 38.] Here, as often, our Lord speaks of the office and its work as accomplished, which is but beginning (see Isa. xli. 10). By ἄλλοι here He cannot mean the O. T. prophets (Grotius, Bengel, Lange), for then His own place would be altogether left out;—and besides, all Scripture analogy is against the idea of the O. T. being the seed of which the N. T. is the fruit;—nor can it be right, as Olshausen maintains, to leave Him out, as being the Lord of the Harvest:—for He is certainly elsewhere, and was by the very nature of the case here, the Sower. The plural is I believe merely inserted as the correspondent word to ὑμεῖς in the explanation, as it was ἄλλος—ἄλλος, in the

proverb. (So Lücke, Tholuck, Stier, Wette denies their interpretation, but none of his own.) 39—42. truth of the saying of ver. 35 begins manifested. These Samaritans were foundation of the church afterwards up there. It does not seem that as racle was wrought there: αὐτοὶ δεῖνα was enough to raise their faith to a never attained by the Jews, and has yet by the disciples,—that He was Saviour of the world. Their view to have been less clouded by prejudicial narrow-mindedness than that of the and though the conversion of this lay not in the plan of the official life Lord, or working of His Apostles due (see Matt. x. 5),—yet we have abundant proof from this history, of His purposes towards them. A trace of occurrence may be found ch. viii. 48, see note. Compare throughout Act 1—25. (In ver. 42 λαλία is perhaps to be distinguished from λόγος before

Γαλιλαίαν. ⁴⁴ αὐτὸς γὰρ Ἰησοῦς ὁ ἐμαρτύρησεν ὅτι
 προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ⁴⁵ ὅτε <sup>W Matt. xiii. 54,
 57 rec. x. 14
 rec.</sup> οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἔδειξαντο αὐτὸν οἱ Γαλι-
 λαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις
 ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.
⁴⁶ Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας,

^{44.} rec ins o bef ἡσ., with LMA 69: om ABCDN rel Orig, Cyr Thl.

^{45.} for οτε, ως DN'. ἐδειξαντο D. for ἰδεξαντο αὐτον οι γαλιλαιοι, οι
 (but dotted) N'. ἑωρακότες bef παντα N'. rec (for οσα) a (see ver 29), with
 D rel Orig; τα N': txt ABCLN² 1. 33. 69 syr Orig, Chr Cyr. ιεροσολημ and
 om εν bef τη εορ. D. for ηλθον, εληλυθισαν (sic) N.

^{46.} for ηλθεν, ηλθαν N. rec ins ο ησ. bef παλιν, with S(e sil) Chr: aft, A rel
 lat-f q syrr: om BCDLN 33 latt syr-cu copt aeth arm Orig Cyr Gaud. for εἰς

ch. viii. 43. But it is hardly possible not to see in the word something of allusion to the woman's eager and diffuse report to them.)

^{43—54.} *The second miracle of Jesus in Galilee. The healing of the Ruler's son.* ^{43.} τὰς should have been expressed in E. V.,—after the two days.

We find no mention of the disciples again till ch. vi. 3.

^{44.} Much difficulty has been found in the connexion of this verse, but unnecessarily. Some have supposed that the Evangelist means *Judaea* by ἡ ἰδία πατρίς (Orig. Lücke [second edit., but see below], Ebrard, &c.),—which cannot be, for there is no allusion to *Judaea* at all here, as He came from *Samaria*, and the verse manifestly alludes to His journey into *Galilee*:—some, that *Capernaum* is meant, or *Nazareth*, and 'He went into *Galilee*,' as distinguished from one or other of these places (Chrys., Euthym., Cyril, Olsh.);—but neither can this be, for our Evangelist does not so lightly pass over the reasons of the remarks he makes, and there is no allusion to any city in *Galilee*, but to His going into *Galilee* in general.

Some again suppose it to be a reason why He did not go into *Galilee* before, but remained in *Judaea* and *Samaria* (Theophyl., Meyer (1), and somewhat similarly Neander, L. J. 385, and Jacobi); this however would be equally alien from the simplicity of John's style, and not in accordance with the fact of almost all His teaching and working being in *Galilee*. Nor is γὰρ to be rendered '*although*' (Kuinoel)—a sense (Lücke, i. 613) which it never has. One admissible view is (Tholuck, Lücke [third ed.], De Wette), that this verse refers to the next following, and indeed to the whole narrative which it introduces. It

stands as a preliminary explanation of the 'Except ye see signs and wonders, ye will not believe;' and as indicating the contrast between the Samaritans, who believed on Him for His word,—and His own countrymen, who only received Him because they *had seen the miracles* which He did at Jerusalem. Such use of γὰρ is not unexampled (see Hartung, Partikellehre, i. p. 467; Lücke, 467; Thol.; De Wette; and Matthiae, Gr. Gr. § 616). In Herod. i. 124 we have ὡ καὶ Καμβύσιος, οἱ γὰρ θεοὶ ἱπορίωσι· οὐ γὰρ ἂν κορε ἴς τοσοῦτον τύχης ἀπίσειν σὺν νῦν Ἀστυάγει τὸν σιωποῦ φονία τίσαι. Soph. Antig. 393: ἀλλ', ἡ γὰρ ἐκτός καὶ παρ' ἡλπίδας χαρὰ | ἵσκειν ἀλλῃ μῆκος οὐδὲν ἡδονῇ, | ἦτε κ.τ.λ. And thus the οὖν in the next verse will be a particle connecting it with this preliminary reason given. But ἐμαρτύρησεν is not to be taken as a pluperfect.

A simpler view still is this: the reason (ver. 1) why He left *Judaea* for *Galilee* was, because of the publicity which was gathering round Himself and his ministry. He betakes himself to *Galilee* therefore, to avoid fame, testifying that His own country (*Galilee*) was that where, as a prophet, He was least likely to be honoured.

⁴⁵] They received Him, but in accordance with the proverbial saying just recorded;—not for any honour in which they themselves held Him, or value which they had for His teaching; but *on account of His fame in Jerusalem*, the metropolis,—which set them the fashion in their estimate of men and things.

καὶ αὐτοὶ γάρ, inserted for those readers who might not be aware of the practice of the Galileans to frequent the feasts at Jerusalem.

^{46.}] οὖν, perhaps (see above) because of the receptivity of Him from signs and wonders merely,—not as a Prophet from His teach-

γ = ch. v. 11
 ref.
 = here bis
 only 1. (Acts
 xii. 20, 21.
 James ii. 8
 only. Nam.
 xx. 17 al.)
 = Matt. x. 8
 al.
 d = Matt. xiv.
 36 ref.
 e Luke vii. 36
 ref.
 f see Luke iv.
 31.
 g ch. ii. 11 ref.
 h in N. T. alw.
 w. σημά.
 Matt. xiv.
 34 f Mt.
 Acts ii. 19,
 22, 43 al⁶.
 Rom. xv. 19. 2 Cor. xii. 12. 2 Thes. ii. 9. Heb. ii. 4 only. Dent. xiii. 12.
 Mark v. 23 (f Mt. v.) only. 4 Kings i. 2. k ch. ii. 22 (ref.).

την, εν Β. [καταν Ν¹.] εποίησαν (sic) Ν¹. for και ην, ην δε D I
 lat-b e f f₂ q copt-ms Gaud. βασιλικος D ev-31² Chron Synop, *basilikos*
 (so also in ver 49 D ev-y.)

47. om ουτος Ν¹. for απηλθ., ηλθεν C 1. 33. 69 lat-a δ e f₂ syr-cu co
 6th arm Chr: ανηλθεν Ν¹. add ουν Ν¹. (corr'd 1. m. p) rec aft ηρω
 αυτον, with A rel Cyr: om BCDLM 33. 69 for lat-a e l q arm Orig Chr, Aug.—(ηρωτα G.)

49. for το παιδιον, τον υιον A 69 Chr-ms: τον παιδα Ν. om μου D 1
 e f₂ l Syr syr-cu.

50. om ο ιησ. D 157 Scr's c. rec ins και bef επιστευσεν, with AC rel L

ing. But it is hardly safe in this gospel to mark the inference in οὖν so strongly: it is St. John's habitual particle of sequence, even where that sequence is not strictly logical, only temporal, and thus in God's purposes, no doubt, consequential.

βασιλικός] ἡ ἐκ γένους βασιλικού, ἡ ὡς ἀξιώματι κεκτημένος ἀφ' οὐπερ ἐκαλεῖτο βασιλικός (Euthym., Chrys.), ἡ ὡς ὑπηρέτης βασιλικός (Euthym.). Origen thinks he may have been one of the household of Cæsar, having some business in Judæa at that time. But the usage of Josephus is perhaps our surest guide. He uses βασιλ. to distinguish the soldiers, or courtiers, or officers of the *kings* (Herods or others), from those of *Rome*,—but never to designate the royal family: see B. J. vii. 5. 2; Antt. xv. 8. 4. So that this man was probably an officer of Herod Antipas. He *may* have been Chuza, Herod's steward, Luke viii. 3: but this is pure conjecture. The man seems to have been a Jew: see below. 47, 48.]

This miracle is a notable instance of our Lord 'not quenching the smoking flax': just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by Him lit up into a clear and enduring flame for the light and comfort of himself and his house. καταβῆ: see on ch. ii. 12. The charge brought against them, εὐν μὴ &c., does not imply, as some (Raphel and Storr) think, that they would not believe signs and wonders

heard of, but required to *see* them laying the stress on ὤψεσθε)—for in this the expression would certainly have fuller, ἰδῆτε τοῖς ὀφθαλμοῖς, or some similar;—and it would not accord our Lord's known low estimate of all *miracle-faith*, to find Him making weighty a difference between faith miracles *seen* and faith from miracles *heard*. The words imply the contrast between Samaritans, who believed *because of word*, and the Jews (the plural reckon the βασιλικός among them), who *will* not believe *but through signs and wonders*:—see 1 Cor. i. 22. And observe that it is not implied that even when had seen signs and wonders, they *will* believe:—they required these as a *condition* of their faith, but even these rejected by them: see ch. xii. 37. But even with such inadequate conception and conditions of faith, our Lord recognizes the nobleman, and works the sign rather than dismiss him. It was otherwise Matt. xvi. 1 ff. 49.] Here is same weakness of faith,—but our Lord's last words have made visible impression. It is like the Syrophenician woman's rejoinder,—'Yea, Lord; but . . .', the faith is of a far less noble kind than hers. He seems to believe it necessary that Jesus should be on the spot;—that there was any thing strange or blamable in this, for Martha and Mary did same, ch. xi. 21, 32:—and to think it would be too late when his child *had*

στευσεν ὁ ἄνθρωπος τῷ ἰ λόγῳ ἵδν ἔειπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51 ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ [καὶ ἀπήγγειλαν] λέγοντες ὅτι ὁ παῖς αὐτοῦ ἔρχεται. 52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχευεν. εἰπόν οὖν αὐτῷ ὅτι ἔρχεται ὡραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 ἔγνω οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ υἱός σου ἔρχεται, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ

[εβ. BCDE GH I LMSU ΔΑΝ 33. 69. 18. (S. v. r.) 30. r Acts vii. 28. Heb. xlii. 8 only. Exod. v. 14 P. Josh. iii. 4. (S. v. r.) 30. r Matt. viii. 15 1. n as above (t). Acts xviii. 5 only. Dent. xxviii. 29 only. v cllipa. (t, see Winer, p. 618, edn. 2.) 2 Cor. i. 6. 1 constr., ver. 6 read. m ch. xi. 20, 30, xli. 18. Matt. viii. 29. al. 7. Tobit vii. 1 al. n ver. 50. o with acc. Acts xlii. 20 only. w. uapd, Matt. ii. 4 only. otherwise, Luke xv. 30. xviii. 36. Acts iv. 7 al. only. p here only t. q = Mark xvi. 5 acc. Acts x. Acts xviii. 5 only.

ε f f 2 syr syr-cu copt aeth arm (L adds δε) : om BDN vulg lat-c l Cyr. rec (for ὦν) φ, with D rel : ὦν F : txt ABCL.—for ον εἶπεν αὐτῷ ὁ Ἰησοῦς, του ιϛ Ν¹. rec om o bef ἦση, with S (o sil) : ins ABCD rel Cyr.

51. om 2nd αὐτου D-gr LN 1 latt. rec απνηρσαν, with A rel Orig Chr Cyr : txt (always used by John, see reff) BCDKLN 1. απνηρ. bef οἱ δούλοι D (arm). αυτου A al. om κ. απηγ. BL syr-jer copt aeth-rom : κ. απηγ. K 1. 33 : κ. ηγγειλαν αὐτῷ (omg λεγοντες) DN lat-δ. om o bef παις C¹. for παις, υιος DKLU 33. 69 latt Syr syr-cu syr-marg copt aeth Cyr Thl. rec (for 3rd αυτου) σου, with D-gr rel lat-a δ ο syrr syr-cu syr-jer copt aeth Orig; txt ABCN 1 vulg lat-c f f 2 g l arm.

52. rec παρ αυτων bef την ωραν (to bring the governed case close to the verb), with L rel Chr Cyr : txt ACDDKUN 1. 33. 69 latt : for παρ αυτ., εκεινην B. rec (for ειπ. ουν) και ειπ., with AD rel latt syr aeth Chr Cyr : txt BCL 1. 33 arm. rec χητες, with B² rel : om 69 : txt AB¹CDKLN. αυτην B[sic in cod : see table].

53. aft o πατηρ ins αυτου C 69 lat-e f syrr syr-cu copt. om lat εν BCN¹ 1. om o ηση. N¹. rec ins οτι bef ο υιος, with DL rel lat-e f syrr syr-cu arm : om ABCLN 1. 33 latt copt aeth Cyr.

pired;—not imagining that He to whom he spoke could raise the dead. 50.] The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated. We may observe the difference between our Lord's dealing here and in the case of the centurion (Matt. viii. 6 ff. and ||). There, when from humility the man requests Him to speak the word only, He offers to go to his house : here, when pressed to go down, He speaks the word only. Thus (as Trench observes, after Chrysostom) the weak faith of the nobleman is strengthened, while the humility of the centurion is honoured.

51.] He appears to have gone leisurely away—for the hour (1 P.M.) was early enough to reach Capernaum the same evening (twenty-five miles) : in confidence that an amendment was taking place, which he at present understood to be only a gradual one. 52, 53.] κομψῶς εἶχεν in this sense is found in Arrian. Dissert. Epictet. iii. 10, cited by most of the Commentators. ὅταν ὁ ἱατρός εἰσέρηται, μὴ φοβεῖσθαι τι εἶπῃ μὴδ' ἂν εἰπῇ, κομψῶς εἶχε, ὑπερχαίρειν μὴδ' ἂν εἰπῇ, κακῶς εἶχε, ἀθυμῶν

ἀφῆκεν αὐτ. ὁ πυρ.] This was probably more than he expected to hear; and the coincidence of so sudden a recovery with the time at which Jesus had spoken the words to him (after ἐκείνῃ τῇ ὥρᾳ understand ἀφῆκεν αὐτὸν ὁ πυρετός), raises his faith at length into a full belief of the Power and Goodness and the Messiahship of Him, who had by a word commanded the disease, and it had obeyed. The ἐπίστευσεν, absolutely, implies that in the fullest sense he and all his became disciples of Jesus. It is very different from ἐπίστευσεν τῷ λόγῳ ὃν εἶπ. Ἰησ. in ver. 50—as believing on HIM must be always different from believing on anything else in the world, be it even His own word or His own ordinances. Here the advocates of the (imaginary; see above on ver. 6) Asiatic division of the hours by St. John, suppose him to have put that division into the mouth of Jews in Galilee. But that division would in reality not help the narrative here at all, as they maintain. The βασιλικός probably set out, as indeed the narrative implies, immediately on hearing our Lord's assurance, and spent the night on the way. Indeed, curiously enough, Dr. Wordsw. makes him do this, and yet

w — Matt. x.
 13. xii. 26.
 1 Cor. xvi. 15.
 Gen. i. 5.
 Job. xxiv.
 15.
 x ch. xxi. 14.
 Matt. xxvi.
 42. Acts x.
 15.
 y — ch. ii. 11 refl. Exod. iv. 30.

" οἰκία αὐτοῦ ὅλη. ⁵⁴ τοῦτο [δε] " πάλιν δεῖ
 " σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας
 τὴν Γαλιλαίαν.

V. ¹ Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ "

z — Matt. xx. 17, 18 refl.

54. aft *τοῦτο* ins *δε* BC¹G 69 copt Orig₂: om AC²DI²Δ rel latt syrr copt-*ε*
ἐποίησεν bef *σημειον* N.

CHAP. V. 1. ins *η* bef *εορτη* (probably to specify the feast) CEFH I₄(appy)

maintains the seventh hour to have been 7 P.M.

54.] The meaning of the Evangelist clearly is, that this was the second *Galilæan* miracle (see ch. iii. 2, and ver. 45). But (1) how is that expressed in the words? The *σημεία* which He did at Jerusalem in the feast being omitted, the *πάλιν δεύτερον* σ. naturally carries the thoughts back to a former one related; and the clause added (*ἐλθὼν ε. γ. λ.*) shews, not that a miracle prior to this, during this return visit, has been passed over,—but that as the scene of this second was in Galilee, so that former one, to which *δύο* refers, must be sought in Galilee also. And then (2) *why* should this so particularly be stated? Certainly, it seems to me, on account of the part which this miracle bore in the calling out and assuring of faith by the manifestation of His glory, as that first one had done before. By that (ch. ii. 11), His disciples had been convinced: by this, one (himself a type of the weak and unworthy in faith) outside the circle of His own. By both, half-belief was strengthened into faith in Him: but in each case it is of a different kind.

It is an interesting question, whether or not this miracle be the same as the healing of the centurion's servant (or son, Matt. ?) in Matt. viii. 5: Luke vii. 1. Irenæus *appears* to hold the two narratives to be the same history (*appears* only; for his words are, 'Filius centurionis absens verbo curavit dicens Vade, filius tuus vivit.' Hær. ii. 22. 3, p. 147: which remark may be simply explained by his having cited from memory, and thus either made this βασιλικός a centurion,—or, which is more probable, having understood the *παῖς* in Matt. viii. as a son, and made our Lord there speak very similar words to those really uttered by Him, but which are in reality found here): so Eusebius also in his canons. Chrysostom notices, but opposes the view:—and it has never in modern times gained many advocates, being only held by Semler, Seiffarth, and the interpreters of the Straussian school. Indeed, the internal

evidence is all against it: not only (*ἀπὸ τοῦ ἀξιώματος, ἀλλὰ καὶ ἀπὸ πῶς*), does the man in one case from the man in the other. The kernel of the history is, in our case *the elevation of a weak and mere seeking faith into a deep conviction personal power and love of our* in the other, the commendation of confession of our Lord's divine indicating great strength and gr faith, and inducing the greatest p humility. And the external point b out in the commendation, *οὐδὲ Ἰσραήλ*, is not only different fr stands in absolute contrast with, tpreciating charge here, *ὅταν μὴ συμρίπτα ἴδῃς, οὐ μὴ πιστεύσῃς*. Olshausen (whose commentary on J far less elaborate than on the othe pels, which may account for my rel less often to it) well remarks, th narrative may be regarded as a seq the foregoing one.

CHAP. V.—XII. *Second great d of the Gospel. JESUS IN CONFLICT WITH THE JEWS. V., VI. JESUS THE Beginning of the conflict.*

V. 1—47.] *Healing of a cripple pool of Bethesda, during a feast; a discourse of Jesus occasioned by the cution of the Jews arising thereupon* 1. *μετὰ ταῦτα*] Lücke remarks that John wishes to indicate immediat cession, he uses *μετὰ τοῦτο*, ch. ii. 1 7, 11; xix. 28; when mediate, af interval, *μετὰ ταῦτα*, ch. iii. 22; vi. 1; vii. 1; xix. 38. So that apar other considerations which would l to the same conclusion, we may inf some interval has elapsed since tl verse of ch. iv.

ἑορτὴ τ. ἰουδ. points have been more controverted the question, *what this feast was*. give the principal views, and then my own conclusion. (I have ab the following statement principally Lücke's note, ii. 1—15.) (1) Irenæ understands it (Hær. ii. 22. 3, p. 147) the second Passover of our Lord's

Ἰησοῦς εἰς Ἱεροσόλυμα. ² ἔστιν δὲ ἐν τοῖς Ἱεροσολύ- ^a ch. ii. 22.
μοις ^b ἐπὶ τῇ ^c προβατικῇ ^d κολυμβήθρα ἣ ^e ἐπίλεγομένη ^b only
 ^{111. 11. v. 9.} ^c here only. ^{Nch. iii. 1, 22. xii. 30 only.} ^d ver. (4 v. r.) 7. ^e ch. ix. 7
 ^{(11 v. r.) only.} ^{Isa. vii. 2.} ^e — here only f. (Acts xv. 40 only. ^{Exod. xvii. 9 al.)}

1. 33 coptt Cyr Thl: om ABD rel Orig Chr.

rec ins o bef ἡσ., with CN rel Orig

Chr Cyr: om ABDHI, KL Chron.

2. for ἐπὶ, ἐν ADGLN^a lat-d q Nonn: om N¹. om τῇ N. for ἡ
ἐπιλεγ., το λεγομενον N¹: τον επιλεγομενον N^{coptt}.—for ἐπιλεγ., λεγ. DV 1. 33
lat-a b.

try. Origen (whose commentary on this chapter is lost) mentions this view (tom. xiii. 39, p. 250), but apparently does not approve it. (MS. A reads *ην ιορη των αζυμων κ.τ.λ.*) This is the view of Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe, Kuinoel. (2) Cyril Alex. and Chrysostom think it to be *the Pentecost*; similarly Euthym. and Theophyl. This opinion prevailed in the Greek Church; and has been defended by Erasmus, Calvin, Beza, &c., and more recently by Bengel in his *Harmony*. (3) Kepler first suggested the idea that it might be *the feast of Purim*, (Euth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This was adopted by Petavius, and has been the general view of the modern chronologists. So Lamy, apparat. chronol., Hug, Lücke (1st ed.), Olshausen, Meyer, Wieseler, Stier, Neander, Winer. (4) *The feast of Tabernacles* has been suggested by Cocceius, and is supported by one ms. (131, which adds *η σκηνοπηγια*.) (5) Kepler and Petavius thought it also possible that the *feast of Dedication* (see ch. x. 22) might be meant. So that *almost every Jewish feast* finds some supporters. I believe with Lücke (3rd ed.), De Wette, and Tholuck, *that we cannot with any probability gather what feast it was*. Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate chronological arguments which have been raised on the subject. It can hardly have been a Passover, both on account of the omission of the article before *ιορη* (see ch. vi. 4), and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it have been the Dedication, in the winter; for then the multitude of sick would have hardly been waiting in the porches of Bethesda. The feast of Purim would nearest agree with the subsequent events; and it seems as if our Lord did not go up to Jerusalem at the Passover

next following (ch. vi. 4; vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1—3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim; (2) whether our Lord would be likely to observe it, even if it was. No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the *buying and selling in the temple*; again, ch. vi. 4, to account for the *great multitude*, and as eminently suiting (see notes) the subject of His discourse there; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by our Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified. Ἰησοῦς] and probably His disciples: for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him; compare also ch. vii. 10 and ch. ix. 2. 2.] ἔστιν has been thought by Bengel and others to import that John wrote his Gospel *before the destruction of Jerusalem*. But this must not be pressed. He might have spoken in the present without meaning to be literally accurate at the moment when he was writing (see Prolegg. to John, § iv. 6). ἐπὶ τῇ προβ., probably *near the sheep-gate*,—mentioned by Nehemiah, see ref. The situation of this gate is unknown;—it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa (Robinson, i. 472). Eusebius, Jerome, and the Itinerarium Hieros. speak of a *προβατικὴ κολυμβήθρα*, so also *probatica piscina*, Vulg. The reading *λεγομένη* would be more usual;

sch. xix. 18
rec.
g ch. x. 28.
Acts iii. 11.
v. 12 only.
Euch. xlii. 3.
h = ver. 6.
Mark i. 30.
ii. 4. Luke v. 26 (39 refl.). Acts ix. 33. xxviii. 8 only. Prov. v. 9 only. Judith xlii. 16. Wisd. xlvii. 7.
here only. Matt. xv. 30, 31 al. k = Matt. xli. 10. Mark iii. 8. Luke vi. 6, 8 only.
13. Luke xxiii. 51. Heb. xli. 29 only. Isa. lvi. 3.)

βηθσαϊδα B vulg lat-e syr-txt coptt with Thl Tert Jer: βελζεθα D, *belzeai*.
βηζεθα (or βηθζ. N) L 33 lat-e l Eus.

3. aft ταυταις ins ον D. κατεκιντο DA² lat-q² sah. rec aft π.
πολυ, with AI₄ rel vulg lat-e f syrr arm Cyr: om BCDLN 33 lat-a b e l
coptt Chr₂-mss. aft ξηρων ins παραλυτικων (addition, because this
paralytic) D lat-a b l. rec at end ins ¹εκδεχομενων την του υδατος
(see note), with A²C²DI₄ rel Chr Cyr Euthym Thl Tert Ambr: om A¹BC¹.
syr-cu copt-dz sah.

[4. rec ins ἀγγελοι γάρ ^aκατά ^aκαιρόν κατέβαιναν ὅτι τῇ Ρκολυμβή
q ¹ἐτάρασεν τὸ ὕδωρ ὁ οὖν πρῶτος ¹ἰμβάς μετὰ τὴν ²ταραχὴν τοῦ ὕδατος
¹ἰγίνετο ^aψ δὴ ποτε ¹κατείχετο ¹νοσήματι (insertion to complete that impli
narrative with reference to the popular belief: see notes), with AC¹I₄ L rel
syr-w ob copt-wilk; κατά τὴν ἡμέραν τῆς ἀγίας πεντηκοστῆς ἀγγελοι καταφ
εξ οὐρανοῦ τὸ τῆς κολυμβήθρας ἱετέραρτον ὕδωρ Cyr:—for γάρ, δε L h
ἀγγελος ins κυριου AKL vulg lat-a c arm; aft γάρ, 69: for καιρον, καιρος
καταβ., λουετο Δ 42 forj (with fos) syr æth, λουετον K: ¹εταρασσεντο C²GHI₄ l
εγινετο FL 69: for ω δηκ., οιωδηκοτον Δ, νοδηπορε L, ω δ' αν K [= 42?]: c
L al, καταχεω C²:—om BC²DN 33 harl¹ (with san) lat-f l q syr-cu copt-dz a
mss Aug.]

5. om τις D 11 lat-a b arm. om εκει N: εκει bef ανθρ. F al. rec
with BKA (SV, e sil) am lat-a Chr: ins ACDI₄N rel vulg lat-b c syr-cu syr i

1 Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only. Gen. xliii. 8 al.
only. Job xvi. 6. a = here only. (Rom. v. 6.) see Num. ix. 12. c ch. 28. 26 refl.
3 refl. q ver. 7. r = here only. Nah. iii. 14. of embarking, Matt. xlii. 26 refl.
al. s = here only. (Mark xlii. 8 only.) Isa. xxiv. 19. t ver. 5 refl. a
v = here only. see Rom. vii. 6. Jer. xlii. 21. w here only t.

perhaps *ἐπιλ.* implies that it had another name.

βηθσδα = Syr. ܒܝܬ ܚܝܢ, the house (place) of mercy, or of grace. Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam (see ch. ix. 7 note) and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Moske is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 381 ff.) Now this spring, as he himself witnessed, (i. 506.) is an *intermittent* one, as indeed had been reported before by Jerome (on Isa. viii. 6), Prudentius (in Trench, Mir. p. 247, edn. 2), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phenomenon here described: see below. The spot now traditionally

known as Bethesda is a part of t round the fort or tower Antonia, mense reservoir or trench, seventy-deep. But, as Robinson observes, there is not the slightest evidence to identify it with the Bethesda of the phus.

This pool is not mentioned l πέντε στοάς εχ.] F these were for the shelter of the si sons, and were arches or porticos, upon and surrounding the reservoir ἱστιν ἢ παρ' ἡμῖν λεγομένη καμάρ, ὁ θόλος. Euthym. 3.] ξηρῶ who were afflicted with the loss power in any of their limbs by stiff paralysis. Of this kind was the whom the miracle was wrought. [ἐκδεχ. . . κίνησιν, and ver. 4 spuriousness of this controverted seems to me more clear than when pared my second edition. The ve sons which Stier and De Wette al its favour, and which then weighe me, will on more consideration be to range themselves on the othe Let us conceive of the matter thus facts, of the assemblage of sick round the pool, and of the answer sick man in ver. 7, were recorded sacred text as we now find then

ἐτη ² ἔχων ἐν τῇ ³ ἀσθενείᾳ αὐτοῦ. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς ² = ch. viii. 57. ix. 21. 38. xi. 17. ³ κατακειμένον, καὶ γνούς ⁴ ὅτι πολὺν ἤδη χρόνον ⁵ ἔχει, ⁷ λέγει αὐτῷ Θέλεις ⁸ ὑγιῆς ⁹ γενέσθαι; ⁷ ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν Κύριε, ἄνθρωπον οὐκ ἔχω, ⁸ ἵνα ὅταν ⁹ παραχθῇ ¹⁰ ² = Luke v. 13 reff. ³ = ver. 3 reff. ⁴ = Matt. xii. 13 reff. ⁵ = vv. (4 v. r.) n. 14 only. ⁶ = ver. 36 al. ⁷ = ver. 4 v. r.) only. ⁸ = ver. 36 al. ⁹ = ver. 4 v. r.) only. ¹⁰ = ver. 36 al.

Iren-lat-mss Eus Cyr Thl.

rec om αὐτου (overlooked between -α and του-; so Meyer), with AC³I₄ rel lat-b f q Orig Aug: ins BC'DL¹ N. 33 vulg lat-a o e l coptt arm Chr Cyr.

6. for κατακ., ανακειμένον N¹.

om ηδη N.

7. for ἀπεκρίθη, λεγει Δ²D.

ins ναι bcf curie C²EFGH 33 syrr syr-jer Chr.

nothing else. In the background, and explanatory of both, was the popular belief of the Jews, not alleged by the evangelist. In very early times, this deficiency was supplied by the insertion of the spurious passage. I say, in very early times: for Tertullian refers to it in a way which leaves no doubt that he read it entire. 'Piscinam Bethesda[m] [cf. digest on ver. 2] angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis praevenerat descendere illuc, queri post lavacrum desinebat.' De Bapt. c. 5, p. 1205. So that the fact of so many different kinds of sick persons being mentioned here (Stier), and that of the connexion of the account almost requiring this passage as its explanation (De Wette), points to the reason why it was put in, to clear up a narrative otherwise obscure. I would not lay much stress on the variations in the passage, which are only such as are perpetually meeting us in the undoubted text: but the fact that there are no less than seven words used either here only, or here only in this sense, is strong against its genuineness: as is the concurrence of B, C, D, and N in omitting it. Of N. T. critics, Griesb. brackets it, Tischdf., Meyer, and Treg. omit it,—while Lachm. retains it in his text. De Wette, Lücke, and Luthardt, are undecided, but inclined more or less strongly against it. As a marginal gloss, it certainly does good service, as explaining both the obscure points—the assemblage of sick, and the answer in ver. 7.

κατὰ καιρόν, here, apparently, at intervals: and those irregular ones, or the sick need not have waited there for them.

κατέβαινον, was in the habit of descending: the imperfects continue throughout.] 8.] There are two ways of taking the construction of ἔχων: (1) to regard ἔχων ἐν τῇ ἀσθενείᾳ as the accus. of duration; which is objectionable on account of the article τῇ, (not on account of the present participle, as De Wette, for it is often found with

duration of time,) and as being alien from John's usage, which is (2) to place ἔχω in this sense with an accusative of the time; see reff., and ver. 6. So that the construction is ἔχων τριάκ. ὅκτ. ἐτη ἐν τῇ ἀσθενείᾳ. Observe, he had been lame

thirty-eight years, not at Bethesda all that time. 6.] γνούς, i. e. ἐν ταύτῃ, as on other similar occasions. Our Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria.

Θάλας ὑγ. γ.; Lightfoot and Semler would supply, 'licet sit sabbatum.' But this is very improbable, see ver. 17. Our Lord did not thus appeal to his hearers' prejudices, and make His grace dependent on them. Besides, the ὑγιῆς γενέσθαι had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure by means of the water, which he was there to seek.

The question is one of those by which He so frequently testified his compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and his own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water. It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) blame conveyed by it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was.

7.] The man's answer implies the popular belief which the spurious but useful insertion in vv. 3, 4 expresses. Bauer asks why the person who brought him there every day, could not have put him in? But no such person

c — Mark vii. 33. James iii. 8 al
 f ver 2 ref.
 g — Luke v. 24 | Mk. xix. 18.
 h Matt. ix. 5. Mark ii. 11. 14. 8. Eph. v. 14 al.
 i here, &c.
 5 times (& ver. 12 v. r.).
 Mark ii. 4, 9, 11, 12. v. 56. Acts v. 15. ix. 33 only t.
 k ver. 7.
 l Matt. xxi. 33. John. vi. 36. m John. ch. xviii. 81 only. — Matt. xiii. 2 al. fr. — ch. iv. 46. vi. 15. Matt. iv. 19. v. 36. Acts ii. 36. Gen. xiv. 9.
 o ver. 15. ch. vii. 23 only.

τὸ ὕδωρ, ἡ βάλῃ με εἰς τὴν 'κολυμβήθραν· ἡ ἐρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. ⁸ λέγει ὁ Ἰησοῦς ἡ Εγείρει ἄρον τὸν 'κράβαττόν σου καπάτει. ⁹ καὶ εὐθὺς ἡ ἐγένετο ὕγις ὁ ἄνθρωπος ἦρεν τὸν 'κράβαττον αὐτοῦ καὶ περιπάτει. ἦν δὲ σ τον 'ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ ἔλεγον οὖν οἱ 'Ιουδαί τεθεραπευμένῳ Σάββατόν ἐστιν· καὶ οὐκ ἔξεστί σ τον 'κράβαττον. ¹¹ ἀπεκρίθη αὐτοῖς Ὁ ἄ ποιῇ ὕγι, ἐκείνός μοι εἶπεν Ἄρον τὸν 'κράβαττόν σ περιπάτει. ¹² ἠρώτησαν αὐτὸν τίς ἐστιν ὁ ἄνθρωπος οὗ ἐπὶ σοι Ἄρον καὶ περιπάτει; ¹³ ὁ δὲ ἰαθε

rec βαλλῃ, with (but e sil) Scr's c i q, βαλεῖ G 69 Scr's e: *εμβαλεῖ* C txt ABC'DM rel Cyr-jer Chr. (I, 33 def.) *προς* B'L: txt AB'CDI,N rel
 8. rec *εγείραι*, with S(e sil) UVΔ: txt ABCDN rel. (I, 33 def.) *ins* και
 ADK lat-a d e ff, aeth. [*κραβαττον*, so AB'CD N(-κρον sic 4 times) &c.
 9. om *και ευθως* N¹: om *ευθως* D lat-l arm. *υγις* bef *εγενετο*
 (not q). *ins* *εγερθεις* bef *ηρην* (cf *Mt* ix. 7) D 1. 69 lat-a d e ff, Syr i
 arm: *ηγερθη και ηρε* N. *εαυτου* C¹. *περιπατει* AL. *om εν*
 D lat-e.

10. rec om *και*, with C³ rel vulg lat-c f syrr Cyr-jer Chr Hil: *ins* A B(s) C'DGLVN 1. 33. 69 lat-a d e l coptt aeth arm Chr Cyr. *aft* r. κρ.
 C'DLAN 69 latt(exc e) Syr syr-cu syr-w-aet Chr Cyr Hil.

11. *ins* ος δε bef *απεκ*. AB Cyr; ο δε, C'GKLΔΔN fos lat-f syrr copt: om
 latt syr-cu (aeth) arm. (38 defective.) *for* *απεκριθη, απικρινατο* N¹.
 N¹.] *αραι* N¹. *om σου* N¹.

12. rec *aft ηρωτησαν* *ins* ουν, with AC rel vulg lat-c syr: om BDN fos la
 syr-cu sah arm. *for* *αρον, αραι* N¹. *rec* *aft αρον* *ins* τον *κραββα*
 (*from above*), with AC'D rel latt syrr syr-cu copt aeth arm Chr: om BC'LN s
 περιπατειν N¹.

is implied. The same slow motion which he describes here, would suffice for his daily coming and going. 8.] The *ἄρον τ. κρ. σου* has been treated (Stier, iv. 168, edn. 2. Trench, Mir. 251, edn. 2) as making a difference between the man lame from his birth in Acts iii. 8, who *walked and leaped and praised God*; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, 'a present memento of his past sin.' Possibly; but our Lord must have had in his view what was to follow, and have ordered it also to bring about this his first open controversy with the Jews. 10.] οἱ Ἰουδαῖοι, never the *multitude*, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord. οὐκ ἔξεστιν] The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but by the *law itself*. See Neh. xiii. 15—19; Exod. xxxi. 13—17; Jer. xvii. 21, 22. And our Lord does not, as in another case (Luke xiii. 15, 16), appeal here

to the reasonableness of the deed be on the Sabbath, *salvo sabbato*, b altogether loftier ground, as be greater than the Sabbath. Th kernel of this incident and disa not, that it is lawful to do works on the Sabbath: but that the Son (here) is Lord of the Sabbath. 11.] The man's excuse is sim sufficient; and for us, importa much as it goes into the depth matter, and is by the Jews th accepted. He who had power him whole, had power to suspend which was, like the healing, God The authority which had overrule pointment of Providence, could another. I do not mean that thi ing was present to the man's mi very likely spoke only from intens of obligation to One who had done for him;—but it lay beneath th and the Jews recognized it, by tra their blame, from the man to l healed him. 12.] Not, 'wh that healed thee?' but they carefu

ῥῳδε τίς ῥέστιν· ὁ γὰρ Ἰησοῦς ῥέξενευσεν ὄχλου ὅντος
 ἐν τῷ τόπῳ. ¹⁴ μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς
 ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ Ἰδε ῥύγις ῥέγονας· μηκέτι
 ἀμάρτανε, ἵνα μὴ ῥεῖρόν σοί τι γένηται. ¹⁵ ἀπῆλθεν ὁ
 ἄνθρωπος, καὶ ῥανήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς
 ῥέστιν ὁ ῥοιήσας αὐτὸν ῥύγι. ¹⁶ καὶ διὰ τοῦτο ῥέδιωκον
 οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
¹⁷ ὁ δὲ Ἰησοῦς ῥἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου ῥέως
 ῥαβ. τω C. viii. 7. xv. 6. 1 John ii. 9 only

13. om δε D¹. for ιαθεις, ασθενων (from ver 7) D for lat-b l. for εστιν,
 ην D latt. ενευσεν D¹ N¹. for τοπω, μεσω N¹.

14. om αυτον, insag τον τιθεραπευμενον bef εν τω ιερω N¹. om ο B.
 for ιπεν, λειπει. rec τι bef σοι, with DEKN 1. 33. 69 lat-a b e f arm Iren-
 lat Orig Chr Cyp^r: txt ABC rel vulg lat-c Syr Cyr-jer Cyr.

15. ins και bef απηλθεν A for lat-b f syrr syr-cu aeth: add ουν DAN²⁴ copt Chr Cyr:
 om BCN¹ rel. for ανηγγειλεν, ιπεν CLN lat-a e q Syr syr-cu copt Cyr: txt AB rel
 vulg lat-b c f ff, syr aeth arm, απηγγειλεν DKUA 33. 69 Chr. for αυτον, μς
 DA² 1 lat-a e ff, l q syr-cu copt-ms arm.

16. rec τον ιησουν bef οι ιουδαιοι, with A rel lat-a e q syr copt-wilk arm: txt
 BCDLUN 33. 69 vulg lat-b c f q Syr syr-cu copt-schw aeth Hil. rec adds και
 εξηγουν αυτον αποκτειναι (to justify ver 18), with A rel lat-e f q syrr copt-wilk aeth
 Chr-montf Cyr Hil: om BCDLN 1. 33. 69 latt syr-cu copt-schw arm Chr Cyr, Nonn.
 om εν D lat-a b e q Tert Hil.

17. om ιησ. BN. απεκρινατο N: απεκριθη D.

out the unfavourable side of what had taken place, as malicious persons always do.

13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed.

ῥέξενευσεν, passed on unobserved: just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. *The context requires this interpretation:* being violated by the ordinary one, that Jesus 'conveyed himself away, because a multitude was in the place:' for that would imply that attention had been attracted towards him which He wished to avoid; and in that case he could hardly fail to have been known to the man and to others. Observe, *ῥέξενευσεν* has for its understood object, *the man* subjectively:—*escaped his notice, a crowd being in the place:* not referring to any thing which Jesus had done himself.

14.] The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The *ῥεῖρόν τι*, as Trench observes (Mir.

254, edn. 2), 'gives us an awful glimpse of the severity of God's judgments;—see Matt. xii. 45.

15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as ὁ ποιήσας αὐτὸν ῥύγι speaks so plainly of the benefit received; compare ver. 11 and note.

16.] ῥέδιωκον is not used in the sense of *legal prosecution* in the N. T.:—*persecuted* is the best word for it.

17.] The *true keeping of the rest of the Sabbath* was not that otiose and unprofitable cessation from even good deeds, which they would enforce: the Sabbath was *made for man*;—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-begotten of the Father, doing the works of God in the world, *stands on higher ground*, and hallowes, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh

x — Rom. iv. 4, 5. 1 Cor. ix. 6.
 y — Matt. xli. 46, 47 ref.
 z — Matt. v. 19. ch. vii. 28. x. 35 only.
 a ch. i. 42.
 Rom. vii. 22.
 1 Cor. vii. 2.
 b — Mark x. 18 ref.
 c Matt. xx. 12 only. 2 Mac. ix. 15.
 d Phil. ii. 6.
 e — Matt. Phil. as above. Mark xiv. 56, 59. Luke vi. 34. Acts xi. 17. Rev. xxi. 16 only. Ezech. xl. 5.
 18 διὰ τοῦ μαλλόν ἑξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖν οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἔλεγεν τὸν θεόν, ὅσον ἑαυτὸν ποίων τῷ θεῷ.
 ἐκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἄμι λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιῆν ἄφ' ἑαυτοῦ ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ αὐ ποιεῖ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ φιλεῖ τὸν υἱόν, καὶ πάντα δεικνυσιν αὐτῷ ἃ αὐτὸς καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς

18. om οὖν DN forj lat-a b arm Tert Hil. oi ioudaiοι bef εξητουν D 1
 19. απεριθη D 33: ελεγεν N¹. aft ουν ins αυτοις, omg και ειπεν αυτοις
 ειπεν, ελεγεν N^{2a}. om 2nd αμην N¹. om ο ιησ. B Scr's c.
 ελεγεν BL. aft ο υιος ins του ανθρωπου D 69 arm. aft ποιει
 for εαν, αν BN. om αν A D-gr L lat-e. ποια AE¹A lat
 Chr: ποιηση D. ποιει bef ομοιως DN lat-a b l Orig-lat Hilg.
 20. for φιλει, αγαπα D Orig Chr. δεικνυει D: διγνυσιν A.
 ποιω D 16. εργα bef δειξει αυτω N. for δειξει, δεικνυσιν D 28 lat

hitherto, and I work;’ My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from *his* work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity.” (Trench, Mir. p. 257, edn. 2.) 18.] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of our Lord’s most weighty discourses.

The Jews understood His words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And that this their understanding was the right one, the discourse testifies. *All might in one sense*, and *the Jews did in a closer sense*, call God *their*, or *our*, *Father*; but they at once said that the individual use of ‘MY FATHER’ by Jesus had a totally distinct, and in their view a blasphemous, meaning: this latter especially, because He thus made God a participator in his crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines. 19.] The discourse is a

wonderful setting forth of the I Office of the Son of God in His tions as the Word of the Father has reference to the charge of w the Sabbath, and the context ta Lord’s answer both to this, ve to the Jews’ accusation, ver. 18. verse, He states that He cannot but the works of God: *cannot* very relationship to the Father very nature and necessity of th the ἄφ’ ἑαυτοῦ being an impossil sition, and purposely set here t one:—the Son *cannot* work of because *He* is the Son: His ver presupposes the Father’s will an as *His* will and counsel,—and H *knowledge* of that will and coun this, because every *creature* may freedom, and *will* contrary to t THE SON, standing in essential u God, cannot, even when becoi commit sin,—break the Sabbath whole Being and Working is i God. & γὰρ ἂν . . .] This c *verts* the former proposition, an its truth when thus converted. is the very nature of the Son to ever the Father doeth.’ Also, to works ὁμοίως—after the same proceeding, so that there can b cord, but unity. 20.] For is ensured by the fact, that) th loves the Son, and shews to Him the Lord sets forth to us the unf the will and purposes of the F [Mark xiii. 32: Acts i. 7] and

ζητε· ²¹ ὡς περ γὰρ ὁ πατὴρ ἔγειρει τοὺς νεκροὺς καὶ ¹ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ² ζωοποιεῖ. ²² οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν ³ πᾶσαν δέδωκεν τῷ υἱῷ, ²³ ἵνα πάντες τιμῶσιν τὸν υἱὸν ⁴ καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ ⁵ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ²⁴ ἂμὴν ἂμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων ⁶ τῷ πέμψαντί με ἔχει ⁷ ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ

Rev. xx. 4. 1 Matt. v. 18 ref. ch. iii. 3, 5, 11. vi. 26, etc. m constr., Matt. xxi. 26 f., etc.
Mark xvi. 13, 14. vv. 35, 46. ch. iv. 21. x. 37. Acts viii. 12. xvi. 34. Titus iii. 3. 1 John v. 10. a ch.
ii. 15 ref.

21. for ὡς περ, ὡς N.

24. om ori D 240. 244 Clem Chr.

in His Mediatorial office) all things which He Himself does (all the purposes of His secret counsel;—for with the Father, *doing is willing*; it is *only the Son who acts in time*); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptation or rejection of the Son of God—wonder leading naturally to the *τιμῇ* of ver. 23).

21.] It is very important to observe the distinction here between the working of the Eternal Son (in creation, e. g.) as He is *ἐν οὐρανῷ*, with God, and His working in the state of His humiliation in which the Father should by degrees advance Him to exaltation and put His enemies under His feet. Of the *latter* of these mention is made (ver. 20) in the *future*, of the *former* in the *present*. The former belong to the Son as His proper and essential work: the latter are opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son: see ch. xvii. 5; resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11; 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last *οὗς θέλει* not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,—but meaning, that in every instance where *His will is to vivify*, the result invariably follows.

Observe, this *ζωοποιεῖ* lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of the *outwardly* and the *spiritually* dead.

23.] In the *οὗς θέλει* γάρ is implied

that as the Father does not Himself, by His own proper act, *vivify* any, but commits all quickening power to the Son:—so is it with judgment also. And *judgment* contains eminently in itself the *οὗς θέλει*,—when *ζωον.* is understood—as it must be *now*—of *bestowing everlasting life*. Again, the raising of the *outwardly dead* is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge:—*in the vivifying, the judgment is made*; see below, ver. 29, and Ps. lxxii. 1—4.

23.] This being so, the end of all is, *the honour of the Father in and by the Son*. He (the Son) is the Lord of life, and the Judge of the world;—all must honour Him with equal honour to that which they pay to the Father:—and whosoever does not, however he may imagine that he honours or approaches God, does not honour him at all;—because *He can only be known or honoured by us as 'THE FATHER WHO SENT HIS SON.'*

24.] What follows, to ver. 30 incl., is an expansion of the two assertions in vv. 21, 22,—the *ζωοποιεῖν* and the *κρίνειν*,—intimately bound up as they are together. There is a parallelism in vv. 24 and 25 which should be noticed for the right understanding of the words. *ὁ τὸν λόγον μου ἀκούων* in one, answers to *οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ* in the other. It is a kind of *hearing* which awakens to life,—one accompanied by *πιστεῖν* τῷ πέμψαντί με. And this last is not barely 'Him who sent Me,' but Him, the *very essence of belief in Whom is in this*, THAT HE SENT ME (see ch. xii. 44). And the *δαῖσε* here after *πιστεῖν* expresses that belief in the *testimony* of God that He hath sent His Son, which is dwelt on so much 1 John v. 9—12, where, ver. 10, we

ο 1 John iii. 13.
p ch. iv. 23.
q see Matt. iv. 3 note.
r — Matt. ix. 18 reff.
s Matt. xiii. 11 reff.
t ch. i. 12 reff.
u Jude 15 only.
O. n. xviii. 26.
v — Luke xviii. 7, 8 reff.
w with obj.
acc., Luke vii. 9. xxiv. 12. Acts vii. 31. Jude 16 only. Lev. xix. 15. Dan. viii. 27 Theod.

ἔρχεται, ἀλλὰ ὁ μεταβίβηκεν ἐκ τοῦ ὁ θανάτου
ἰ ζωὴν. 25 ἰ ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ῥ ἔρχεται
νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ
τοῦ ὁ θεοῦ, καὶ οἱ ἀκούσαντες ῥ ἰήσουσιν. 26 ὥς π
πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ῥ ἔδω
ἔχιν ἐν ἑαυτῷ. 27 καὶ ῥ ἐξουσίαν ῥ ἔδωκεν αὐτῷ
ῥ ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ ῥ θαυμάζει

25. om και νυν εστιν N¹. ακουσουσιν B 22. 357 Chr-mss: -σωσιν D¹
Chr-mss Cyr: txt A rel. om 2nd oi N¹. rec ζησονται (more usual)
rel Hippol Constt: txt BDLN 1. 33 Chr-mss.

26. ως DN¹. aft ο πατηρ ins ο ζων D. ζωην bef εχει N.
bef και τω υιω, with AD rel vulg lat-a (appy) c e syrr syr-cu copt arm: txt
aeth Orig-lat Eus Epiph Cyr Tert Hil. om last clause (homotele) N¹.

27. om και [at beg] N. rec ins και bef κρισιν, with D-gr rel am (wit)
forj ing mt &c) lat-f g q Syr: om ABLN 33 vulg lat-b c d e l syr-cu syr-jes
arm Orig, Cyr Did Aug Leo Vig. transp κρισιν and εξουσιαν N¹.

have the same ὁ μὴ πιστεύων τῷ θεῷ.

ἔχει ζ. al.: so 1 John v. 12, 13. The πιστεύων and the ἔχει ζ. al. are commensurate:—where the faith is, the possession of eternal life is:—and when the one remits, the other is forfeited. But here the faith is set before us as an enduring faith, and its effects described in *their completion* (see Eph. i. 19, 20). εἰς κρισιν οὐκ ἔρχεται] κρισίς being the *separation*,—the effect of which is to gather out of the Kingdom *all that offendeth*;—and thus regarding especially the *damnatory* part of judgment,—he who believes *comes not into*, has no concern with, κρισίς. Compare Ps. cxlii. 2 LXX. The reckoning which ends with εἰ ἀγαθὴ δοῦλε, is not κρισίς: *the reward is of free grace*. In this sense, the believers in Christ will not be judged according to their works: they are justified before God by faith, and *by God*—θεὸς ὁ δικαίων, ρίς ὁ κατακρίνων; Their ‘passage over’ from death into life *has already taken place*,—from the state of spiritual death into that ζωὴ αἰώνιος, which in their believing state they ἔχουσιν already. It is to be observed that our Lord speaks in very similar terms of the unbelieving being *condemned already*, in ch. iii. 18. The perfect sense of μεταβίβηκεν must not be weakened nor explained away,—see ref.

25.] This verse continues to refer to *spiritual* awakening from the dead. The ἔρχεται ὅρα κ. νῦν ἐστιν is an expression (see ref.) used of those things which are to characterize the spiritual Kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii.) to its completion. Thus it cometh, in its fullness,—and *even now is begun*.

οἱ νεκροί,—in reference to *εἰς τὴν* the preceding verse—the *spirits*—see below on ver. 28.

His *call to awake*, in its deepest sense;—by His own presence His Apostles, His ministers, &c. all these He speaks to the dead. οἱ ἀκούσ., not *merely*, which would be ‘and have it, shall live:’ but οἱ ἀκούσ., *who have heard it* (or, *who shall live*). *This determines to be spoken of spiritual, not bodily* ing.

οἱ ἀκούσαντες are sons to whom the Lord cried ὁ ἔχων ὦρα ἀκούειν, ἀκούτω: sons who stand opposed to dressed in ver. 40, οὐ θέλει εἰλαμε, ἵνα ζωὴν ἔχητε.

26, 27.] We have here again and κρινειν bound together as great departments of the Son’s work the former, as substantiating the just uttered; the latter, as leading the great announcement of the resurrection. But the two departments spring *distinct sources*, united in the the Incarnate Son of God. The Father hath given Him to have life in Himself: *He is the Son of God*. We have *us life in ourselves: in Him we move and have our being*. But the Father is, is the *source of Life* again the Father hath given Him to pass judgment, *because He is of Man*; man is to be judged by that Man whom God hath given: who is the inclusive Head of humankind, and man’s *representative* by right of covenant-purchase

ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς ἡμετέροις ἀκούσονται τῆς φωνῆς αὐτοῦ ²⁹ καὶ ἔκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν ³⁰ κρίσεως. οὐ δύναμις ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν, ὅτι οὐ ζήτην τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³¹ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. ³² ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής

1 Cor. x. 24, 28 al. Neh. ii. 10.

ch. iv. 21
y Matt. viii. 28
al. Gen.
xxiii. 6, 9.
Luke iii. 7.
Rev. xvi. 14
al.
Luke xiv. 14.
Rev. xx. 6.
b Gen., Mark i.
41 L.
ch. iii. 20, 22.
d = Matt.
xxiii. 28.
Heb. x. 27.
2 Pet. ii. 4.
Rev. xviii. 10.
e ver. 19.
Job. vii. 12.
viii. 60.
g ch. i. 7, 9 ref.

28. ακουσουσιν B 157: -σωσιν L^ΔN 33: txt AD rel.

29. for εκπορευονται, εξελουσονται D. rec aft 2nd oi ins δε, with ADN rel vulg lat-b c f syr: pref oi, Syr syr-cu copt Iren-lat: txt B lat-a e ff, Tert Aug.

30. απ' εμαυτου bef ποιιν D 13. 219 vulg lat-b c f Syr (syr-cu) Eus: ποιιν bef εγω M 33 Scr's c. [με is not omd in B as Btly: see table.] και over line in M, 1. m. rec at end ins παρος; with E rel em (with tol) lat-b c Orig, Eus: om ABDKL ΔΔN 1. 33 vulg lat-a e f copt æth arm Orig, Eus Chr Ambr Aug.

κρίσειν ποιεῖν leads the thought to the *great occasion* when judgment shall be executed; which accordingly is treated of in the next verse.

29.] μὴ θ., as ch. iii. 7, introduces a matter of even *greater* wonder to them;—the astounding proof which shall be given in the face of the universe that this is so.

ἔρχεται ὥρα, but not καὶ νῦν ἐστὶν this time,—because He is *now speaking* of the great day of the resurrection: when not merely οἱ νεκροί, but πάντες οἱ ἐν τοῖς ἡμετέροις, shall hear His voice, and ἀκούσαντες are not specified, because *all* shall *hear* in the fullest sense. Observe that here, as elsewhere, when the judgment according to *works* is spoken of, it is the *great general* resurrection of Matt. xxv. 31—46, which (and the notes) compare. So here we have not οἱ πιστεύσαντες and οἱ μὴ πιστεύσαντες, but the categories reach far wider, including indeed in this most general form the first resurrection unto life also—and the two great classes are described as οἱ τ. ἀγ. ποιήσαντες and οἱ τὰ φαῦλα πράξαντες.

On the difference between ποιῶ and πράσσω, see note on ch. iii. 20, 21. Observe, that ζῶν and κρῖσις stand opposed here, as in ver. 24:—not that there is *no such thing* as an ἀνάστασις θανάτου (Schleiermacher, in Stier, iv. 194, edn. 2), but that *it is involved* in this κρῖσις.

Olahausen observes (ii. 153) that this, and Acts xxiv. 15, are the only *direct* declarations in the N. T. of a *bodily resurrection of the unjust* as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff.; Rev. xx. 5, 12, and directly asserted in the O. T., Dan. xii. 2. In

1 Cor. xv.,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers.

30.] Here begins (see Stier, iv. 195, edn. 2) *the second part of the discourse*,—but bound on most closely to the first (ver. 28),—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced.

As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His witness given of Himself ver. 17, and called by them blasphemy, is true and holy also.

Observe, the discourse here passes into the *first person*, which was *understood* before, because he had called himself the Son of God,—but is henceforth used *expressly*.

31.] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by 'Ye will say to Me:—see by all means ch. viii. 12—14 and notes.

The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son, Who being the λόγος, speaks, not of himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the *ὥς* being the

[sch. xix. 13
rev.
c. ob. x. 28.
Acts iii. 11.
v. 12 only.
Mark. xiii. 3.
h = ver. 6.
Mark i. 30.
ii. 4. Luke v. 26 (29 ref.). Acts ix. 33. xxviii. 8 only. Prov. v. 9 only. Judith xiii. 15. Wisd. xvii. 7. Matt. xiv. 10. Mark iii. 8. Luke vi. 8, 9 only. (Mark
here only. Matt. xv. 39, 41 al. k = Matt. xii. 10. Mark iii. 8. Luke vi. 8, 9 only. (Mark
15. Luke xiii. 31. Heb. xi. 29 only. Isa. lvi. 3.)

βηθσαδα B vulg lat-c syr-txt coptt aeth Thl Tert Jer: βελζεθα D, *belzatha* L
βηθαθα (or βηθζ. N) L 33 lat-c l Eus.

3. aft ταυταις ins ουν D. κατεκειντο DA² lat-q² sah. rec aft πληθο
πολυ, with AI₄ rel vulg lat-c f syrr arm Cyr: om BCDLN 33 lat-a δ e l q sy
coptt Chr, mss. aft ξηρων ins παραλυτικων (addition, because this man
paralytic) D lat-a δ l. rec at end ins ιεδεχομενων την του υδατος κεν
(see note), with A²C²DI₄ rel Chr Cyr Euthym Thl Tert Ambr: om A¹BC¹L¹N¹
syr-cu copt-dz sah.

[4. rec ins αγγελος γαρ κατὰ καιρὸν κατέβαινεν οἷν τῇ Ρεκουμβήθρα
εἰσάρασεν τὸ ὕδωρ ὁ οὖν πρῶτος ἐμβάς μετὰ τὴν παραχὴν τοῦ υδατος ἐ
ἔγινετο ὡς δὴ ποτε κατείχετο νόσηματι (insertion to complete that implied in
narrative with reference to the popular belief: see notes), with AC¹I₄L rel latt
syr-w-ob copt-wilk; κατὰ τὴν ἡμέραν τῆς ἀγίας πεντηκοστῆς ἄγγελοι καταφοινῶ
ιζ οὐρανοῦ τὸ τῆς κολυμβήθρας ἐκείραττον ὕδωρ Cyr:—for γαρ, δε L latt:
αγγελος ins κυρίου AKL vulg lat-a c arm; aft γαρ, 69: for καιρον, καιρο L:
κατεβ-, ελουετο A 42 forj (with fos) syr aeth, ελουετον K: εταρασσετο C²GH₄I₄MU¹
εγεμετο FL 69: for ω δηκ., οιωδηκοτου A, υοδηκοτε L, ω δ' αν K [= 42 p]: κατα
L al, καταχευω C²:—om BC²DN 33 harl (with san) lat-f l q syrr-cu copt-dz sah i
mss Aug.]

5. om τις D 11 lat-a δ arm. om εσει N: εσει bef ανθρ. F al. rec om
with BKA (SV, e sil) am lat-a Chr: ins ACDI₄N rel vulg lat-b c syrr-cu syr aeth

1 Acts xvii. 16. 1 Cor. xi. 22. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only. Gen. xliii. 9 al.
only. Job xvi. 6. a = here only. (Rom. v. 6.) see Num. ix. 13. o ch. iii. 26 ref.
2 ref. q ver. 7. r = here only. Nah. iii. 14. of embarking, Matt. viii. 23 ref. ch.
al. a = here only. (Mark xiii. 8 only.) Isa. xlv. 19. t ver. 6 ref. u here
v = here only. see Rom. vii. 6. Jer. xiii. 21. w here only f.

perhaps ἐπιλ. implies that it had another
name.

Βηθσάδ = Syr. ܡܝܪܝܢܐ, the house (place) of mercy, or of grace. Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam (see ch. ix. 7 note) and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Moek is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 381 ff.) Now this spring, as he himself witnessed, (i. 506,) is an intermittent one, as indeed had been reported before by Jerome (on Isa. viii. 6), Prudentius (in Trench, Mir. p. 247, edn. 2), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phenomenon here described: see below. The spot now traditionally

known as Bethesda is a part of the i round the fort or tower Antonia, a manse reservoir or trench, seventy-five deep. But, as Robinson observes (i. 4) there is not the slightest evidence that identify it with the Bethesda of the N

This pool is not mentioned by J phus.

πάντες στοάς εχ. Prob these were for the shelter of the sick sons, and were arches or porticos, open upon and surrounding the reservoir. ε ιστιν η παρ' ημιν λεγομινη καμαρα, η ο θολος. Euthym.

3.] ξηρων, t who were afflicted with the loss of power in any of their limbs by stiffness paralysis. Of this kind was the man whom the miracle was wrought.

[εδεχ. . . κινησιν, and ver. 4. spuriousness of this controverted passage seems to me more clear than when I pared my second edition. The very sons which Stier and De Wette alleg its favour, and which then weighed me, will on more consideration be fo to range themselves on the other s. Let us conceive of the matter thus. facts, of the assemblage of sick per round the pool, and of the answer of sick man in ver. 7, were recorded in sacred text as we now find them,

ἐτη ἔχων ἐν τῇ ἁσθενείᾳ αὐτοῦ. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς ^{x = ch. viii. 57. 12. 31. 28. xl. 17.} ^{y = Luke v. 13 ref.} κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, ^{a ver. 3 ref. a Matt. xlii. 13 ref.} λέγει αὐτῷ Θέλεις ὑγιῆς γενέσθαι; ^{b vv. (4 v. r.) n. 14 only.} ἁπεκρίθη αὐτῷ ὁ ἁσθενῶν Κύριε, ἄνθρωπον οὐκ ἔχω, ^c ἵνα ὅταν ^d ταραχθῇ ^{d lit., here (ver. 4 v. r.) only. Euseb. xxiii. 2.}

Iren-lat-mss Eus Cyr Thl. rec om αυτου (overlooked between -a and του-; so Meyer), with AC³I_d rel lat-b f q Orig Aug: ins BC²DLN 1. 33 vulg lat-a c e l copte arm Chr Cyr.

6. for κατακ., ανακείμενον N¹.

om ηδη N.

7. for απεκριθη, λεγει A²D.

ins vai bef κυριε C²EFGH 33 syrr syr-jer Chr.

nothing else. In the background, and explanatory of both, was the popular belief of the Jews, not alleged by the evangelist. In very early times, this deficiency was supplied by the insertion of the spurious passage. I say, in very early times: for Tertullian refers to it in a way which leaves no doubt that he read it entire. 'Piscinam Bethsaidam [cf. digest on ver. 2] angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis prævenerat descendere illuc, queri post lavacrum desinebat.' De Bapt. c. 5, p. 1205. So that the fact of so many different kinds of sick persons being mentioned here (Stier), and that of the connexion of the account almost requiring this passage as its explanation (De Wette), points to the reason why it was put in, to clear up a narrative otherwise obscure. I would not lay much stress on the variations in the passage, which are only such as are perpetually meeting us in the undoubted text: but the fact that there are no less than seven words used either here only, or here only in this sense, is strong against its genuineness: as is the concurrence of B, C, D, and N in omitting it. Of N. T. critics, Griesb. brackets it, Tischdf., Meyer, and Treg. omit it,—while Lachm. retains it in his text. De Wette, Lücke, and Luthardt, are undecided, but inclined more or less strongly against it. As a marginal gloss, it certainly does good service, as explaining both the obscure points—the assemblage of sick, and the answer in ver. 7.

κατὰ καιρὸν, here, apparently, at intervals: and those irregular ones, or the sick need not have waited there for them. κατὰ καιρὸν, was in the habit of descending: the imperfects continue throughout.] 5.] There are two ways of taking the construction of ἔχων: (1) to regard ἔχων ἐν τῇ ἁσθενείᾳ as = ἀσθενῶς ἔχων, and τριάντα ὀκτὼ ἐτη as the accus. of duration; which is objectionable on account of the article τῇ, (not on account of the present participle, as De Wette, for it is often found with

duration of time,) and as being alien from John's usage, which is (2) to place ἔχω in this sense with an accusative of the time; see reff., and ver. 6. So that the construction is ἔχων τριάκ. ὀκτ. ἐτη ἐν τῇ ἁσθενείᾳ. Observe, he had been lame thirty-eight years, not at Bethesda all that time.

6.] γνοὺς, i. e. ἐν ταύτῃ, as on other similar occasions. Our Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria.

Θελεῖς ὑγ. γ.; Lightfoot and Semler would supply, 'licet sit sabbatum.' But this is very improbable, see ver. 17. Our Lord did not thus appeal to his hearers' prejudices, and make His grace dependent on them. Besides, the ὑγιῆς γενέσθαι had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure by means of the water, which he was there to seek.

The question is one of those by which He so frequently testified his compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and his own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water. It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) blame conveyed by it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was.

7.] The man's answer implies the popular belief which the spurious but useful insertion in vv. 3, 4 expresses. Bauer asks why the person who brought him there every day, could not have put him in? But no such person

c — Mark vii. 23. James ii. 3 al
 f ver 2 ref.
 g — Luke v. 24. Mk. xiv. 18.
 h Matt. ix. 9. Mark ii. 11. 14. 5. Eph. v. 14 al.
 i here, &c.
 5 times (& ver. 12 v. r.).
 Mark ii. 11. 14. 5. Eph. v. 14 al.
 11, 15. vi. 55. Acts v. 15. ix. 32 only t.
 k ver. 7.
 l Matt. xiii. 23. John. vi. 35.
 m John. ch. xviii. 31 only. — Matt. xiii. 2 al. fr. — ch. iv. 46. vi. 15. Matt. iv. 19. v. 35. Acts ii. 35. Gen. xiv. 9.
 o ver. 15. ch. vii. 32 only.
 τὸ ὕδωρ, ἔβαλε με εἰς τὴν ῥομφαίαν· ἐν ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. ⁸ λέγει ὁ Ἰησοῦς ἡ Ἐγείρει ἄρον τὸν κράβαττόν σου καὶ πάτει. ⁹ καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος, ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ ἔλεγον οὖν οἱ Ἰουδαῖοι θεραπευμένῳ Σάββατόν ἐστιν· καὶ οὐκ ἐξέστιν σοὶ τὸν κράβαττον. ¹¹ ἀπεκρίθη αὐτοῖς ὁ ποιῶν ὑγιῇ, ἐκεῖνός μοι εἶπεν Ἄρον τὸν κράβαττόν σου περιπάτει. ¹² ῥώτησαν αὐτὸν τίς ἐστιν ὁ ἄνθρωπος οὗ ἐπὶ σοὶ Ἄρον καὶ περιπάτει; ¹³ ὁ δὲ ἰαθεὶς

rec βαλῆν, with (but e sil) Scr's c i q, βαλεῖ G 69 Scr's e: εμβαλεῖ C¹ a txt ABC²DM rel Cyr-jer Chr. (I, 33 def.) προς B¹L: txt AB²CDI²N rel.
 8. rec εγειραι, with S(e sil) UVA: txt ABCDM rel. (I, 33 def.) ins και be ADK lat-a b e ff, aeth. [κραβαττον, so AB²CD N(-κτον sic 4 times) &c.]
 9. om και ευθεως N¹: om ευθεως D lat-l arm. υγιης bef εγειρετο D (not g). ins εγειρθεις bef ηρην (cf Mt ix. 7) D 1. 69 lat-a b e ff, Syr syr arm: ηγερθη και ηρε N. εαυτου C¹. περιπατει AL. om εν εκ. D lat-e.

10. rec om και, with C¹ rel vulg lat-c f syrr Cyr-jer Chr Hil: ins A B(see C)DGLVN 1. 33. 69 lat-a b e l coptt aeth arm Chr Cyr. aft r. ep. is C'DLAN 69 latt(exc e) Syr syr-cu syr-w-asst Chr Cyr Hil.

11. ins ος δε bef απει. AB Cyr; ο δε, C'GKLDAM fos lat-f syrr copt: om C latt syr-cu (aeth) arm. (38 defective.) for απεκριθη, απεκρινατο N¹.
 N¹.] απαι N¹. om σου N¹.

12. rec aft ηρωτησαν ins ουν, with AC rel vulg lat-c syr: om BDN fos lat-a syr-cu sah arm. for αρον, απαι N¹.
 (from above), with AC²D rel latt syrr syr-cu copt aeth arm Chr: om BC¹LN sah περιπατειν N¹.

is implied. The same slow motion which he describes here, would suffice for his daily coming and going. 8.] The

ἄρον τ. κρ. σου has been treated (Stier, iv. 168, edn. 2. Trench, Mir. 251, edn. 2) as making a difference between the man lame from his birth in Acts iii. 8, who walked and leaped and praised God; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, 'a present memento of his past sin.' Possibly; but our Lord must have had in his view what was to follow, and have ordered it also to bring about this his first open controversy with the Jews.

10.] οἱ Ἰουδαῖοι, never the *multitude*, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord. οὐκ ἐξέστιν]

The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but by the law itself. See Neh. xiii. 15—19; Exod. xxxi. 13—17; Jer. xvii. 21, 22. And our Lord does not, as in another case (Luke xiii. 15, 16), appeal here

to the reasonableness of the deed being on the Sabbath, *salvo sabbato*, but altogether loftier ground, as being greater than the Sabbath. The kernel of this incident and discove not, that it is lawful to do works of on the Sabbath: but that the Son of (here) is Lord of the Sabbath.

11.] The man's excuse is simple sufficient; and for us, important, much as it goes into the depth of matter, and is by the Jews then accepted. He who had power to him whole, had power to suspend th which was, like the healing, God's. The authority which had overruled c pointment of Providence, could o another. I do not mean that thi ring was present to the man's mind very likely spoke only from intense of obligation to One who had done c for him;—but it lay beneath the and the Jews recognized it, by trans their blame, from the man to He healed him. 12.] Not, 'who that healed thee?' but they carefully

ᾗδαι τίς ἔστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. ¹⁴ μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ Ἴδε ἡ γυνὴς ἡ γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ ἡ χεῖρόν σοί τι γένηται. ¹⁵ ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγιῇ. ¹⁶ καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

¹⁷ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου ἔως

p. pres. ch. i. 40 r.c.
q here only.
Judg. iv. 18
bds & xviii.
20 P. 3 Kings
ii. 24. xxi.
16 only.
Matt. ix. 16
ref.
sch. iv. 86 ref.
t ver. 11.
u = Matt. v.
10, &c. ref.
v = Matt. xi.
25 ref.
w Matt. xi. 12.
ch. ii. 10.
xvi. 34.
1 Cor. iv. 13.
viii. 7. xv. 8. 1 John ii. 9 only

^{13.} om δι D'. for ιαθεις, ασθενων (from ver 7) D for lat-δ l. for εστιν, ην D latt. ενευσεν D'N'. for τοπω, μισω N'.

^{14.} om αυτον, insag τον τηθεραπευμενον bef εν τω ιερω N'. om ο B.
for ειπεν, λεγει N. rec τι bef σοι, with DEKM 1. 33. 69 lat-a δ ε f arm Iren-lat Orig Chr Cypri; txt ABC rel vulg lat-σ Syr Cyr-jer Cyr.

^{15.} ins και bef απηλθεν A for lat-δ f syrr syr-cu aeth: add ουν DAN^{2a} copt Chr Cyr: om BCN¹ rel. for ανηγγειλεν, ειπεν CLM lat-a ε q Syr syr-cu copt Chr: txt AB rel vulg lat-δ ε f ff, syrr aeth arm, απηγγειλεν DKUA 33. 69 Chr. for αυτον, μς DA² 1 lat-a ε ff, l q syrr-cu copt-ms arm.

^{16.} rec τον ιησουν bef οι ιουδαιοι, with A rel lat-a ε q syrr copt-wilk arm: txt BCDLUN 33. 69 vulg lat-δ ε f g Syr syrr-cu copt-schw aeth Hil. rec adds και εζητουν αυτον αποστειναι (to justify ver 18), with A rel lat-ε f q syrr copt-wilk aeth Chr-montf Cyr Hil: om BCDLM 1. 33. 69 latt syrr-cu copt-schw arm Chr Cyr, Nonn. om εν D lat-a δ ε q Tert Hil.

^{17.} om ιησ. BN. απεκρινατο N: απεκριθη D.

out the unfavourable side of what had taken place, as malicious persons always do.

13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed.

ἐξένευσεν, passed on unobserved: just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. The context requires this interpretation: being violated by the ordinary one, that Jesus 'conveyed himself away, because a multitude was in the place:' for that would imply that attention had been attracted towards him which He wished to avoid; and in that case he could hardly fail to have been known to the man and to others. Observe, ἐξένευσεν has for its understood object, the man subjectively;—escaped his notice, a crowd being in the place: not referring to any thing which Jesus had done himself.

14.] The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The χεῖρόν τι, as Trench observes (Mir.

254, edn. 2), 'gives us an awful glimpse of the severity of God's judgments;—see Matt. xii. 45.

15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as ὁ ποιήσας αὐτὸν ὑγιῇ speaks so plainly of the benefit received; compare ver. 11 and note.

16.] ἐδίωκον is not used in the sense of legal prosecution in the N. T.:—persecuted is the best word for it.

17.] The true keeping of the rest of the Sabbath was not that otiose and unprofitable cessation from even good deeds, which they would enforce: the Sabbath was made for man;—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-begotten of the Father, doing the works of God in the world, stands on higher ground, and hallow, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh

x = Rom. iv.
 4, 5. 1 Cor.
 ix. 6.
 y = Matt. xii.
 46, 47 ref.
 z = Matt. v. 19.
 ch. vii. 23.
 ch. 30 only.
 a ch. i. 42.
 Rom. viii. 32.
 1 Cor. vii. 2.
 b = Mark x. 18
 ref.
 c Matt. xx. 19
 only. 2 Mac.
 ix. 15.
 d Phil. ii. 6.
 i.e., Matt.
 Phil. as
 above. Mark
 xiv. 56, 59.
 Luke vi. 34.
 Acts xi. 17.
 Rev. xxi. 16
 only. Ezech. xl. 5.

ἄρτι ἔργάζεται, καὶ γὰρ ἐργάζομαι. 18 διὰ τούτου
 μᾶλλον ἔζητουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι
 οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα
 βέλεγεν τὸν θεόν, ^{cd} ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.
 ἐκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀμὴν
 λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ
 ἢ ἂν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἰ
 ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ
 φιλεῖ τὸν υἱόν, καὶ πάντα δέκνυσιν αὐτῷ ἃ αὐτὸς
 καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς ὁ

e ver. 30. ch. x. 18. xvi. 12. Luke xii. 17. xxi. 30. 2 Cor. Hi

18. om ουν DN forj lat-a b arm Tert Hil. οι ιουδαιοι bef εζητουν D Hi
 19. απεκριθη D 33: ελεγεν N¹. aft ουν ins αυτοις, omg και ειπεν αυτοις, i
 επεν, ελεγεν N^{2a}. om 2nd αμην N¹. om ο ιησ. B Scr's c. ft
 ελεγεν BL. aft ο υιος ins του ανθρωπου D 69 arm. aft ποιειν i
 for εαν, αν BN. om αν A D-gr L lat-e. ποια AE'A lat-b
 Chr: ποιηση D. ποιει bef ομοιως DN lat-a b l Orig-lat Hil.
 20. for φιλει, αγαπα D Orig Chr. δεικνυσι D: διγνυσαν A. a s
 ποιη D 16. εργα bef δειξει αυτω M. for δειξει, δεικνυσιν D 28 lat-e.

hitherto, and I work; My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from *his* work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity." (Trench, Mir. p. 257, edn. 2.) 18.] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of our Lord's most weighty discourses.

The Jews understood His words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And that this their understanding was the right one, the discourse testifies. *All might in one sense, and the Jews did in a closer sense, call God their, or our, Father*; but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous, meaning: this latter especially, because He thus made God a participator in his crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines. 19.] The discourse is a

wonderful setting forth of the Per Office of the Son of God in His M tions as the Word of the Father. has reference to the charge of worl the Sabbath, and the context take Lord's answer both to this, ver. to the Jews' accusation, ver. 18. verse, He states that He cannot w but the works of God: *cannot*, very relationship to the Father, very nature and necessity of the the ἄφ' ἑαυτοῦ being an impossi sition, and purposely set here to one:—the Son *cannot* work of E because *He is the Son*: His very presupposes the Father's will and as *His* will and counsel,—and His *knowledge* of that will and counsel this, because every *creature* may al freedom, and *will contrary to Go THE SON*, standing in essential uni God, cannot, even when become commit sin,—break the Sabbath; whole Being and Working is in God. ἃ γὰρ ἂν . . .] This clai *verts* the former proposition, and its truth when thus converted. 'is the very nature of the Son to d ever the Father doeth.' Also, to d works ὁμοιωσ—after the same pl proceeding, so that there can be cord, but unity. 20.] For (t is ensured by the fact, that) the loves the Son, and shews to Him (the Lord sets forth to us the unfol the will and purposes of the Fa [Mark xiii. 32: Acts i. 7] and b

ζητε· ²¹ ὡςπερ γὰρ ὁ πατὴρ ἔγειρει τοὺς νεκροὺς καὶ ^fζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὕς θέλει ἔζωοποιεῖ. ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} 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ο 1 John iii. 14.
 ρ ch. iv. 28.
 q see Matt. iv. 8 ante.
 r = Matt. ix. 18 ref.
 s Matt. xiii. 11 ref.
 t ch. i. 12 ref.
 u Jude 15 only.
 O n. xviii. 26.
 v = Luke xviii. 7, 8 ref.
 w with obj.
 ace., Luke vii. 9. xlii. 12. Acts vii. 81. Jude 16 only. Lev. xix. 15. Dan. vii. 27 Theod.

ἐρχεται, ἀλλὰ ὁ μεταβέβηκεν ἐκ τοῦ ὁ θανάτου ὁ
 ὁ ζωῆν. 25 ἁμὴν ἁμὴν λέγω ὑμῖν ὅτι ῥέχεται ὁ
 νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ
 τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ἰήσουσιν. 26 ὥς περ
 πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκε
 ἔχειν ἐν ἑαυτῷ. 27 καὶ ἡ ἐξουσίαν ἔδωκεν αὐτῷ
 ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ θαυμάζετε

25. om και νυν ἐστιν N¹. ακουσουσιν B 22. 357 Chr-mss: -ουσιν DN
 Chr-mss Cyr: txt A rel. om 2nd oi N¹. rec ζησονται (more usual)
 Hippol Constt: txt BDLN 1. 33 Chr-mss.

26. ως DN¹. aft o πατηρ ins o ζων D. ζων bef χει N. re
 bef και τω υιω, with AD rel vulg lat-a (appy) c e syr sy-cu copt arm: txt B
 aeth Orig-lat Eus Epiph Cyr Tert Hil. om last clause (λομασολ) N¹.

27. om και [at beg] N. rec ins και bef κρισιν, with D-gr rel am (with
 forj ing mt &c) lat-f g q Syr: om ABLN 33 vulg lat-b c d e l syr-cu syr-jer
 arm Orig, Cyr Did Aug Leo Vig. transp κρισιν and εξουσιαν N¹.

have the same ὁ μὴ πιστεύων τῷ θεῷ.

ἐχει ζ. al.: so 1 John v. 12, 13. The
 πιστεύων and the ἐχει ζ. al. are *commen-*
surate:—where the faith is, the possession
 of eternal life is:—and when the one re-
 mits, the other is forfeited. But here the
 faith is set before us as an *enduring* faith,
 and its effects described in *their comple-*
tion (see Eph. i. 19, 20). εἰς κρισιν
 οὐκ ἐρχεται] κρισίς being the *separation*,
 —the effect of which is to gather out of
 the Kingdom *all that offendeth*;—and thus
 regarding especially the *damnatory* part of
 judgment,—he who believes *comes not into*,
 has no concern with, κρισίς. Compare Ps.
 cxlii. 2 LXX. The reckoning which ends
 with εἰ ἀγαθὸν δοῦλα, is not κρισίς: the *re-*
ward is of free grace. In this sense, the be-
 lievers in Christ will not be judged accord-
 ing to their works: they are justified before
 God by faith, and *by God*—θεὸς ὁ δικαίων,
 ρίς ὁ κατακρίνων; Their ‘passage over’
 from death into life *has already taken*
place,—from the state of spiritual death
 into that ζωὴ αἰώνιος, which in their be-
 lieving state they ἔχουσιν already. It is to
 be observed that our Lord speaks in very
 similar terms of the unbelieving being
 condemned already, in ch. iii. 18. The
 perfect sense of μεταβέβηκεν must not be
 weakened nor explained away,—see ref.

25.] This verse continues to refer
 to *spiritual* awakening from the dead.
 The ἔρχεται ὅρα κ. νῦν ἐστίν is an ex-
 pression (see ref.) used of those things
 which are to characterize the spiritual
 Kingdom of Christ, which was even now
 begun among men, but not yet brought
 (until the day of Pentecost, Acts ii.) to
 its completion. Thus it cometh, in its
 fulness,—and *even now is begun*.

οἱ νεκροί,—in reference to *the* θά-
 the preceding verse—the *spiritual*
 —see below on ver. 28. τῷ

His *call to awake*, in its widest
 deepest sense;—by His own preac-
 His Apostles, His ministers, &c.

all these He speaks to the sp-
 dead. οἱ ἀκούσ., not *acc*
merely, which would be ‘and hav-
 it, shall live:’ but οἱ ἀκούσ., *an*
 who have heard it (or, who
 shall live. This determines the
 be spoken of spiritual, not bodily

ing. οἱ ἀκούσαντες are t-
 sons to whom the Lord cried
 ὁ ἔχων ὅρα ἀκούειν, ἀκούειν:—
 sons who stand opposed to the
 dressed in ver. 40, οὐ θέλει εἰλθε-
 με, ἵνα ζωὴν ἔχη.

is explained in the next verse.

26, 27.] We have here again ζ-
 and κρισιν bound together as
 great departments of the Son’s wor-
 the former, as substantiating the ζ
 just uttered; the latter, as leadin-
 the great announcement of the ne-
 But the two departments spring f-
 distinct sources, united in the P-
 the Incarnate Son of God. The
 hath given Him to have life in His
 He is THE SON OF GOD. We have
 us life in ourselves: in Him we l-
 move and have our being. But H-
 Father is, is the source of Life
 again the Father hath given Him
 to pass judgment, because He is T-
 OF MAN; man is to be judged by
 by that Man whom God hath ap-
 who is the inclusive Head of human-
 to whom mankind, and man’s w-
 tain by right of covenant-purchas-

ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς ἡμνημοῖς ἀκούσονται τῆς φωνῆς αὐτοῦ ²⁹ καὶ ἔκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ἡ ζωῆς, οἱ τὰ ἑφαῦλα πράξαντες εἰς ἀνάστασιν ³⁰ κρίσεως. οὐ δύναμις ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν, ὅτι οὐ ζήτω τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³¹ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. ³² ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής

1 Cor. x. 24, 25 al. Neh. ii. 10.

g ch. i. 7, 8 ref.

^{28.} ακουσουσιν B 157: -σωσιν L^{ΔΝ} 33: txt AD rel.

^{29.} for εκπορευονται, εξελουσονται D. rec aft 2nd oi ins δε, with ADM rel vulg lat-b c f syr: pref oi, Syr syr-cu copt Iren-lat: txt B lat-a e ff₂ Tert Aug.

^{30.} απ' εμαυτου bef ποιιν D 13. 219 vulg lat-b c f Syr (syr-cu) Eus: ποιιν bef εγω M 33 Scr's c. [με is not omd in B as Btly: see table.] και over line in M, 1. m. rec at end ins παρος, with E rel em (with tol) lat-b c Orig, Eus: om ABDKL ΔΔΝ 1. 33 vulg lat-a e f copt æth arm Orig, Eus Chr Ambr Aug.

κρίσιν ποιῶν leads the thought to the *great occasion* when judgment shall be executed; which accordingly is treated of in the next verse.

^{28.}] μὴ θ., as ch. iii. 7, introduces a matter of even *greater* wonder to them;—the astounding proof which shall be given in the face of the universe that this is so.

ἔρχεται ὥρα, but not και νῦν ἐστὶν this time,—because He is *now speaking* of the great day of the resurrection: when not merely οἱ νεκροί, but πάντες οἱ ἐν τοῖς ἡμνημοῖς, shall hear His voice, and οἱ ἀκούσαντες are not specified, because *all* shall *hear* in the fullest sense. Observe that here, as elsewhere, when the judgment according to *works* is spoken of, it is the great *general* resurrection of Matt. xxv. 31—46, which (and the notes) compare. So here we have not οἱ πιστεύσαντες and οἱ μὴ πιστεύσαντες, but the categories reach far wider, including indeed in this most general form the first resurrection unto life also—and the two great classes are described as οἱ τ. ἀγ. ποιήσαντες and οἱ τὰ φαῦλα πράξαντες.

On the difference between ποιῶν and πράσσω, see note on ch. iii. 20, 21. Observe, that ζωῆ and κρίσεως stand opposed here, as in ver. 24:—not that there is *no such thing* as an ἀνάστασις θανάτου (Schleiermacher, in Stier, iv. 194, edn. 2), but that *it is involved* in this κρίσις. Olshausen observes (ii. 153) that this, and Acts xxiv. 15, are the only *direct* declarations in the N. T. of a *bodily resurrection of the unjust* as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff.; Rev. xx. 5, 12, and directly asserted in the O. T., Dan. xii. 2. In

1 Cor. xv.,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers.

^{30.}] Here begins (see Stier, iv. 196, edn. 2) *the second part of the discourse*,—but bound on most closely to the first (ver. 23),—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced.

As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His witness given of Himself ver. 17, and called by them blasphemy, is true and holy also.

Observe, the discourse here passes into the *first person*, which was *understood* before, because he had called himself the Son of God,—but is henceforth used *expressly*.

^{31.}] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by 'Ye will say to Me:—see by all means ch. viii. 12—14 and notes.

The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son, Who being the λόγος, speaks, not of himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the φῶς being the

h det., Matt. xiii. 31. ³³ ἔστιν ἡ μαρτυρία ἣν ἔμαρτυρεῖ περὶ ἐμοῦ. ³³ ὑμεῖς
 i = ch. xviii. 27. (3 John 8.) ³⁴ ἐστάλκατε πρὸς Ἰωάννην, καὶ ³⁴ ἡμεμαρτύρηκεν τῇ ἄλῃ
 k = vv. 41, 44. ³⁵ ἐγὼ δὲ οὐ^k παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβ
 see Act. ii. 22. Rev. ii. 27. ³⁵ ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ³⁵ ἐκεῖνος ἰ
 i Matt. v. 15. ³⁶ ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἡθελή
 ref. Sir. xlviii. 1. ³⁶ ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶
 m iust., John only (ch. i. 8. 1 John ii. 5. Rev. i. 10. ³⁶ οὐ^δ ἔχω τὴν μαρτυρίαν μείζων τοῦ Ἰωάννου τα
 vill. 12. xxi. 28). ex. 2 Pet. i. 19. Gen. i. 17. n ver. 40. 2 Tim. iii. 12. Heb. xiii. 18.
 1 Pet. i. 6. Ps. ii. 11. Hab. iii. 18. p 2 Cor. vii. 8. Gal. ii. 5. Philom. 15 only. see 1 Thess
 q see note. r see Matt. v. 20. 1 John ii. 2, and Winer, § 65. 3.

³³. for οἶδα, οἶδατε DN¹ lat-a e q syr-cu arm. aft η μαρτυρια ins μου D¹-gr
 αντου D³ 254 tol lat-b g Syr syr-cu copt Chr Fulg.

³⁴. ανθρωπων DA² mm copt-wilk arm.

³⁵. om δε N¹. rec αγαλλιασθῆναι, with BL 1. 69 Chr Cyr: txt ADI
 Chr-mss. προς ωραν bef αγαλ. A al vulg(not am forj fuld &c) lat-a ff,
 Hil Aug.

³⁶. om την N. rec (for μειζων) μειζω, with N rel: μειζονα D Chr: μ

ἀπαύγασμα τῆς δόξης τοῦ πατρὸς.

³³.] ἄλλος can, by the inner coherence of the discourse, be no other than THE FATHER, of Whom so much has been said in the former part, but Who is hinted at rather than mentioned in *this* (πατὴρ in ver. 30 is spurious). *It cannot be John*,—from whom (ver. 34) our Lord took not his testimony. Similar modes of alluding to the Father occur ch. viii. 50: see also ch. viii. 18, and Matt. x. 28 and ||. Many interpreters however understand it of John,—Chrysostom, Nonnus, Theophylact, Euthym.:—and lately De Wette has defended the view with some acuteness. But he has certainly missed the inner coherence of the passage. The reason why our Lord mentions John is not ‘as ascending from the lesser witness to the greater,’ but *purposely to remove the idea that He meant him only or principally by these words*, and to set his testimony in its right place: then at ver. 36 He returns again to the ἄλλος παρ. περὶ ἐμοῦ. καὶ οἶδα . . .]

This is the Son’s testimony to the Father’s truth: see ch. (iii. 33) vii. 28; viii. 26, 55. It testifies to the full consciousness on the part of the Son, even in the days of his humiliation, of the righteousness of the Father: and (for the testimony of the Father to the Son is contained in the Scriptures) also to His distinct recognition and approval (Ps. xl. 6—8) of psalm and type and prophecy, as applied to Himself and His work. ³³.] See ch. i. 19.

The connexion is,—another testifies of Me (ver. 32).—‘not John only, although he, when sent to, did certainly testify to the truth; for’ &c. τῇ ἀληθείᾳ, not merely (Grot.) ‘modeste dictum;’—but necessarily. ἐμοὶ would have been asserting what the

next verse denies. ³⁴.] ‘I take my testimony (the testimony to Me of I have spoken) from man, but I me John’s testimony, that you may make intended use of it, to be led to My salvation.’ ³⁵.] This ἦν shew Stier rightly observes, that John was cast into prison, if not executed.

λύχνος.] The article has been taken some (e.g. Bengel, Lücke, Stier) to the prophecies concerning John. we have no passage in the O. T. v designates Elias in such terms. In Sirach we read of him, ἀνίστη προφ ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λα, ἐκαίετο, which Stier thinks may be referred to here. We may, as indeed he also guesses, believe that those words represent gave rise to a common way of speaking Elias, as certain Rabbis were called candle of the Law,’ &c. (Lightf.) Wette takes the article as meaning, lamp which was to lead you,’ &c.

καίόμενος, not καίων, as it is ὁ λῦ: not τὸ φῶς: *lumen illuminatum*, not *illuminans*: see note on Matt. v. 14. καὶ φαίνων (lit up), and shining. description sets forth the *derived, transitory* nature of John’s light.

ὑμεῖς δὲ . . .] See Ezek. xxxiii.

³². ‘But you wished only to disport yourselves in his light for a time—came to him in crowds at first,—and silly children who play with the fire burn and hurts them, and then all from and loathe it,—when he begins speak of deep repentance as the preparation for God’s Kingdom, and laid the axe to root of the trees, you left him.’ No cared, when he was imprisoned and p death. And even those few who remu

ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ
 τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με
 ἀπέσταλκεν. ³⁷ καὶ ὁ ἐμίψας με πατήρ, ἐκείνος μεμαρτύ-
 ρηκεν περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ πρόποτε ἀκηκόατε,
 οὔτε εἶδος αὐτοῦ ἑωράκατε, ³⁸ καὶ τὸν λόγον αὐτοῦ οὐκ
 ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ
 ὑμεῖς οὐ πιστεύετε. ³⁹ ἔραυνάτε τὰς γραφάς, ὅτι ὑμεῖς

sch. xvii. 4.
 (= ch. iv. 34
 ref.
 w. acc. Matt.
 vii. 24, 30
 ref. perf.
 ch. iv. 43
 ref.
 Luke iii. 22.
 is. 29. 3 Cor.
 v. 7. 1 Thoma.
 v. 23 only.
 Exod. xxiv.
 17.
 w = John only.
 ch. xv. 7.
 1 John ii. 14.
 Rev. ii. 23
 1 John ii. 14.
 34. iii. 9, 17 al.
 only. Gen. xxi. 85. see Ps. cxviii. 2.
 xlv. 27, 28. Acts xvii. 2, 11 al.
 x ch. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23
 y Matt. xxi. 42. xxi. 29 | Mk. xvi. 54, 56. Luke

69: txt ABEGMA 33. rec *ἰδωκε* (mechanical repetition from vs 26, 27), with
 AD rel Chr Cyr: txt BLN 1. 33. 69 Ath. rec *ins γω βεβ ποιω*, with A-gr rel
 vulg lat-c e f syr goth: om ABDLN 1. 33 lat-b Δ-lat copt aeth arm Cyr, Hil
 eme N. απεστειλεν D al Chr.

37. rec (for *ἐκεῖνος*) *αὐτος*, with A rel vulg lat-b c e f ff, Chr Cyr Tert Hil: *ἐκεῖνος*
αὐτος D (*αὐτος* *insd* to give the sense of 'Himself,' afterwards absorbed the
 original *ἐκεῖνος*): txt BLN lat-a Ath. for *μεμαρτυρηκεν*, *μαρτυρεῖ* D lat-b c syr
 syr-cu (aeth) Orig Fulg Aug. rec *απηκοαρε* bef *πωπορε*, with E rel copt Chr Cyr
 Tert Quæst: txt ABDKLN 33. 69 latt syr syr-cu goth arm Ath Cyr Hil.

38. rec *μενοντα* bef *εν υμιν*, with ADN rel lat-a e q arm syr syr-cu goth arm Chr: txt
 BL 1. 33 ev-y vulg lat-b c e f ff, g l aeth Cyr Hil. απεστειλεν D al.

true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain (Lücke, ii. 75).

38. *ἔγω τὴν μ. μείζων* literally, I have my witness greater (μείζων being probably a solecism like *πλήρης* in ch. i. 14, a nominative in concord with an accusative) . . . τοῦ ἰωάννου, not, 'than that of John';—but, than John himself. John was a testimony.

τὰ γὰρ ἔργα, not *His miracles* alone, although those principally; but *the whole of His life and course of action*, full as it was of holiness, in which, and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His *greatest work* (ch. vi. 29) was the awakening of faith, the *ζωοποιεῖν* of which we have heard before, to which the miracles were but as means to an end.

ἃ δέδωκεν . . . ἵνα τελ.: see ch. xvii. 4 and note. αὐτὰ τ. ἔργα ἃ ποιῶ]

The repetition is to shew that His life and working was an exact fulfilment of the Father's will. The works which the Father hath given Me to do, those very works which I am doing, . . .

37—39.] The connexion of these verses has been much disputed. I believe it will be found to be this: 'The works of which I have spoken, are only indirect testimonies; the Father Himself, who sent Me, has given direct testimony concerning Me. Now that testimony cannot be derived by you, nor any man, by direct communication with Him; for ye have never heard His voice nor seen His shape. (Or perhaps have not heard His voice, as your

fathers did from Sinai,—nor seen His visional appearance, as the Prophets did.) Nor (ver. 38), in your case, has it been given by that inward witness (ch. iii. 33; 1 John iv. 13, 14) which those have (and had in a measure, even before the gift of the Spirit—see inter al., Ps. li. 11), in whom His word abides; for ye have not His word abiding in you, not believing on Him whom He hath sent. Yet (ver. 39) there is a form of this direct testimony of the Father, accessible even to you;—“search the Scriptures,” &c. Chrysostom, Euthymius, Lampe, Bengel, &c., understand *φωνή* to refer to the voice at our Lord's baptism: but, as Lücke observes, *πώπορε* forbids this. I may also add that the perfect, *απηκοαρε*, excludes it. Had reference been to a distinct event, it must have been *ἠκούσατε*,—and (Lücke) *τὴν φωνήν*.

Observe that the testimony in the Scriptures is not the only, nor the chief one, intended in ver. 37, but (as De Wette well maintains) the direct testimony in the heart of the believer;—which, as the Jews have not, they are directed to another form of the Father's testimony, that in the Scriptures.

ἐραυνάτε, either indicative (Cyril, Erasmus, Beza, Lampe, Bengel, Kuinoel, Lücke, Tholuck, Olshausen, De Wette), 'Ye search the Scriptures, for ye believe ye have &c., and they are they that testify of Me: and (yet, ver. 40) ye will not come to Me that ye may have life:' or imperative (Chrys., Theophyl., Euthym., August., Luther, Calvin, Wetst., Paulus, Stier), in which case generally a period has been

38. [ἐραυνᾶτε, so B¹N.] εἰσὶν bef εν αυταις ζ. αι. D. for αι μαρτη
 αματανουσαι D¹-gr.
 40. aft ζωην ins αιωνιον D 69 lat-e g Syr Chr.
 41. ανθρωπων AK copt Chr Cyr.
 42. [ἄλλα, so BDL 83.] ουκ εχετε bef την αγαπην D lat-δ e q: in
 places N¹. om εν N.

placed after ἐμοῦ, and a fresh sentence begins at καὶ οὐ θάλ. I believe the

imperative sense only will be found to cohere with the previous verses:—see above, where I have given the context. And no other sense will suit the word ἐραυνᾶτε, which cannot be used, as in the indicative it would be, with blame attached to it,—‘ye make nice and frivolous search into the letter of Scripture;’ but, as ἐκτείνω in ref. Ps., implies a thorough search (see also 1 Pet. i. 11) into the contents and spirit of Scripture. Besides, the emphatic position of ἐραυνᾶτε before τὰς γραφάς, while it does not absolutely necessitate the imper. sense, makes it much more probable than the indic., which would be conveyed by τὰς γρ. ἐραυνᾶτε. Luthardt (ii. 31) remarks, that the almost unanimous verdict of the Greek Fathers (Cyril however is a remarkable exception) for the imper. decides him in its favour.

δοτε ὑμ. δοκ.] Ye (emphatic) imagine that in them (emphatic) ye have eternal life (Schöttgen quotes testimonies from the Rabbis: ‘Qui acquirit sibi verba legis, is acquirit sibi vitam æternam, &c.’)—but they, like all other secondary ordinances, have a spiritual end in view, and that end is to testify, from first to last (it is their office, i.e. εἰσιν αἱ μαρτυροῦσαι) of ME. 40.] I would connect these words with the former, and regard them as describing the inconsistency of those who think that they ζωὴν ἔχουσιν in the Scriptures, and yet will not come to Him of whom they testify, ἵνα ζωὴν ἔχωσιν. So that καὶ will be spoken in a fine irony, And ye will not come to Me! Observe, this command to the Jews to search their Scriptures, applies

à fortiori to Christians; who are yet, like them, in danger of idolizing a mere written book, believing that in the Bible they have eternal life, and missing the personal knowledge of Him of whom the

Scriptures testify.

The οὐ here sets forth strikingly the *free* the will, on which the unbeliever’s demnation rests: see ch. iii. 19.

41–44.] The connexion seems to the standing-points of our Lord and Jews were not only different, but inconsistent with and exclusive of another. He sought not glory from man’s praise or report: *the* I testified to Him, in all the ways which been specified; but this testimony could not receive, nor discover Him in Scriptures, because human regards at ambition and intrigue had blinded them and they had not the love of God very first command in their law, De 4, 5) in their hearts.

οὐ λαμβάνω, ‘I do not desire,’ ‘non capio’ but, ‘I do not receive;’—‘no such nor testimony accrues to Me, nor I Me that on which it can lay hold.’ glory is altogether from another &

ἀλλά draws forcibly the distinction setting Himself and them in strong contrast.

ἐγνώκα ὑμ.] By long tri bearing with your manners these generations; and personally also:—radio penetrat corda auditorum.’ B

ἀγάπην] Luthardt remarks haps refining somewhat too much, ἀγάπην, because ‘the love which ye to have’ is imported: τοῦ θεοῦ—of your God, the God of Israel.’ So the words are spoken, not of an un mind in general, but of an absence of love which God’s covenant people have for Him. ‘They would not Jesus: for they were not true Israel. This love, if they had it, would teach—the whole heart, and soul, and and strength being given to God,—honour only from Him,—and thus appreciate the glory which He hath given His Son, and His testimony concerning Him. 43.] The first clause is

τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ^κ λαμβάνετε με· εἰάν^κ ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον^κ ἤλμψεσθε.
 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν^κ παρ' ἁλλήλων
 ὁ λαμβάνοντες, καὶ τὴν^κ δόξαν τὴν παρὰ τοῦ^κ μόνου
 θεοῦ οὐ^κ ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ^κ κατηγορήσω
 ὑμῶν ὁ^κ πρὸς τὸν πατέρα· ἔστιν ὁ^κ κατηγορῶν ὑμῶν
 Μωυσῆς, εἰς ὃν ὑμεῖς ὁ^κ ἠλπίκατε. 46 εἰ γὰρ^κ ἐπιστεύετε
 Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκείνος

1m. ii. 5 bis. see Acts xxiv. 15. Rom. xv. 19 al. perit. 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 6.
 vi. 17 only. q w. dat., ver. 24 reff.

44. πιστεuein AL 1. 33 Chr Cyr. [παρ', so BDK 69 Orig.] om θεου
 (homotote) B lat-a b copt-dz arm-mss Orig. Eus. for ζητεῖτε, ζητούντες N'.
 45. for 1st ὑμῶν, ὑμᾶς D'. ins πρὸς τὸν πατέρα bef μωυσης B.
 46. [μωυσε, so ABD &c.] μου bef γὰρ D al.

In the latter we have a prophetic declaration regarding the Jews in the latter days. This ἄλλος is in strong contrast with the ἄλλος of ver. 32. 'The testimony of that Other, who is greater than I, ye will not receive; but if another come in his own name, him ye will receive.' The words are perhaps spoken primarily of the false or Idol-Messiah, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8—12); whose appearance shall be κατ' ἐνέργειαν τοῦ σατανᾶ (their father, ch. viii. 44), ἀποδεικνύς αὐτὸν ὅτι ἐστὶν θεός, 2 Thess. ii. 4;—and, doubtless, is that their final reference, embrace also all the cases in which the Jews have more or less received those false Messiahs who have been foreshadowers of the great Antichrist, and indeed all the cases in which such a spirit has been shewn by them, even in the absence of false Messiahs. 44.] πῶς δύνασθε (emphatic) is grounded on οὐ θέλετε—is the consequence of the carnal regards in which they lived.

λαμβάνοντες here implies 'captantes' also. παρὰ τοῦ μόνου θεοῦ, not 'from God only' (E. V. and De Wette), which is ungrammatical (requiring μόνου to be either after θεοῦ, see Matt. iv. 4; xii. 4; xvii. 8, or before τοῦ θεοῦ, Luke v. 21; vi. 4; Heb. ix. 7. Lücke); but from the only God: in contradistinction to the idolatry of the natural heart, which is ever setting up for itself other sources of honour, worshipping man, or self,—or even, as in the case alluded to in the last verse, Satan,—instead of God. The words τοῦ μόνου θεοῦ are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the writings of Moses, the very pith and kernel of which was the unity of God, and the having no other gods but Him. 45.] The

work of Christ is not κατηγορεῖν, even as He is Judge;—but κρίνειν, by the appointment of the Father. And therefore—though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God—He will not accuse them; nay, it is not needful;—for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39),—ἐκαναπαυόμενοι νόμῳ, Rom. ii. 17,—already accused them: see Deut. xxxi. 21, 26, and ch. vii. 19. 46.] The former part of this verse should not be rendered as in E. V. "had ye believed Moses, ye would have believed me;" but if ye believed Moses, ye would believe me. The imperfects render this necessary: the other rendering would require aorists. περὶ ἐμοῦ ἔγραψεν—'nusquam non.' Bengel.

This is an important testimony by the Lord to the subject of the whole Pentateuch;—it is περὶ ἐμοῦ. It is also a testimony to the fact, of Moses having written those books, which were then, and are still, known by his name. 47.] γράμματα here does not =, in the sense, γραφαίς: for ταῖς ἐκείνων γραφαῖς could not be used;—the γραφή being ἡ θεία γραφή, not (ἡ τοῦ) Μωυσέως γραφή,—but the γράμματα were those of Moses; the outward expression of the γραφή,—the letters, and words, as found on paper;—just as the ῥήματα in the other case are the outward expression of the λόγος. The meaning is: 'men give greater weight to what is written and published, the letter of a book, than to mere word of mouth;—and ye in particular give greater honour to Moses, than to Me: if then ye believe not what he has written, which comes down to you hallowed by the reverence of ages,—how can you believe the words which are uttered by Me, to whom you

— 2 Tim. iii. 15. *Euth. vi.* ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου ἑγράμμασιν οὐ πιστεύετε; πῶς τοῖς ἰμοῖς ῥήμασιν πιστεύετε;

John (ver. 23. ch. xxi. 1) only. Jos. Antt. xviii. 2. 3. Lake x. 18. *ref.* ch. ii. 11 *ref.* v. *constr.*, here only. Gal. i. 18 only. 3 Kings xiii. 13. *Jdg. xxi. 8 A.M. only.*

γεγραφέν N¹.

47. for πιστεύετε, πιστεύετε BV N (in the notes to Tischd's edn) for lat-ff, Iren-lat-mss Orig-mss Chr-montf: -σητε DGSΔ 1. 69 Orig-mss Chr-mss.

CHAP. VI. I. ins εις τα μερη βεφ της τιβεριადος D 772 (Treschow) 249 lat-δ e syr-mss Chr.

2. rec (for ηκολ. δε) και ηκολ., with A rel vulg lat-f syrr syr-cu with arm Chr Chron: txt BDLN 1. 33. 69 lat-a b c e ff, l copt Cyr. πολυς βεφ οχλος N. rec (for εθωρων) εωρων, with ΔN rel: txt BDL 33. 69 Cyr, εθωρων A 13. rec ins αυτου βεφ τα σημεια (from ch ii. 23), with E rel Chr;: om ABDFKLSAN 69 lat syrr syr-cu copt goth sath arm Chr, Cyr Chron. for ετι, περι N.

3. απηλθεν DN¹ lat-a ff, copt Chr. for δε, ουν D 1. 69 lat goth: om δε, insg και; at beg, N. rec ins o βεφ ηγσ., with AN^{2a} rel: om BDN¹.—om o ηγσ. Δ.

are hostile?" This however is not all:—*Moses leads to Christ*:—is one of the witnesses by which the Father hath testified of Him: 'if then ye have rejected the means, how shall ye reach the end?' 'If your unbelief has stopped the path, how shall ye arrive at Him to whom it leads?' Meyer is quite right in maintaining that the opposition does not lie between ῥήμασιν and ἑκείνου, but between ἑκείνου and τοῖς ἰμοῖς. Those who can, should by all means consult Stier, whose exposition of the above important discourse is very elaborate and valuable;—Reden Jesu, vol. iv. pp. 170—233, 2nd edit.

CHAP. VI. JESUS THE LIFE IN THE FLESH. 1—15.] *Miraculous feeding of five thousand men.* Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17, in each of which compare the notes throughout. Here we have another example of John relating a miracle with the view of introducing a discourse, and that discourse carries on the testimony of Jesus to Himself. In the last, He was the SON of GOD, testified to by the Father, received by faith, rejected by unbelief: here He is SON OF MAN, the incarnate Life of the world, and we have the unbelief of the Jews and His own disciples set in strong contrast with the feeding on and participating in Him as the Bread of Life.

1.] μετὰ ταῦτα gives us no fixed date;—see on ch. v. 1. As Lücke remarks, the ἀπὸ τοῦ περὶ τῆς θ. . . ., if connected with the preceding discourse, would be unintelligible,—and

can only be understood by the fragmentary character of this Gospel as relates to mere narration, and the well-known fact being presupposed, that His Ministry principally took place in Galilee.

Matt. gives this passage over the lake in connexion with the execution of John the Baptist: Mark and Luke, with the return of the Twelve from their mission. (The Twelve were probably gathered, or their gathering finished, in the interval since ch. v. 47, during which time their mission also had taken place.)

τῆς Γ. τῆς Τιβ.] The last appellation is probably inserted for the sake of Gentile readers, to whom it was best known by that name: thus Pausan. v. 7. 3, αὐτὸς οἶδα Ἰόρδανον λίμνην Τιβεριδα ὀνομαζομένην διοιέοντα: but it was more usually called, as by Josephus, Γεννησάρ or Γεννησαρίτις, 1 Macc. xi. 67, Strabo xvi. 2 (Ptolem. v. 15, Lücke). τῆς Τιβ. cannot mean that He came from Tiberias, however true that may have been. That would have been ἀπὸ or ἐκ Τιβεριάδος. It is possible, though not likely, that τῆς Τιβ. may have been a gloss, and have found its way into the text very early. But at all events we must not adopt the reading of D, &c. εἰς τὰ μέρη Γ. Τιβ.,—for the fact was just otherwise; compare vv. 2 and 23.

2.] It is evident from this that a circuit in Galilee and works of healing are presupposed (see Matt. ver. 13; Mark, ver. 33; Luke, ver. 11).

3.] τὸ ὄρος, perhaps 'the hill country' on the shore of the lake = ἱερμον τόπον κατ' ἰδιαν, Matt. The expression is used by John only here

καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ· ⁴ ἦν δὲ ἔγγυς ^{x = ch. ii. 18}
 τὸ ἰάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. ⁵ ἑπάρας οὖν τοὺς ^{y ch. ii. 20.}
 ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολλοὺς ὄχλος ^{z Matt. xvii. 8}
 ἔρχεται πρὸς αὐτόν, λέγει πρὸς Φίλιππον Πόθεν ἀγο- ^{a Luke xxi. 18}
 ράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; ⁶ τοῦτο δὲ ἔλεγεν ^{b Acts viii. 18}
^{c plur., Matt. iv. 3 ref.}

εκαθ. bef εκει D al: om εκει N'.—εκαθηζετο D: εκαθεζετο N'.

4. εγγ. δε ην D.

5. rec o ιησ. bef τους οφθαλμους, with E rel Syr: txt ABDKLMN 1. 33. 69 latt
 syr-cu syr copt goth aeth arm Cyr.—om o N'. οχλος bef πολυς DN vulg lat-a
 b c f f f. ins και bef λεγει D-gr Syr syr-cu aeth. rec ins τον bef φιλιππον,
 with A rel: om BDLAN 33 Cyr. rec αγορασσωμεν, with KU (V, e sil) Cyr: txt
 ABDN rel. ουτοι bef φαγωσιν N.

and in ver. 15, but no inference can be drawn from that, for this is the only portion of the Galilean Ministry related by him.

4.] This will account, not for so great a multitude *coming to Him*, but perhaps(?) for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem. We must remember also that the reference of the following discourse to the Passover being so pointed, the remark would naturally be here inserted by the Evangelist: but I would not, with Luthardt (i. 80; ii. 41) insist on this as the *only* reason for his making it. 5.] Here there is considerable difficulty, on account of the variation from Matt., Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,—and asked Him to dismiss the multitudes, that they might buy food;—whereupon He commanded, 'Give ye them to eat;—whereas here apparently, on their first coming, the Lord Himself suggests the question, How they were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English Commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, in their *mere letter*, disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine (de Consensu Evang. ii. 46) speaks in commenting on this passage: 'Ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri, nihil querendum in verbis nisi loquentium voluntatem; cui demonstrandæ invigilare debent omnes veridici narratores, cum de homine vel de angelo vel de Deo aliquid narrant.'

I repeat the remark so often made in this Commentary,—that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their places, and the truthfulness of each historian would be apparent:—but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. *On every point of importance here, the four sacred historians are entirely and absolutely agreed.* That every minor detail related by them had its ground in historical fact, we fully believe; it is the *tracking it* to this ground in each case, which is now *beyond our power*; and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written.

πρὸς Φ.] Why to Philip, does not appear; perhaps some reason lay in the *παράδειον αὐτόν*, which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Cyril Alex. (in Cramer's Catena) and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted shewing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying perhaps that Philip was nearest to our Lord at the moment. We must not fall into the mistake of supposing that Philip being of *Bethsaida the city of Andrew and Peter* (ch. i. 45) throws any light on the question: for the Bethsaida near which our Lord now was, Luke ix. 10, was *another place*, see notes there. *πρόθεν*—

d = Acts v. 9. 2 Cor. xiii. 5. Deut. xiii. 5. o constr. here only. see Mark vi. 37. f = ch. xiv. 8. Matt. xxv. 9. 2 Cor. xii. 9. (Lake III. 14. 1 Tim. vi. 8. Heb. xiii. 8. 3 John 10) only. Exod. xii. 4. Num. xi. 23. g = Heb. II. 7 (from Ps. viii. b), u. xiii. 23. 1 Kings xiv. 29. h here (Matt. xi. 16 v. 7.) only. Gen. xxi. 14. i = John, here only. Matt. viii. 19 al. Gen. xxi. 13. k constr. Gal. iv. 19. Philom. 16. 2 l ver. 18 only. Num. v. 15. Judg. vii. 18. 4 Kings iv. 43. Ezek. iv. 12 only. (-94, Rev. vi. 8.) m = ch. xii. 9, 10, 18 only f. (540r, Num. xi. 23.) n = Mark viii. 19, 20. xiv. 8. ch. xiii. 20. 1. 17. vii. 37. Acts iii. 12 al. p Matt. xv. 35 ref. q = Mark v. 13. Lake viii. 1. 40. iv. 6. Acts i. 15 al.

6. ^dπειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλεν π
7 ἀπεκριθῆ αὐτῷ Φίλιππος Διακόςιων· ^gθηναρίων
οὐκ ἄρκουσιν αὐτοῖς ἵνα ἕκαστος ^hβραχύ [τι] λ
8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ
φὸς Σίμωνος Πέτρου ⁹Ἔστιν ^hκαϊδάριον [ἐν]
^kὃς ἔχει πέντε ἄρτους ^lκριθίνους καὶ δύο ^mὄψι
ἀλλὰ ταῦτα τί ἐστίν ⁿεἰς τοσούτους; ¹⁰εἶπεν ὁ Ἰη
9 Ποιήσατε τοὺς ἀνθρώπους ^pἀναπεσεῖν. ἦν δὲ χό
πολὺς ἐν τῷ τόπῳ. ^qἈνέπεσαν οὖν οἱ ἄνδρες τὸν ἄρ
ῶς πεντακισχίλιοι. ¹¹ἔλαβεν οὖν τοὺς ἄρτου

6. transp δε and γαρ N¹. ημελλεν DEFGMUYA 1 Thl.
7. for απεκριθη, αποκρινεται D-gr N¹. for αυτω, ουν N¹. ins o bef φλ
LN al. ουκ αρκουσιν αυτοις bef αρτοι D: om αυτοις N. rec aft se
ins αυτων, with D rel Syr: om ABLN 33. 69 latt syr copt goth sath arm Chr Cyr
om τι (as superfl) BD lat-b e ff; g l q copt goth: ins AN rel.
9. om εν (easily overlooked aft ον) BDLN 1. 69 lat-a b e l syr-cu sath Oriq
Cyr: ins A rel vulg lat-c f syrr goth arm. (33 def.) rec (for δε) δ (gramm
emendation), with D¹N rel Orig: txt ABD¹GU.A. (33 def.)
10. rec aft ειπεν ins δε, with A rel lat-b syr goth; ουν DG vulg lat-c e f g
BLN fos lat-a Syr syr-cu arm Orig. for χορτος, τοπος N¹. [ανεπισε
ABDN &c.] om οι DL 1. 83 Cyr. ins ανθρωποι bef ανδρες AK.
[rec ως, with A rel: om Syr syr-cu copt: txt BDLN.] for πεντασις;
τριςχιλιοι N¹.
11. rec (for ουν) δε, with N¹ rel lat-b syr-txt goth Aug: txt ABDLN¹a vulg lat
ff; g q syr-ms-marg copt Cyr.—και λαβων G 1. 69 (Syr syr-cu sath). ins πεν

whence—'from what store.' Hence Philip's answer.

6.] He knew:—by this St. John must be understood not only to rescue our Lord from the imputation of asking counsel of Philip, but to refer the miraculous act, on His part, to His purpose of exhibiting Himself as the Son of Man the Life of the World in the flesh.

7.] See notes on Mark.
8.] Meyer remarks, that εἰς ἐκ τῶν μαθητῶν αὐτοῦ may seem strange, seeing that Philip also was this: but that it has its pragmatic value, seeing that, Philip having been asked in vain, one from among the circle of the disciples answers, and is afterwards specified as having been Andrew.

In the three other Gospels, the loaves and fishes appear as the disciples' own;—and we have thus a very simple but very instructive instance of the way in which differences in detail arose. They were their own,—but not till they had bought them.

9.] κριθίνους, the usual barley bread of the lower orders.

θηρία = ἰχθύδια, Suidas, but of later Greek usage:—at first used to signify any thing subsidiary to bread as a

relish, such as meat of all kinds, andiments. Later however, from fish being the deeply coast-indented country of G the most common animal food, it can be applied to that alone or principally (see art. Opsonium in the Diction Gr. and Rom. Antiquities).

χέρτος πολὺς, in accordance with time of year, the latter end of summer after the rainy season.

On ἀναπεσεῖν see Mark and Luke, who describe manner.

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BLN fos lat-a Syr syr-cu arm Orig. for χορτος, τοπος N¹. [αναπαιεω
ABDN &c.] om ο: DL 1. 33 Cyr. ins ανθρωποι bef ανδρες AK.
[rec ως, with A rel: om Syr syr-cu copt: txt BDLN.] for πεντακισχ
τριχίλιοι N¹.

11. rec (for οὖν) δε, with N¹ rel lat-b syr-txt goth Aug: txt ABDLN^{1a} vulg lat-
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Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπολῇται. 13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπὶ ρίσσευσαν τοῖς βεβρωκόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον, ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφῆτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχέσθαι καὶ ἄρπάξιν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

b | Matt. xvi. 9 | only. Judg. vi. 19 vat. Ps. lxxx. 6 only. c ver. 9 (ref.) only. d w. dat. 1 L. Luke xii. 15. xxi. 4. Tobit iv. 16. e here only. Jos. v. 12 al. f ch. ii. 11 ref. g ch. i. 48 ref. h ch. i. 21 ref. i Matt. xi. 8 ref. ch. i. 9. k proa. ch. i. 46 ref. l Acts viii. 30. 2 Cor. xii. 2, 4. 1 Thess. iv. 17. Rev. xii. 5. Judg. xxi. 21. m = ch. v. 11 ref. n Matt. ii. 12, &c. ref. o John. ver. 8 only. p Luke i. 53. q here (bis) & l. Mark viii. 6, 19, 20. only. Lev. xi. 6. Judg. ix. 63 al. n Luke xxi. 18. a Mark iv. 27 ref.

αρτους D. ηευχαριστησεν και D: και ευχαριστησεν N. εδωκεν DN 69 lat-δ e q syr Orig. rec ins τοις μαθηταις οι δε μαθηται bef τοις ανακειμενοις (so correspond with ||), with DN^{2b} rel lat-δ e Cyr: om ABLN¹ 1. 33 vulg lat-a c f ff, i syrr syr-cu syr-jer copt goth aeth-rom arm Orig Bas Nonn Aug. aft ομοιως ins δε DM.

12. περισσεύοντα B al.

13. for ουν, δε DA lat-δ. AN rel: txt BD.

14. α. π. σημεια B lat-a copt arm. rec aft σημ. ins ο ιησους (beg of a lection), with A rel lat-f syrr copt goth aeth: om BDN am (with em forj fos fuld ing jac mt) lat-a b c g syr-cu arm Aug Bede. om σι N. om αληθως D. ις τον κοσμον bef ερχομενος DMN lat-a δ ff.

15. for ινα ποιησωσιν, και αναδεικνυναι N¹. rec aft ποιησωσιν ins αυτον, with D rel latt syrr syr-cu copt goth aeth arm: om ABLN 1. 33 lat-q Orig Cyr. for ανεχωρησεν, φευγει N¹. [ανεχωρησεν so B, not as Btl: see table.] om παλιν E rel Syr copt aeth Orig Chr Nonn Thl: ins ABDKLAN 1. 33 latt syr-cu syr goth arm Cyr. μονος bef αυτος N. aft μονος ins και ει προς ηευχετο D.

were a paschal caravan (?), or parts of many such, would not be likely to be very numerous;—and here again we have a point of minute truthfulness brought out.

11.] On the process of the miracle, see notes on Matt. John describes the διάδοσις as being the act of the Lord Himself, and leaves the intervention of the disciples to be understood.

εὐχαριστήσας here answers to εὐλόγησεν in the other Gospels. It was the 'grace' of the father of the family; perhaps the ordinary one in use among the Jews. John seems to connect with it the idea brought out by Luke, εὐλ. αὐτοῦ, i. e. τοῦ ἀρτου: see ver. 23.

12.] Peculiar to John. The command, one end of which was certainly to convince the disciples of the power which had wrought the miracle, is given by our Lord a moral bearing also. They collected the fragments for their own use, each in

his κόφινος, the ordinary furniture of the travelling Jew ('quorum corporibus sanumque suppellex,' Juv. Sat. iii. 14), to carry his food, lest he should be polluted by that of the people through whose territory he passed; see note on Matt. xv. 32. Observe, that here the 12 baskets are filled with the fragments of the bread alone: but in Mark, with those of the fishes also.

We must not altogether miss the reference to the 12 tribes of Israel, typifying the church which was to be fed with the bread of life to the end of time.

14.] On δ προσφ. see note on ch. i. 21,—δ προσφ. εἰ σὺ; 15.] After such a recognition, nothing was wanting but that the multitudes who were journeying to the Passover should take Jesus with them and proclaim Him king of the Jews in the holy City itself. The other three Evangelists, while they do not

^d λαβῆν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ ^{d = ch. xix. 27. 2 John 10.} πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

²² Τῇ ἑπαύριον ὁ ὄχλος ὁ ἐστῆκὼς πέραν τῆς θαλάσσης εἶδον ὅτι ἡ πλοῖαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνον οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. ²³ ἄλλα [δὲ] ἦλθεν ἡ πλοῖαρια ἐκ τῆς Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον ἐυχριστήσαντος τοῦ κυρίου. ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖαρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. ²⁵ καὶ εὐρόντες

^{21.} for ἠθελον, ἦλθον N. αυτον bef λαβειν D 69 lat-e goth Aug. rec to πλοιον bef γεγενετο, with DN rel: txt ABGL 1. 33. 69 am(with forj fos fuld ing mt) lat-c e g l q coptt aeth arm Orig Cyr Aug. εγεννηθ D. την γην N¹. for υπηγον, υπηνητησεν N¹.

^{22.} for εστηκως, εστως N. rec (for ιδων) ιδων, with E rel: ειδων Δ: ιδον L: ειδεν DN al vulg lat-b c arm Chr-comm: txt AB lat-a f syrr copt goth aeth. rec aft εν ins εκεινο εις ο ενιβησαν οι μαθηται αυτου (explanation), with (DN) E rel lat-a e syrr syr-cu sah Chr Cyr.—(om εκεινο D 33 ev-y lat-a syr-cu arm Chr.—ον ανιβ. Δ.—for αυτου, του ιητου D N 69 lat-a syr-cu sah arm, αυτου ιησ. D¹.)—om ABL 1 vulg lat-c f ff₂ g l copt goth aeth Nonn. for συνεισηλθεν τοις μαθ. αυτου, συνεληλυθι αυτοις N¹. ο ιησους bef τοις μαθηταις αυτου A. rec (for πλοιον) πλοιαριον (as above), with E rel lat-a f q syrr: πλοιαριον(sic) N¹: txt ABDKL 1. 33. 69 vulg lat-b c e ff₂ goth Chr Cyr. μονον D lat-a. om απηλθον N¹. (ins N¹.)

^{23.} for αλ. δ. ηλθ. πλ., αλλων πλοιαριων ελθοντων D lat-b syr-cu arm: επιλθοντων ον πλοιων N.—om δε BL 33 lat-e copt: ins A rel vulg lat-a e f ff₂ syrr goth aeth.—for πλοιαρια, πλοια B 157 ev-32 vulg lat-c. ins της bef τιβεριαδος B al. for του τοπου, ουσης N¹. ins και bef εφαγον N¹. om τον N. om ευχ. τ. κυρ. D 69¹ lat-a e syr-cu arm.

^{24.} for οτι το εκει, και ιδοντες οτι ουκ ην εκει ο ις N¹. om αυτου N¹. rec ins και bef αυτοι, with UΓ (1. 33, e sil): om AB rel lat-g syrr syr-cu copt aeth Cyr Thl.—om αυτοι SN goth arm.—for ενιβ. αυ. εις τα, ελαβον αυτου D lat-b ff₂ l.—ανεβησαν N. rec (for πλοιαρια) πλοια, with A rel: txt BDL 33. 69 latt syr-marg Cyr Thl.—for τα πλ., το πλοιον N¹.

solutely necessary to account for the οὖν, and quite in accordance with John's usage of θέλω (see reff.). Some of the German Commentators (even De Wette among them) have created a difficulty, by strangely rendering ἠθελον, 'they wished' (implying, 'but did not'), but (καὶ) the ship was immediately, &c.—i. e. they were already close to the land, and so there was no occasion. Prof. Bleek (Beiträge, pp. 103, 4) half adopts this view;—adding to it, I am sorry to see, that perhaps Jesus was on the land, and the disciples in the storm and darkness thought Him to be on the sea.

^{22—59.} The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on himself as the Bread of Life.

^{22—24.} These verses are involved and parenthetical in construction, but very characteristic of

the minute care with which the Evangelist will account for every circumstance which is essential to his purpose in the narrative. ὁ ὄχλος] We are not to understand the whole multitude who were fed,—but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland. πέραν τῆς θ., i. e. on the east coast. We are supposed to be at Capernaum. ἦν is not pluperfect in sense—the meaning is regulated by εἶδον—they were aware that there was no other ship there but one, and that Jesus did not, &c. Then the ἦλθεν afterwards, belonging to the same set of facts, is in the same tense, but not pluperfect: came, not 'had come.' The πλοῖαρια had perhaps brought some of them thither; or the spot ἐγγὺς τ. τόπου,

α — Luke x. 22.
 ο sec Matt. v. 18 rff.
 π — ch. ii. 11 rff.
 q — vv. 50, 51 [Luke xxii. 16 v. r.] only. (Mark xi. 14. Heb. xiii. 10. Rev. ii. 7.) Deut. xxviii. 31. see 1 Cor. ix. 7.
 r Matt. xiv. 50 § Mt. L. James ii. 16. Pa. xvi. 16.
 s — 2 John 8 only.
 t ch. iv. 52 rff.
 w ch. iii. 33. Matt. xxvii. 66. Rom. xv. 24. 2 Cor. i. 22. Eph. i. 18. iv. 30. Rev. vii. 3 aD (v. r.). § 1 (xch.) 8.
 α — Heb. i. 11, from Ps. cl. 26. James i. 11. 1 Pet. i. 7. v Matt. v. 18. 1 Pet. i. 7. Rev. vii. 3 aD (v. r.). § 1 (xch.) 8.

αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββί, πό-
 ὃ γέγονας; 26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν ὁ
 ἄμην λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε ῥ' σημεῖα, ἀλ-
 ᾿ ἐφάγετε ᾿ ἐκ τῶν ἄρτων καὶ ἔχορτάσθητε. 27 ἔργα
 μὴ τὴν ἑβρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν ἑβ-
 τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
 ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἑσφράγισεν ὁ
 28 εἶπον οὖν πρὸς αὐτὸν τί ποιῶμεν, ἵνα ἔργαζώμε-
 ἔργα τοῦ θεοῦ; 29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν ὁ

25. for γεγονας, εληλυθας D; ηλθες N; similarly latt Syr syr-cu sah-mi arm: aeth has both.

26. om ὁ N. om ζητειρε με N¹. εἰδате D. αὐτ σημεια ins και D fos(with gat) lat-a b f goth.

27. 1st βρωσιν bef μη, omg την, N.—om 2nd την βρωσιν EFGHN 69 vu Clem, Constt Epiph Aug. for υμιν δωσει, διδωσιν υμιν DN fos lat-a ff, syr-Chr: δωσει υμ. 69 Chr, Hil.

28. om ουν A Syr syr-cu syr-jer arm. Steph ποιουμεν, with (EST 1. 3 Thl: -ησομεν 69 latt sah Chr; -ησωμεν DG: txt ABLTN rel Orig Chr Cyr-εργ. and ποι. D.

&c. might have been some landing-place of merchandise. 25.] πέραν τ. θ. is now

the west bank;—we have been crossing the sea with the multitude. πότε, as Stier remarks, includes πῶς in its meaning. Our Lord leaves the question unanswered, because it was not for a sign to these people that He had miraculously crossed the lake.

26.] The seeking Him, on the part of these people,—to Him, who saw the hearts,—was merely a low desire to profit by his wonderful works,—not a reasonable consequence of deduction from his miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after HIMSELF, THE BREAD OF LIFE. The discourse forms a parallel with that in ch. iv. 27.] ἐργάζεσθαι, imperative: another instance of the construction which I have advocated in ch. v. 39. The E. V., 'Labour not for,' does not give the sense of ἐργάζεσθαι. They had not laboured in this case for the βρώσιν ἀπολλυμένην, but it had been furnished miraculously. A better rendering would be, Busy not yourselves about,—Do not weary yourselves for,—which they were doing, by thus coming after our Lord. τὴν ἀπολλ. 'whose nourishing power passes away,' De Wette. Rather perhaps more literally, which perisheth, E. V.:—the useless part of it, in being cast out;—the useful, in becoming part of

the body which perishes (see 1 Cor.

ἀλλὰ τ. βρ.) It is important to bear in mind that the ἐργάζεσθαι of above, which also applies to τί not a 'working for,' or 'bringing off,' but a following Christ in order to obtain, by following after Him. And thus μὴ . . . ἀλλά keeps in literal force, Do not . . . but. τὴν μὲν εἰς ζ. αἰ. see ch. iv. 14. βρώσιν; remains to eternal life, it is spiritual food. ἦν . . . δώσει ch. iv. 14. ἦν agrees with βρώσιν with ζωὴν. δώσει, future, because great Sacrifice was not yet offered ch. iv. ὁ υἱὸς τ. ἀνθρώπου, en here and belonging to this discourse since it is of His Flesh that about to speak. τοῦτον γὰρ

For Him hath the Father sealed God. ἐσφράγισεν, by undoubtedly testimony, as at His baptism; and so His miracles, see ch. x. 36: not, 'with the image of His Person,' which altogether beside the present subject inconsistent with the meaning of σφραγίσαι. 28.] The people understand ἐργάζεσθαι literally, and dwell upon They quite seem to think that τὴν which is to endure for ever is to ritually interpreted; and they therefore this question,—referring the ἐργάζεσθαι works of the law. τὰ ἔργα τὰ

must not be taken to mean 'the

ἵ Τούτῳ ἐστὶν τὸ ἔργον τοῦ θεοῦ, ἵνα * πιστεύητε * εἰς ὃν ὁ ἀπέστειλεν ἐκείνος. ³⁰ εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ ὁ πιστεύσωμέν σοι; τί ἐργάζῃ; ³¹ οἱ πατέρες ἡμῶν τὸ ὀψώνιον ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον Ὑἄρτον ἐκ τοῦ οὐρανοῦ * ἔδωκεν αὐτοῖς φαγεῖν. ³² εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἁληθινόν. ³³ ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ

34.

e Matt. xiv. 16 ref.

f — ch. i. 9 ref.

29. om ὁ N rel: ins ABDKLT. for το ἔργον, τα ἔργα T. rec πιστευσητε,

with DN rel: txt ABT 1. 33 Orig Bas Cyr, πιστευετε L. απισταλειν TT.

30. om 2nd οὖν LN 33 fos lat-1 syr copt arm. su bef ποιεις D vulg lat-o e:

om su 69 al arm: σημειον bef su N.

31. 1st. γεγρ. 1st., with the 1st 1st. erased, D. om αρτον N¹.

32. [rec διδωκεν, with AT N(so also in ver 31) rel Orig Eus,; txt BDL Clem Eus.,]

33. ins o bef του θεου DN: om ABT rel Clem Orig Eus.

which God works,' but, as in Jer. xlviii. 10 (xxxi. 10 LXX); 1 Cor. xv. 58, the works well pleasing to God. 29.]

The meaning is not,—that faith is wrought in us by God, is the work of God; but that the truest way of working the work of God is to believe on Him whom He hath sent.

ἔργον, not ἱργα, because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. 25).

This is a most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of Paul. "I know not," says Schleiermacher (cited by Stier, iv. 231, edn. 2), "where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal life in men proceeds from nothing else than faith in Christ." 30, 31.] This answers to ch. iv. 12, 'Art thou greater than our father Jacob,' &c. It is spoken in unbelief and opposition; not, as many have supposed, as a request for the Bread of Life, meaning it by the sign, but in the ordinary sign-seeking spirit of the Jews.

Stier says well, 'They have been hesitating between better and worse thoughts, till at last unbelief prevails.' The σημεῖον here demanded is the sign from heaven, the proof of the sealing by God; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread from heaven) was, compared to the multiplied loaves and fishes. The manna was extolled by the Jews as the greatest miracle of Moses. Josephus calls it θεῖον καὶ παράδοξον βρώμα: see also Wisd. xvi. 20, 21. 'They forgot that their

fathers disbelieved Moses almost from the time when they began to eat the manna; and that the Psalm from which they quote most strongly sets forth this;—that they despised the manna, and preferred ordinary meat to it.' Stier. Observe our Lord's πιστ. εἰς and then πιστ. σοι. The former, the casting their whole hopes and faith on Him, is what He requires: but they will not even give the latter, common credence, to Him.

Their τί ἐργάζῃ; Meyer remarks, is a retort of our Lord's question, ver. 27. There is no οὐ expressed, but the stress is on the τί. 32.] Our Lord lays open the course of their argum^t. They have not mentioned Moses,—nor was the giving of the manna a miracle performed by Moses;—but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven;—but not in this sense. It was a type and shadow of the true bread from heaven, which My Father is giving (δίδωσιν,—or perhaps the abstract present,—giveth) to you. Our Lord does not here deny, but asserts the miraculous character of the manna. 33.] ὁ ἄρτος τοῦ θεοῦ = ὁ ἄρτος ὃν δίδωσιν ὁ πατήρ μου. The words ὁ καταβ. . . . are the predicate of ὁ ἄρτος, and do not apply, in the construction of this verse, to Christ personally, however truly they apply to Him in fact. The E. V. is here wrong: it should be, The bread of God is that (not He) which cometh, &c. Not

ε = Acta x. 11.
Rev. xvi. 21
al. Jan. iv.
10.
h ver. 29.
i ch. iv. 13, &c.
rec.
k Mat. xxi.
30 j. Luke
iv. 29. xlii.
28. ch. ix. 34.
35. xlii. 81.
Acts vii. 58.
ix. 40. Rev.
xi. 2 only.

καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδόντος τῷ κ
34 εἶπον οὖν πρὸς αὐτὸν Κύριε, πάντοτε δὸς ἡμῖ
ἄρτον τούτον. 35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγώ
ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πε
καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε. 3
εἶπον ὑμῖν ὅτι καὶ ἰωράκατέ με καὶ οὐ πιστεύετε. 3
ὁ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχό
πρὸς με οὐ μὴ ἐκβάλω ἔξω, 38 ὅτι καταβέβηκα

διδουε bef ζωην AK 33 vulg lat-c f ff, syrr coptt goth æth Eus, Aug: txt
rel lat-a b e syr-cu arm Clem Orig, Eus.

34. πάντοτε bef κυριε N.

35. rec aft εἶπεν ins δε, with A rel vulg lat-c syr-marg Cyr; οὖν DFN
syr-txt sah: om BLT fss lat-a b e Syr syr-cu copt arm. [rec (for εμ) μ
AD rel Orig Eus: txt BTN.] πεινασαι DHT 1 Eus Chr Thl. rec ε
with B² rel Orig: διψασαι D: txt AB¹HLTAM 1. 33 Eus Chr Thl.

36. om με AN gat lat-a b e q: ins BDT rel. aft κ. ου ins μη T.

37. for με, εμ EKTAN. om εγω DN¹ lat-a b e syr-cu Hil: ins BT rel.

38. ins ου bef καταβέβηκα, omg ουκ, N¹. rec (for απο) εκ (from
41, 51, where there is no varn: see on ver 42), with DN rel Ign Eus, Bas

till ver. 35 does Jesus first say, 'I AM the bread of life.' The manna is still kept in view—*ὅταν κατίβῃ ἡ ὁρόσος*. . . . *κατίβαιναν τὸ μάννα ἐκ' αὐτῆς*, Num. xi. 9. And the present participle, here used in reference to the manna, is dropped when the Lord Himself is spoken of: see vv. 38, 41, 58, and especially the distinction between ver. 50 and ver. 51 (so Lücke, De Wette, Stier, Bengel). 34.] ch. iv. 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting:—perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world;—see quotations in Lücke, ii. 132, also Rev. ii. 17. πάντοτε, emphatic:—not now only, but always.

35.] As in ch. v. 30, so here, our Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse. In the genitive τῆς ζωῆς is implied ὁ καταβάς ἐκ τοῦ οὐρ. καὶ ζωὴν διδόντος τ. εἰσόν. So ὕδωρ ζωῆς in ch. iv. On the assurance of *never hungering or thirsting*, see note at ch. iv. 14. It is possible that our Lord placed the all-satisfying bread of life in contrast to the manna, which was *no sooner given*, Exod. xvi., *than* the people *began to thirst*, Exod. xvii.;—but I would not lay any stress on this. ὁ ἐρχόμε. πρ. ἐμὲ is in the same sense as in ch. v. 40—that of acceptance of and faith in Him. 36.] εἶπον ὑμῖν—πότε

δὲ τοῦτο εἶπεν αὐτοῖς; εἰκόε τοῦ θῆναι μὲν μὴ γραφῆναι δὲ. Euthym perhaps, as Euthym. himself seems to gest, and as Lücke and De Wette inclined to think, the reference may ch. v. 37—44, and the ὅταν may be generally. Stier and others think th 26 is referred to: but this is far-f We have instances of reference to not recorded, in ch. x. 26; xii. 34 have seen the true Bread from heav σημιον greater than the manna, *et Myself*: and yet have not believed. 37.] The whole body of believers on are spoken of by Him, here and xvii., *as given to Him by the f* But Bengel's observation is very in ant: 'πάν—vocola momentosissim collatis iis quæ sequuntur, considera nissima. Nam in sermonibus Jesu (quod Pater ipsi dedit, id, et singul mero et neutro genere, appellatur qui ad ipsum, *Filium*, veniant, ii lino genere vel etiam plurali num scribuntur,—*omnis*, vel *illi*. Pate totam quasi massam dedit, ut omni dedit unum sint; id universum Fili gulationem evolvit, in executione. Hir in xvii. 2, ut *omne quod dedisti ei, vitam æternam*.' See also 1 John See further on πάν δὲ δίδωσίν μοι ὁ ver. 44. οὐ μὴ ἐκβ. ἔξω do refer here to the office of the Son as Judge; but is another way of e ing the grace and readiness with wh will receive all who come to Him. 38, 39, 40.] His reception of men

το τοῦ οὐρανοῦ οὐχ ἵνα ¹ ποιῶ τὸ ¹ θέλημα τὸ ἐμὸν ἀλλὰ τὸ ¹ θέλημα τοῦ πέμψαντός με. ³⁹ τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ^m ἵνα ^a πᾶν ὃ δέδωκέν μοι, μὴ ὁ ἀπολέσω ^p ἐξ αὐτοῦ, ἀλλὰ ^a ἀναστήσω αὐτὸ τῇ ^m ἑσχάτῃ ^m ἡμέρᾳ. ⁴⁰ τοῦτο γάρ ἐστιν τὸ ^a θέλημα τοῦ πατρός μου, ^m ἵνα πᾶς ὁ ^a θεωρῶν τὸν υἱὸν καὶ ^a πιστεύων ^a εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ^a ἀναστήσω αὐτὸν ἐγὼ τῇ ^m ἑσχάτῃ ^m ἡμέρᾳ. ⁴¹ ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ ^a καταβάς ^a ἐκ τοῦ οὐρανοῦ, ⁴² καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ¹ Matt. vii. 21 ref. ^m ver. 30 ref. ^a constr., ch. xvii. 2. Rev. ii. 30. Pa. x. 5. ^p = 2 John 9. ^a = ch. xviii. 9. ^m = Rev. v. 9. ^a = here, Rev. (4 times) & Acts (11. 34 al.) only. ^p = pass. ch. xi. 32, 34 al. ^m = here, Rev. 4 times. ^a = ch. (vii. 37.) xi. 34, xii. 48 only. ^p = 1 Thess. iv. 2. ^a = ch. xii. 45. ^m = ch. xiv. 17. ^a = 1 Cor. x. 16 bla.

a ch. ii. 11 ref. only. Nam. xiv. 27. v here bla & ver. 61. ch. vii. 32. Matt. xx. 11. Luke v. 30. 1 Cor. x. 16 bla, w see ver. 33.

txt ABLT 33. 69 (sah ?). for ποιῶ, ποιησω D L¹(appy) N Ath Euthym. at end add πατρος D 33 syr-cu syr-jer Did.

39. om 1st clause (homotele) CM al.—rec aft πέμψαντος με ins πατρος, with E rel vulg lat-a c syr syr-jer: om ABDLT 1 lat-b e f g Syr syr-cu coptt goth Ath Chr Cyr, Ambr Aug. for ἐξ αὐτου, μηδεν D. for αλλα, αλλ' ινα D. rec ins εν bef τη εσχατη, with ADKN 69 (S 33, e sil) latt coptt Ath Tert Ambr Aug: om BCLT rel am lat-e Ath-ms Cyr Victorin.

40. rec (for γαρ) δε (from ver 39), with E rel syr (Tischdf) Chr Chrom: txt ABCDKLUN 1. 33. 69 am(with em fœs fuld ing jac mt tol) lat-a b c syr syr-cu coptt. rec (for του πατρ. μου) τ. πέμψαντος με (from ver 39), with A rel Did Chr: του πμψ. με πατρος Δ 69 vulg lat-e f ff, g syr-jer Cyr Ambr Aug Chrom: txt BCDLTUN 1. 33 lat-a b e g syr syr-cu coptt æth arm Clem Ath-ms Chr, Nonn Tert, Hil, Victorin. om εγω AD 1 fœs(with tol) lat-b f coptt Clem Chr Tert Hil: ins BCTN rel vulg lat-a c e ff, g syr syr-cu sah goth æth arm. ins εν bef τη εσχατη ADKLSUN latt coptt goth Clem: om BCT rel lat-e Tert.

41. for ουν, δε D-gr Syr syr-cu goth.

42. ουχι BT. ins του bef ιωσηφ D.

capricious, nor even of His own arbitrary choice; but as He came into the world to do the Father's will, and that will is that all who come to Him by faith shall have life, so He receives *all such*;—loses none of them;—and will raise them all up (here, *in the full and blessed sense*) at the last day. (*ἀπολίσσω* again is not 'destroy,' 'condemn,' but *lose*: see ch. xii. 25; xvii. 12. ἵνα μὴ ἐξ ἐμῆς αἰρίας ἀπόληται τις, Euthym.) Olshausen remarks, that 'in ch. iv. we had only the inexhaustible refreshing of the *soul* by the water of life; but this discourse goes further;—that not even death itself shall destroy the *body* of him who has been nourished by this bread of life' (ii. 167).

ἀναστήσω refers to the only resurrection which is the completion of the man in his glorified state;—it does not set aside the ἀνάστασις ἐμίσως, but that very term is a debasement of ἀνάστασις: its true sense is only ἀνάστασις ζωῆς.

Bengel has beautifully given the connexion of this last promise with what went before: "hic finis est, ultra quem periculum nullum." But there is much more than

this in it. In this declaration (vv. 39, 40) is contained the key of the following discourse, vv. 44—59. The *end* of the work of God, as regards man, is the glorification of his restored and sanctified nature,—*body, soul, and spirit*,—in eternity. Without this,—salvation, restitution, would be incomplete. The adoption cannot be consummated without the redemption of the body. Rom. viii. 18—23. And the glorification of the body, soul, and spirit,—of the whole man,—cannot take place but by means of the *glorified Body of the second Adam*. 'He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning.' Stier, iv. 243, edn. 2.

The θεωρῶν here is a different thing from the mere ὁρᾶν of ver. 36. It is the awakening of the attention preparatory to faith, answering to the looking on the serpent of brass: τοῖς ὀφθαλμοῖς τῆς ψυχῆς, Euthym.; but afterwards he makes the θεωρῶν = πιστεύειν, to which it is only preparatory. 41.] Not different

hearers, nor does the scene of the discourse

x Matt. xviii. 28. xxv. 19.
Mark vi. 50.
y — ch. xii. 32
only. (John
[xviii. 10.
xvi. 6, 11]
only, etc.
Acts xvi. 19.)
Jer. xxxviii.
(xxx.) 3.
= vv. 30, 40
ref.
a Mark i. 2
ref.

ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
λέγει ὅτι ἔκ τοῦ οὐρανοῦ καταβέβηκα; 43 ἄπει-
'Ιησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ' αὐ-
44 οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμέ, ἐὰν μὴ ὁ
ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἂναστήσω
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἐστὶν γεγραμμένον ἔει-

rec (for *vuv*) *ovv*, with ADN rel vulg lat-δ c f ff, g syr Ath: om lat-a
BCT copt goth arm Ath-2-mss. rec aft λέγει ins ουρος, with A rel vu
c e f syrr goth Aug: pref, N: om BCLT 1. 33. 69 lat-a ff, syr-ca coptt a
Chr Cyr Aug.—λέγει αὐτοὺς ἀπο τ. ο. καταβέβηκα D Chr.

43. rec αὐτ' ἀπεκρίθη ins *ovv*, with ADN rel vulg lat-δ c syr: om BCKLT
lat-a e Syr coptt arm Cyr. om o BLTN 1. 33: ins ACD rel. μετὰ B

44. rec (for *με*) *μὲ*, with ACDTN rel Hippol Orig Did Chr Cyr: txt BE
om ο πατὴρ A al. rec καὶ ἐγώ, with A rel Did Chr: ἐγώ T: txt I
1. 13 Cyr. rec om *εν*, with ΔN al am(with ing?) lat-e: ins ABCDT re
coptt goth Cyr Thl.

here change: they were the same,—perhaps the principal among them, the official superintendents of the synagogue:—for John generally uses οἱ Ἰουδαῖοι in this official sense. 42.] They rightly supposed that this καταβῆναι ἐκ τοῦ οὐρανοῦ must imply some method of coming into the world diverse from ordinary generation.

Meyer gathers from the οἶδαμεν, that our Lord's reputed father was then still alive. But surely the verb will bear the sense of knowing as matter of fact who they were, and need not be confined to personal knowledge. 43.] Our Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception (see Nitzsch, cited by Stier, iv. 244, edn. 2).

44.] The connexion seems to be this: They were not to murmur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God, by being drawn by the Father, who alone can give the desire to come to Christ, and bring a man to Him. That this 'drawing' is not irresistible grace, is confessed even by Augustine himself, in his Tractatus on this passage. 'Si trahitur, ait aliquis, invitus venit. Si invitus venit, nec credit: si non credit, nec venit. Non enim ad Christum ambulando currimus, sed credendo; nec motu corporis sed voluntate cordis accedimus. . . . Noli te cogitare invitum trahi;

trahitur animus et amore.' And fore: 'Intrare quisquam ecclesiam nolens, accedere ad altare potest accipere sacramentum potest nolens dere non potest, nisi volens.' He 'trahit sua quemque voluptas' (Vi ii. 65), to shew that the drawing is delight and choice, not of obligation necessity. Calvin (?), Beza, and understand irresistible grace to I meant: 'Falsum est et profanum nisi volentes trahi' (Calv., Lücke, note). The Greek expositors, Cyril soston, Euthymius, Theophylact, view which I have adopted above. soston says, δ καὶ αὐτὸ ὅδ' ὁ ἱ ἀναίρει, ἀλλὰ πᾶλλον ἐμποιεῖ βοηθείας διδόνων. See Article X Church of England, in fine.

drawing towards Christ may be effected in the legal dispensation, which to the Jews a παιδαγωγία εἰς χ It now is being exerted on all the in accordance with the Lord's promise ch. xii. 32 (see note there), and Himand Matt. xxviii. 19, 20,—by Cf preaching and missions; but, all the individual will must be turned Christ by the Father, Whose covenant promise is, that He will so turn answer to prayer. 'Nondum trora ut traharis' (Augustine, *ibid.*) The same solemn and joyous *refr* Meyer well calls it, follows, as in vv.

45.] ἐν τοῖς ᾠροφ. may general form of citation (Mark i. vii. 42; xiii. 40), or may mean the sense is found in several places prophets: see besides *ref.*, Jer. xi 34. This clearly intimates the *drawing* meant in the last verse

προφήταις Καὶ ἔσονται πάντες ^b διδακτοὶ ^c θεοῦ. πᾶς ^b ὁ ἀκούσας ^d παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με. ⁴⁶ οὐχ ^e ὅτι τὸν πατέρα ἑώρακέν τις, εἰ μὴ ὁ ^f ὢν παρὰ τοῦ θεοῦ· οὗτος ἑώρακεν τὸν πατέρα. ⁴⁷ ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ ^g πιστεύων [εἰς ἐμὲ] ἔχει ζωὴν αἰώνιον. ⁴⁸ ἐγὼ εἰμι ὁ ἄρτος τῆς ^h ζωῆς. ⁴⁹ οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ ⁱ μάννα καὶ ἀπέθανον· ⁵⁰ οὗτός ἐστιν ὁ ἄρτος ὁ ^j ἐκ τοῦ οὐρανοῦ ^k καταβαίνων, ἵνα τις ^l ἔξ αὐτοῦ ^m φάγῃ καὶ μὴ ἀποθάνῃ. ⁵¹ ἐγὼ εἰμι ὁ ἄρτος ⁿ ὁ ^o ζῶν ὁ ^p ἐκ τοῦ οὐρανοῦ ^q καταβάς· ἔάν τις ^r φάγῃ ^s ἐκ τούτου τοῦ

^g absol. John, ch. i. 7. ^h i. 18. ⁱ iv. 42, 53 al. ^j w. εἰς, ch. ii. 11 reff. ^k ver. 52. ^l ver. 26 reff. ^m — ch. viii. 12. ⁿ Rev. ii. 7. ^o ch. iv. 14. ^p ver. 17 al. ^q ver. 51. ^r ver. 52. ^s ver. 26 reff. ^t ver. 26 reff. ^u ver. 26 reff. ^v ver. 26 reff. ^w ver. 26 reff. ^x ver. 26 reff. ^y ver. 26 reff. ^z ver. 26 reff.

⁴⁵. rec ins *rou bef* *θεου*, with Scr's t': om ABCDTN rel Scr's mss Chr Cyr Thl. rec aft *πας* ins *ουν*, with A rel lat-g (syrr syr-cu) Cyr: om BCDLSTN 69 latt coptt aeth arm Orig, Hil. for *ακουσας*, *ακουων* (cf ch v. 24) D rel fos(with gat mm) lat-a b e g q syr-marg goth Cyr Hil: txt ABCKLTN 1. 33. 69 vulg lat-c f ff, Syr syr-cu syr-txt coptt Orig., aft *μαθων* ins *την αληθειαν* A. *εμε* B1N Orig: txt ACD rel Orig. (33 def.)

⁴⁶. rec *τις* bef *εωρακεν*, with A rel syr coptt Did Thdrt Chr: txt BCDLTN 33 latt Syr syr-cu goth Orig Cyr. om *rou* B. for *θεου*, *πατρος* N. for *πατερα*, *θειον* DN¹ lat-a b e Novat Quæst.

⁴⁷. ins *οτι* bef *ο πιστευων* N. om *εις εμε* BLTN arm-zoh: ins (cf ver 35 *εμε*) ACD rel latt syrr coptt goth aeth arm-usc Hil.

⁴⁸. aft *εφαγον* ins *rou aprou* D lat-a b e. rec *το μαννα* bef *εν τη ερημω*, with AN rel vulg lat-a syrr coptt goth aeth arm Thdrt Cyr Ambr: txt BCDT am(with ing san tol) lat-b c e Orig Eus Chr Aug.

⁵⁰. *αποθυνησεν* B Eus.

⁵¹. aft *εαν* ins *ουν* D-gr. *του αρτου* bef *τουτου* D-gr arm: *του εμου αρτου*

opening the eyes of the mind by divine teaching.

ἀκούσας κ. μαθὼν is an expansion of *διδακτός*. *ἐρχ. πρὸς με*] This is the final decision of the human will, acted on by the divine attraction to Christ. *The beginning* is, *The Father draws him: the progress*, he hears and learns—here is the consenting will—‘Speak, Lord, for thy servant heareth:’—*the end*, he cometh to Christ—here is the will acting on the whole man.

⁴⁶.] The connexion is: the mention of *ἀκούσας παρὰ τοῦ πατρὸς* might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes.

ὁ ὢν παρὰ τ. θεοῦ, is Jesus Himself; see ch. vii. 29. His knowledge of the Father is *complete* and immediate; ours, *partial*, and derived through Him only.

⁴⁷.] Our Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40,

and adding, ⁴⁸.] If so, (see ver. 47,) there is full reason for my naming Myself the Bread of Life.

⁴⁹.] *That* bread from heaven had no power to keep off death, and that, *death owing to unbelief*:—our Lord by thus mentioning *οἱ πατέρες ὑμῶν* and their death, certainly hints at the *similar unbelief* of these Jews. And the same dubious sense of *ἀποθάνῃ* prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death—which was hidden in the former *ἀπέθανον*—has over him who eats this Bread of Life, *no power*: nay, he is brought, even *here*, into a resurrection state from sin and death; see Rom. vi. init. and Col. iii. init.

⁵¹.] *ὁ ζῶν*, ‘containing life in itself,’ not merely supplying the waste of life with lifeless matter: see on ch. iv. 13, 14. *καὶ ὁ ἄρτος . . .*] From this time we hear no more of *ἄρτος*: this figure is dropped, and the reality takes its place.

Some difficult questions arise regarding the sense and reference of this saying of our Lord. (1) Does it refer to His DEATH? and, (2) is there any reference to the ORDINANCE OF THE LORD'S SUPPER?

α = ver. 55. ἄρτου, ὡς ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος
 see Rev. i. 15. ἔγω δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ
 17. p. 10. 27. 7. Dan. vi. 26.
 o Matt. x. 18. ch. viii. 16, 17. xv. 27. Acts iii. 24. 1 John i. 3. 2 Mac. v. 15 var.

(omg τουτου) N. ζῆσαι DLN 33 Orig.; txt BCT rel Orig.; om και t
 om δε DFN lat-a b c Clem Aug. rec aft ιατιν ins ην εγω δωσω, with E re
 syrr copt goth arm Clem Orig: om BCDLTN 33 latt syr-cu sah æth Orig, A
 Tert Gaud Cypr Aug.—υπερ της του κοσμου ζωης bef η σαρξ μου εστιν N.

(1) In treating this question I must at once reject all metaphorical and side-interpretations, as, that the *teaching* of Christ is the Bread, and to be *taught by Him* is feeding upon it (so Grotius, and the modern rationalists): that the *divine Nature of Christ*, or His *sending of the Holy Spirit*, or His *whole life of doing good on earth*, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are *very simple ordinary words*; the only difficulty arising, when we come to enquire into their application to His own Person. The Bread of Life is *Himself*: and, strictly treated, when we come to enquire *what*, of that body, soul, and spirit, which constituted Himself, this Bread specifically is, we have His answer that it is *His Flesh* which He will give (for this will be the meaning, whether the words *ην εγω δωσω* are to be regarded as part of the text or not) on behalf of the life of the world. We are then specifically directed to *His Flesh* as the answer. Then, *what does that Flesh import?* The flesh of animals is the ordinary food of men: but *not the blood*. The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The *flesh* here, (see ver. 53,) and the *eating of the flesh*, are *distinct from the blood*, and the *drinking of the blood*. We have no generalities merely, to interpret as we please: but the terms used are *precise and technical*. It is then *only through or after the Death of the Lord*, that by any propriety of language, His Flesh could be said to be eaten. Then another distinction must be remembered: The flesh of animals which we eat is *dead flesh*. It is already the prey of corruption; we eat it, and die (ver. 49). But *this Bread*, is *living Bread*; not dead flesh, but living Flesh. And therefore *manducation by the teeth materially is not to be thought of here*; but some kind of eating by which the *living Flesh of the Son of God* is made the *living sustenance* of those who partake of it. Now His Flesh and Blood were *sundered* by Death. Death was the shedding of His precious Blood, which *He did not after-*

wards resume: see ch. xx. 27, an xxiv. 39. His *Flesh* is the glorification of His Resurrection-Body, the right hand of God. It is then *Resurrection form only* that His *F* be eaten, and be living food for the man. I cannot therefore see *how thing short of His Death* can be meant. By that Death, He has given *Flesh for the life of the world*: not that *they who believe on Him* may, highest sense, have life; but that *He* may have life. *The very existence the created world* is owing to, as together by, that Resurrection-Body Lord. In Him *all things* are gathered together and reconciled to God: *καὶ ἐν αὐτῷ συνόλσθησαν*, Col. i. 17. (2) The question *whether there is here reference to the ORDINANCE of LORD'S SUPPER*, has been inaccurately put. When cleared of inaccurate terms, it will mean, *Is the subject dwelt upon, the same as that which dwells forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself*, there *here no reference*; nor *could there have been any*. But the spiritual which underlies the ordinance is of the same with that here insisted on and so considered, the discourse is, as generally treated, most important towards a true understanding of the ordinance. the *history of the exegesis of this passage* see Lücke ii. pp. 149—159 (3rd ed. Excursus ii., in his 2nd ed. (omit his 3rd);—also Tholuck and Olshausen loc. To attempt to recount the various opinions, would exceed the limits of an edition of the whole Testament the present subject is one in which manifold dogmatical variations of vital belief have influenced Commentators to such an extent as to render accurate classification impossible. I roughly state, that three leading ones may be traced: that of those who (a) that *no reference* to the Holy Eucharist is intended,—among whom Origen and Basil, of the ancients; and the moderns, the Swiss Reformers, Z and Calvin (the former however no

ζωῆς· ⁵² ῥεμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι ^{P = Acts 111. 30. 3 Tim. ii. 2 James iv. 2 only. Nch. xiii. 11. Matt. xiv. 16. ref. Matt. viii. 20. ref.} λέγοντες Πῶς δύναται οὗτος ἡμῖν ῥεῖδουναι τὴν σάρκα φαγεῖν; ⁵³ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φάγητε τὴν σάρκα τοῦ ῥιου τοῦ ἀνθρώπου

^{52.} οἱ ιουδαιοι bef προς αλληλους CD 1. 33. 69 vulg lat-a e e syrr syrr-cu aeth: txt BTN rel lat-b f coptt goth arm Orig. ῥμιν bef ουτος CN 1 Orig: aft δουναι U: τ. σ. δον. ημ. 69. τὴν σαρκα bef δουναι DK lat-a c e. aft σαρκα ins αυτου BT latt syrr syrr-cu coptt aeth arm Chr Aug Gaud Orig-lat: om CDN rel lat-ff: goth Orig.

^{53.} om ὁ B.

for φαγητε, λαβητε D lat-a Victorin.

decidedly, see Olsh. ii. 173 note), Luther, Melancthon. (β) That the whole passage regards *exclusively* the Holy Communion,—among whom are Chrysostom, Cyril, Theophylact, Euthymius, the Schoolmen, and the Roman Catholic expositors, with a few exceptions. (γ) That the *subject* and *idea* of the Holy Communion, not the ordinance is referred to: to which class belong the best modern Commentators in Germany, e. g. Lücke, Tholuck, Olshausen, Stier. Bengel's note to the same effect is important: 'Jesus verba sua scienter ita formavit, ut statim et semper illa quidem de spirituali frutione sui agerent proprie; sed posthac eadem consequenter etiam in augustissimum S. Cœnæ mysterium, quum id institutum foret, convenirent. Etenim ipsam rem hoc sermone propositam in S. Cœnam contulit; tantique hoc sacramentum esset momenti, ut facile existimari possit, Jesum, ut proditorem Judæ ver. 71, et mortem suam hoc versu, ita etiam S. Cœnam, de qua inter hæc verba certissime secum cogitavit, uno ante anno prædixisse, ut discipuli possent prædictionis postea recordari. Tota hæc de carne et sanguine J. C. oratio Passionem spectat, et cum ea S. Cœnam. Hinc separata carnis et sanguinis mentio constanter. Nam in passione sanguis ex corpore eductus est, Agnusque mactatus.' ^{52.}]

The inference conveyed in φαγεῖν, which *first comes from the Jews themselves*, is yet a right one. If He is the Bread, and that Bread is His Flesh, we must *eat His Flesh*, though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual meaning than others. ^{53.}]

Our Lord not only ratifies their φαγεῖν, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed from Noah downwards,—*drink His Blood*. But observe, this Blood is not to be *eaten* in the Flesh, *which was the forbidden thing* (Gen. ix. 4: Levit. xvii. 10—16), in its strict literal form: but to be *drunk*,

separate from the flesh: again *presupposing death*. Now as the Flesh of Christ (see above) is the Resurrection-Body which He now has, and in which all things consist; so is His Blood ("the blood is the life," Lev. xvii. 11, 14) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission of sin.

It is quite impossible that these words should, as De Wette maintains, be merely an expansion of τὴν σάρκα φαγεῖν. Even had the idea of τὸ αἷμα πίνειν been one familiar to the Jews, the construction would not have allowed such an interpretation;—but *new as it was*, and *abhorrent from their habits and law*, we must regard it as specially and purposely added.

But *what* is this eating and drinking? Clearly, not *merely faith*: for faith answers to the *hand reached forth for the food*,—but is *not the act of eating*. Faith is a *necessary condition* of the act: so that we can hardly say with Augustine, 'crede, et manducasti;' but 'crede et manducabis.' Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that *it is Faith*:—but for strict accuracy this is not enough. To eat the flesh of Christ, is to *realize, in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body*.

To drink His Blood, is to *realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood*. And both these definitions may be gathered into one, which is: The eating of His Flesh and drinking of His Blood import the making to ourselves and using as *objectively real*, those two great Truths of our Redemption in Him, of which our Faith *subjectively* convinces us.

And of this realizing of Faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received; to signify to us the spiritual process, and to assist us towards

ch. v. 26 bis, 46, s. 10. 32. 31. 1 John v. 12. 1 ch. v. 42. Mark iv. 7 bis. — Matt. III. 9 a vv. 66, 67, 68. Matt. xxiv. 30. ch. xiii. 18 only. b ch. iii. 15, 16, 30 v. 24. 1 John iii. 16 al. c vv. 30, 40 ref. d ch. iv. 32 ref. e Rom. xiv. 17. Col. ii. 16 only. Dan. i. 10 only. f ver. 64 ref. g — ch. v. 26 ref. h ch. vii. 23 ref.

καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν αἷμα
 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα
 ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ
 55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστίν· βρωσας, καὶ τὸ
 μου ἀληθὴς ἐστίν· πόσις. 56 ὁ τρώγων μου τὴν
 καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, καὶ γὰρ ἐν
 57 καθὼς ἀπέστειλén με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ δι
 πατέρα· καὶ ὁ τρώγων με, κακεῖνος ζήσει δι
 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ
 ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτο

1 Rom. ix. 26, from Hos. i. 10. 2 Cor. iii. 2 al.

j ver.

το αἷμα bef αυτου N: transp το αἷμα and πινετε D lat-a Hil. εν εν ζωην D. aft ζωην ins αιωνιον N.

54. for μου, αυτου (twice) D lat-a Victorin. σαρεαν D. [rec ea with T rel Orig, Eus: txt BCDGKLUN 1 Orig, Chr Cyr Bas,] ins τη ισχατη CKMTVΔΔ 69 vulg lat-b c f arm Orig, Eus Chr Cyr spec: om B lat-a e.

55. rec (twice) αληθως (-της seemed inappropriate: so Orig has αληθινη) (DN!) rel latt syr-cu goth Orig, lat, Hil Ambr Aug: txt BCKLTN^a tol(with mm) lat-g coptt æth Clem Orig, Eus Bas Chr Cyr Procop Damasc the latter clause D.—om from 1st αληθ. to 2nd (homoiotele) N. for ποτον N¹.

56. aft αυτω ins καθως εν εμοι ο πατηρ καγω εν τω πατρι. αμην αμην λεγω εαν μη λαβητε το σωμα του υιου του ανθρωπου ως τον αρτον της ζωης ουε εχετε εν αυτω D, simply lat-a ff, Victorin.

57. απισταλεν D 69. om ζω T. for τρωγων, λαμβανων D Vik rec (for ζησει) ζησεται, with E rel: ζη C¹(appy) D-gr, visit lat-b q Ambr.: txt BC²KLITN 33. 69 Orig Eus Chr Cyr-comm.

58. om ουτος N¹. rec (for ει) εκ του, with DN rel Orig Chr Cyr: txt for καταβας, καταβαινων N¹. οι πατερες bef εφαγον N. rec πατερες ins νμων, with D 69-corr¹ rel Chr; ημων Γ 69¹ al: om BCLTN coptt rec adds further το μαννα, with E rel latt syr-jer goth arm: om BCL

it. οὐκ ἔχ. [ζωὴν ἐν εἰν.] 'Ye have not in you that spring of life, which shall overcome death, and lead

54.] to the resurrection in the true sense: see above, ver. 44, and notice again the solemn refrain.

τρώγων] It is not necessary to see any more literal 'eating' in the word than in φαγών:—it expresses the present of φαγών, which must be either τρώγων or ἐσθίων,—and the real sense conveyed is, that by the very act of inward realization, which is the 'manducatio,' the possession of eternal life is certified.

55.] Ἀληθής is here not = ἡ ἀληθινή, nor is the sense, 'My Flesh is the true meat &c.,' but **My Flesh is true meat**, i. e. **really** to BE EATEN, which they doubted. Thus ἀληθώς is a gloss, which falls short of the depth of the adjective. This verse is decisive against all explaining away or metaphorizing the passage. Food and drink are not here mere metaphors;—rather are our common ma-

terial food and drink mere shadows as perfect types of this only real receipt refreshment and nourishment into the

56.] He who thus lives Me, abides in Me (see ch. xv. 1 note);—and I (that living power nourishment conveyed by the ἀπο ζωῆς which = ἐγώ) abide in him. ware of imagining, as Dr. Wordsw. (see note on Matt. xvi. 18), that the any especial emphasis on μου because position.

57.] The same exp further—see ch. v. 26. The two br of the feeding on Christ are now under the general expression, τρώγω.

Διὰ expresses the efficient. The Father is the Fountain of all Life Son lives in and by the Father: a created being generally, lives (in the sense) in and by Him; but he that Him, shall (eternally and in the h sense) live by Him. 58.] for the solemn conclusion of the discourse, ref

ἄρτον ὃ ζήσει εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα εἶπεν ἐν συναγωγῇ
 διδασκάν ἐν Καφαρναούμ.

⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον
 ὁ Σκληρὸς ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ
 ἀκούειν; ⁶¹ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι ὁ γογγύ-
 ζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τοῦτο
 ὑμᾶς σκανδαλίζει; ⁶² ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ
 ἀνθρώπου ἀναβαίνοντα ὅπου ἦν πρῶτον; ⁶³ τὸ
 πνεῦμά ἐστιν τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν.

μα...
 DEF
 I KL
 TUV
 ΔM
 1. 69.

(from Pa. cxvii. 18), 9, 10. Rev. xl. 12.
 xxxvii. (xxx.) 20. see Heb. x. 22. 1 Pet. i. 14.
 24. Sir. xxxi. (xxxiv.) 28.

s ch. ix. 8. Gal. iv. 12. 1 Tim. i. 13 only. Jer.
 t ch. v. 21 reff. a ch. xii. 19. Matt. xxviii.

1—Jude 15
 (Matt. xxv.
 34. Acts [ix.
 5 v. 1].
 xxv. 14.
 James iii. 4)
 only. Gen.
 xxi. 11. xlii.
 7, 8, 11.
 see ch. x. 20.
 a here only.
 see Mark v.
 30.
 ov. 41, 48
 reff.
 p Matt. v. 29.
 30 reff.
 q Luke xxiii.
 42. xiv. 20.
 ch. iii. 18.
 xx. 17.
 Eph. iv. 8

33 lat-e syr-cu coptt æth.

rec ζησεῖται, with DHKMUΓ 69 Thdr̄t: txt BCTN rel

Orig Chr Cyr.

⁵⁹. ins τη bef συναγωγῇ D arm.

at end ins σαββατω D lat-a ff, Aug.

⁶⁰. ιε τ. μαθ. αυ. bef ακουσαντες D lat-q syr-cu.

εἶπαν D.

rec ουτος bet

ο λογος, with E rel latt syr: txt BCDKLTN 1. 33 lat-e q Syr syr-cu (coptt?) Chr

Cyr, Thl.

⁶¹. for ειδως δε, ως ουν εγνω D Chr: εγνω ουν N¹ 69 (lat-b e): ιδων δε C¹ coptt.

om ο N. for εν εαυτω οτι, οτι εν εαυτοις D Chr. ins και bef ειπεν N¹.

⁶². om ουν N¹.

for οπου, ου D.

αναβ. bef τ. vi. τ. αυθ. N.

⁶³. om 1st το N¹.

back to the Bread with which it began and to its difference from the perishable food which they had extolled:—and setting forth the infinite superiority of its effects over those of that sustenance. οὗτός

ἐστὶν, such is. καταβάς,—past, now: because He has clearly identified it with Himself.

καθώς must = τοιοῦτος, ὅν: if ὑμῶν τὸ μῆνα (see digest) to stand, the construction must be filled up ob καθὼς τὸ μ. δ ἰφ. κ.τ.λ.

60—65.] *Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.*

60.] Lampe shews by reff. and other citations that σκληρὸς ‘non tam absurditatem quam impietatem designat.’ It seems clear that it was not the difficulty, so much as the strangeness of the saying, which scandalized them. It is the whole discourse,—the turn given to it,—the doctrine of the Bread of Life,—the giving His Flesh and Blood to eat,—at which they take offence. ἀκούειν, to listen to it.—‘Who can stay and hear such sayings as this?’ not, ‘to understand it.’

61.] ἐν ἑαυτῷ, by His divine knowledge. 62.] δὲν οὖν θ., what then, if ye see . . . not meaning ‘will ye not then be much more scandalized?’ or, ‘what will ye say (or do), then?’—but appealing to an event which they should witness, as a certain proof of one part of the σκληρὸς λόγος, with which indeed the rest of it was bound up.—His having descended from heaven. All attempts (as those of Lücke,

De Wette, and others) to explain this otherwise than of His ascent into heaven, are simply dishonest,—and spring from laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here: see Prolegomena. And that none but the Twelve saw it, is unimportant; for how do we know that our Lord was not here speaking to some among the Twelve? To explain it of His death, as part of His going up where He was before, is hardly less disingenuous. Lücke maintains that θεωρεῖν need not mean bodily sight: which is true enough in some constructions in John (ch. viii. 51 al.); but surely, as joined with ἀναβαίνοντα, it must. The whole exegesis of the passage in the above-named Commentators is a remarkable instance of the warping of the judgment by unsoundness of belief in the historical truth of the Evangelistic testimony. 63.] πνεῦμα, σὰρξ, do not mean the spiritual and carnal sense of the foregoing discourse, as many Commentators explain them: for our Lord is speaking, not of teaching merely, but of vivifying: He is explaining the life-giving principle of which He had been before speaking. ‘Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing,—for it will have ascended up, &c.; and besides, generally, it is only the Spirit that can vivify the spirit of man; the flesh (in whatever way used) can profit nothing towards this.’

He does not say ‘My Flesh profiteth no-

b — here only.
 ch. viii. 12.
 x. 10. 22.
 31. Deut.
 xxiii. 47.
 d ch. xvi. 4
 only. see
 Acts xxvi.
 24. 1 John
 1. 1 al.
 e pres., ch. i.
 40 ref.
 f — ch. xix.
 11. Matt.
 xiii. 11 ref.
 g — ch. iii. 27.
 h — ch. xix.
 12 only. see
 1 John iv. 6.
 i Luke ix. 62.
 xvi. 31
 j Mk. ch.
 xviii. 6. 22.
 14 only.
 k la. 1. 4 P.
 l Rev. iii. 4 only.

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, ^b πνεῦμά ἐστι
 ὡς ἐστιν. ⁶⁴ ἀλλ' εἰσιν ἐξ ὑμῶν τινες οἱ οὐ πισ-
 σιν. ᾗδει γὰρ ^d ἐξ ἀρχῆς ὁ Ἰησοῦς, τινες ^e εἰσιν
 πιστεύοντες καὶ τίς ^f ἐστιν ὁ παραδώσων αὐτόν.
 ἔλεγεν Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται
 πρὸς με, ἐὰν μὴ ᾗ ^g ἡ δειδομένη αὐτῷ ^h ἐκ τοῦ πα-
 66 ^h Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπὶ
 εἰς τὰ ὀπίσω, καὶ οὐκέτι ^k μετ' αὐτοῦ ^l περιεπά-
 67 ^l ἔειπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα ἸΜὴ καὶ ὑμεῖς
 ὑπάγειν; ^m ἀπεκρίθη αὐτῷ Σίμων Πέτρος ἰ

l Rev. iii. 4 only.

l ch. vii. 47 ref.

m — ch. xii. 11. xviii. 8 al.

rec λαλω (*force of the perfect not perceived*: cf ch. xiv. 10), with E re
 BCDKLTUN 1. 33. 69 latt syr syr-cu copt goth aeth arm Orig-lat, Euz, Ath
 Bas Did Chr Cyr Tert Ambr Aug Gaud Vig-tapa. om kai D¹ Tert.
 ἐστιν N.

64. ολλ DL. τινες bef εξ υμων ST vulg lat f ff. Chr: εξ υμων bef eis
 lat-a b c. for 2nd εξ, απ' N. for ησ., σωτηρ N. om μη N.
 last clause, και ην ο μελλον αυτον παραδιδοιαι N. (aft και ins τις N¹²).
 παραδωσων, παραδιδοιαι D al.

65. εμε CN. ου αυτου N¹. rec aft πατρος ins μου, with C³ rel vul
 e f syrr goth arm Bas, Chr Cyr: om BCDLTN lat-a b ff, i syr-cu syr-jer co
 Cypr.

66. aft εκ τουτου ins ουν DN 69 fos lat-b c f l. rec om 2nd εκ, with C.
 vulg lat-c: ins BGT 1. 33 lat-a b e f q Bas. rec απηλθον bef (εε) των μα
 (αυρου), with E rel syr copt goth: txt BCDKLTN 1. 33. 69 latt Syr syr-cu at
 —om αυτου N.

67. for ουν, δε D lat-b.
 68. rec aft απκριθη ins ουν, with E rel vulg lat-q syr Bas Aug¹: om BC
 1. 33. 69 (GU, Treg) lat-a c e f Syr syr-cu copt arm Bas Cyr Cypr.

thing,' but 'the flesh.' To make Him say
 this, as the Swiss anti-sacramentalists do,
 is to make Him contradict His own words
 in ver. 51.

τὰ ῥήμα. & ἐγὼ λελάληκα] viz. the words μου τὴν σάρκα and μου τὸ
 αἷμα, above. They are πνεῦμα and ζωή:
 —spirit, not flesh only:—*living food*, not
carnal and perishable. This meaning has
 been missed by almost all Commentators:
 Stier upholds it, iv. 281 (2nd^{edn.}): and it
 seems to me *beyond question the right one*.
 The common interpretation is, 'the words
 which I have spoken,' i. e. 'My discourses,'
 are πνεῦμα, 'to be taken in a spiritual
 sense,' (? this sense of πνεῦμα,) 'and are
 life.' But this is any thing but precise,
 even after the forcing of πνεῦμα.

64. ἀλλ' εἰσιν . . .] 'This accounts for
 your murmuring at what I said, that ye
 do not believe.' ᾗδει γὰρ . . .] De
 Wette remarks, that the *foreknowledge* of
 our Lord with regard to Judas renders it
 impossible to apply the ordinary rules of
 moral treatment, as 'Why did He then
 continue him as an Apostle? Why did
 He give him the charge of the purse,
 knowing him to be a thief? &c.,'—to the

case: and it is therefore better to
 judge at all on the matter.

fact is, we come here to a form
 problem of *divine foreknowledge*
human free-will, which, in any
 endless combinations of expression
 equally impossible for us to solve.
 ἐξ ἀρχῆς, from their first coming to
 —the first beginning of their con-
 with Him. 65.] These unbel-

had not that *drawing to Christ*,
 leads (ver. 44) to true coming to
 Observe the parallelism between ᾗ
 μιν αὐτῷ here, and δὲ δίδωσιν μοι
 37. Both these gifts are in the Fi
 power.

66—71.] *Many of the disciples*
Him. The confession of the
through Peter: and the Lord's
ing to them. 66. ἐκ τούτου]

this. The *temporal* meaning pr
 but does not exclude the *causal*.
 λόι, viz. of the μη πιστεύοντες
 not all.

67.] The first m
 of the Twelve by John. The q
 is asked in order to extract from
 the confession which follows, and

πρὸς τίνα ἀπελευσόμεθα; ἡ ῥήματα ἡ ζωῆς αἰωνίου ἔχεις. ⁶⁹ καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ὁ ἅγιος τοῦ ὁ θεοῦ. ⁷⁰ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἡ ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς ἡ διάβολός ἐστιν; ⁷¹ ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἡ ἐμελλεν παραδιδόναι αὐτόν, εἰς ἡ τῶν δώδεκα.

— Matt. ii. 13. Luke x. i. al. fr.

⁶⁹. D adds *σι*. rec (for ο ἅγιος) ο χριστος ο υιος (from Mt xvi. 16), with C¹ (see Tischdf N. T. ed. 7) rel syrr goth arm Tert: ο υιος 17 lat-b syr-cu Chr-mss: txt BC'DLN Nonn Cosm. rec aft του θεου ins του ζωντος (from Mt xvi. 16), with E rel lat-f, syrr goth Bas, Chr Cyp Ambr: om BCDLN 1¹. 33 latt syr-cu coptt aeth arm Cyr Nonn Cosm Victorin Aug.

⁷⁰. om αυτοις DN lat-a b c e ff, copt arm: αυτω 69 forj(with fos) lat-g q Nonn. om ο N. aft ιησ. ins και ειπιν αυτοις N. for ουε, ουχι N. ειλεξαμην bef δωδεκα, omg τους, N. (τους insd by N².) εις bef εξ υμων D al lat-b c e f Chr Aug: om εις N¹.

⁷¹. om τον DKN¹ 1. rec ισκαριωτην (more usual), with E rel vulg-ed goth Cyr: σκαριωθ D san lat-a b ff: απο καρωτον 69. 124 syr-marg, απο καρωτων N¹ (attempts at explanation): txt BCGL 33 am(with forj gat harl) lat-f g coptt. rec ημελλον, with D rel: ημελλον, prefixing και, N¹: txt BCKLUN² 1. 69 Cyr Thl. rec αυτον bef παραδιδοναι, with N rel lat-a ff, goth Cyr Thl: txt BCDL 69 vulg lat-b c e f g arm. rec ins ων bef εκ (from Mk xiv. 43: had ων been omd to suit Mt xxvi. 47, εκ would also have been omd), with C¹N rel latt syr coptt goth arm Cyr: om BC'DL Syr syrr-cu aeth.

to bind them closer to Himself. We must not forget likewise, in the mystery of our Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones.

⁶⁹.] Peter answers quickly and earnestly for the rest, as in Matt. xvi. 16. πρὸς τίνα.] What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life; and to whom else should they go from Him who *had*, and brought out of His stores for their instruction, *the words* (see ver. 63) of eternal life?

⁶⁹.] πεπιστεύκαμεν seems to be used absolutely, as in ver. 64: *we believe, and have long done so*.

In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called ὁ ἅγιος τ. θεοῦ by John, is of course *in favour* of the reading. The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the *damoniacs*, reff. Mark ||, as a remarkable one. Their words appear to have been the *first* plain declaration of the fact, and so to have laid hold on the attention of the Apostles.

⁷⁰.] The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the

Father, ch. xvii. 6,—in which there also Judas is included. So that *His selecting, and the Father's giving and drawing, do not exclude final falling away*.

Meyer observes, that the solemn addition, τοὺς δώδεκα after ὑμᾶς, heightens the contrast to the opposite result which follows.

διάβολος.] It is doubtful in what sense this word should be taken. Whether we render it διαβολικός (= τοῦ διαβόλου ὑπουργός), or ἱπιδουλος, (both given by Euthym.,) it will be an ἀπαξ λεγόμενον in the N. T. Of the two however the latter is the harsher, and less analogous to N. T. diction. Certainly, in the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan (cf. our Lord's reply to Peter, Matt. xvi. 23); and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The E. V. '*a devil*,' is certainly too strong; *devilish*, would be better, but not unobjectionable. Compare ὁ υἱὸς τῆς ἀπωλείας ch. xvii. 12.

⁷¹.] On the name Ἰσκαριώτης (here applied to Simon, Judas's father), see on Matt. x. 4. ἐμελλεν, not, '*intended*,'

Mark xl. 37.
 Rom. x. 24.
 Rev. ii. 1.
 1 John. ii. 11.
 1 John. xiv. 1.
 Luke vi. 19.
 1 John. ii. 19.
 1 John. ii. 13.
 1 John. ii. 14.
 1 John. ii. 15.
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 1 John. ii. 91.
 1 John. ii. 92.
 1 John. ii. 93.
 1 John. ii. 94.
 1 John. ii. 95.
 1 John. ii. 96.
 1 John. ii. 97.
 1 John. ii. 98.
 1 John. ii. 99.
 1 John. ii. 100.

VII. ¹ Καὶ μετὰ ταῦτα ἑπελάττει ὁ Ἰησοῦς
 Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν·
 ἕξθουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. ² Ἦν δὲ
 ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ³ εἰς
 πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐνταῦθα
 ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου
 ῥήσουσιν τὰ ἔργα σου ἃ ποιεῖς· ⁴ οὐδεὶς γάρ τι ἐν κ
 ποιεῖ καὶ ζητεῖ αὐτὸς ἐν βε παρρησίᾳ εἶναι. εἰ ταῦτα
 a Matt. vi. 4 bis, 6 bis (18 bis v. r.). ver. 18. ch. xviii.
 b Eph. vi. 19. Phil. i. 20. Col. ii. 15.
 c ch. xi. 54.

CHAP. VII. 1. om και C'DN¹ latt Syr syr-cu sah: ins BC¹ rel lat-g syr copt
 rec περιπατεῖ ο ἰησοῦς bef μετὰ ταῦτα, with E rel syr goth: om μετὰ ταῦτα
 txt BCDGKLMN 1. 33. 69 latt Syr syr-cu copt sath arm. om δ B.

3. for ἰουδαίαν, γαλιλαίαν D-gr. αἱ αἰ. αὐ, bef πρὸς αὐτοὺς M.
 θιωρησωσιν (grammatical correction), with B'X rel: θιωρησωσιν N¹: txt I
 N^{2a}. σου bef τα ἔργα B: om σου DGN¹ 1 lat-a b c e ff; i Syr syr-cu sah
 Bas Thl-ed: txt LN^{2a} rel vulg lat-f syr copt goth.—aft ἃ ins su G 1.

4. rec εν κρηται bef τι, with D rel vulg lat-a c f ff; g syr goth arm: om
 txt BKLXN (lat-b ff) Syr syr-cu (coptt). ποιων, omg και, M. k
 αυτο BD¹ copt: αυτων E¹: txt D¹ LN rel vulg lat-a c f ff; g syr goth arm.—εν α
 bef αυ. D 69.

see ch. xiii. 2: but simply *future*, = ἦν δ
 παραδωσων αὐτόν, see ver. 64; ch. vii.
 39; xi. 51 al.

CHAP. VII.—X.] JESUS THE LIGHT OF
 THE WORLD. *The conflict at its height.*

VII. 1—52.] JESUS MEETS THE
 UNBELIEF OF THE JEWS AT JERUSALEM.
The circumstances [vv. 1—13].

1.] The chronology of this period is very doubtful.
 I have remarked on it in my note on Luke
 ix. 51. Thus much we may observe here,
 that μετὰ ταῦτα cannot apply emphatically
 to ch. vi., but must be referred back to ch.
 v., as indeed must the Jews seeking to
 kill Him, and the miracle alluded to in
 ver. 23. But it will not follow from this,
 that ch. vi. is not in its right place: it con-
 tains an independent memoir of a miracle
 and discourse of our Lord in Galilee which
 actually happened in the interval, and only
 serves to shew us the character of this
 Gospel as made up of such memoirs, more
 or less connected with one another, and
 selected by the Evangelist for their higher
 spiritual import, and the discourses arising
 from them. I would understand this verse
 as merely carrying on the time from ch. v.
 and ch. vi.,—and its contents as intro-
 ductory to the account of Jesus not going
 up at first to the feast. Ch. vi. is in some
 measure presupposed in our ver. 3, as
 indicating that He had not constantly
 observed the festal journeys of late.

2.] See Deut. xvi. 13—17. Josephus,
 Antt. viii. 4. 1, calls this ἑορτὴ ἀγῶνῶν

και μεγιστη. It began on the 15th
 (ing of 14th) of Tisri, and lasted
 evening of the 22nd.

3.—
 specting the BRETHREN OF THE
 see note on Matthew xiii. 55. Th
 to have had at this time a kind
 in the Messianic character of Jesu
 the very lowest sort, not exclud
 harsh and scoffing spirit visible
 words. They recognized his mira
 despised his apparent want of p
 and consistency of purpose, in not
 himself to the world. In the 1st
 παθ. σου ε.τ.λ. there is perhaps a r
 to the desertion of many of his
 just before. Nay, more than th
 indication furnished by this verse
 practice of our Lord with regard
 miracles up to this point is very
 He appears as yet to have ma
 circuits in Galilee, and to have
 miracles there, in the presence o
 small circle of disciples properly so
 and there would seem to have
 larger number of disciples, in th
 sense, in Judæa, or to be gathered i
 by the feast, who yet wanted assu
 open display, of the reality of His w
 works.

In ver. 5 (as well as by
 θηται σου, ver. 3), we have these b
 absolutely excluded from the num
 the Twelve (see ch. vi. 69); an
 impossible to modify the meaning
 τριων so as to suppose that the
 have been of the Twelve, but not b

^d φανέρωσον σεαυτὸν τῇ κόσμῳ. ⁵ οὐδὲ γὰρ οἱ ἀδελφοὶ ^{d ch. i. 21 ref.}
 αὐτοῦ ἐπίστευον εἰς αὐτόν. ⁶ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς ^{c ch. ii. 11 ref.}
 Ὁ ⁷ καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος ^{f = Matt. xxvi. 18. Lake xxi. 24. 2 Thess. ii. 6. Jer. xxvii. (1.) 51. 1 Pet. i. 5. 1 ch. i. 7, 8. ref.}
 πάντοτέ ἐστιν ⁸ ἔτιμος. ⁷ οὐ δύναται ὁ κόσμος μισεῖν ^{1 ch. iii. 19 ref. k see Matt. xx. 17, 18 ref. m = Mark i. 15.}
 ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ ⁹ μαρτυρῶ ¹⁰ περὶ αὐτοῦ ὅτι τὰ ¹¹
 ἔργα αὐτοῦ ¹² πονηρά ἐστιν. ¹³ ὑμεῖς ¹⁴ ἀνάβητε εἰς τὴν ¹⁵
 ἑορτὴν· ἐγὼ οὐκ ¹⁶ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ¹⁷
 ὁ ἐμὸς ¹⁸ καιρὸς οὐπὼ ¹⁹ πεπλήρωται. ²⁰ ταῦτα δὲ εἰπὼν ²¹
 αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ²² ὥς δὲ ²³ ἀνέβησαν οἱ ²⁴
 ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ²⁵ ἀνέβη, οὐ

5. aft αυτον add τοτε D-gr fos lat-a c ff, q syr-cu Jer.

6. om ουν D-gr N¹ lat-e fos Syr syr-cu arm Cyr Aug.· om ὁ bef ιησ. N¹.
 for ουπω, ου N¹. for εστιν, παρεστιν B.

7. ο κοσμος bef δυναται N¹. om εγω N. μαρτυρον T.

8. rec aft 1st ιορτην ins ταυτην (conformation to following: if omd from homaotele, as Meyer, why is the omn so general and not found in any in the follg ιορ. tav. ?), with N¹ rel vulg lat-f g q syrr syr-cu goth Ammon Aug Quæst: om BDKLTX N-corr¹ 1 lat-a b c e ff, coptt Chr Cyr. rec (for ουκ) ουπω (to avoid offence: Porphyry, e. g., charged our Lord with fickleness on account of ουκ), with BLT rel some-mss-of-vulg lat-f g q syrr sah goth: txt DKMN 33 latt syr-cu copt æth Porph-in-Jer Epiph Chr Cyr Jer Aug Quæst. rec ο καιρ. ο εμ. (corr¹ to ver 6), with E rel Chr: txt BDLTUXN 1. 33. 69 Cyr.—(om ὁ N¹.)

9. om δε DKN 1. 33 latt Syr syr-cu arm Chr Cyr: ins BT rel lat-e f syr coptt. for αυτοις, αυτος (corr¹ from next ver) D¹KL T(Bch) XN 1 vulg lat-b ff, l syr-marg coptt arm Cyr Aug: om al lat-e Syr syr-cu Aug: txt BD² T(Georgi) rel 33(sic) 69 lat-f ff, q syr-txt goth æth. εις την γαλιλαιαν D ev-2 lat-b c Thl: in judæa lat-a.

10. rec τοτε και αυτος ανεβη bef εις την ιορτην, with D rel latt syr-cu syr goth arm: txt BKLTXN 33 Syr syr-jer coptt æth Cyr. [note not omd in B: see table.]

in the highest sense. This verse also excludes *all* of His brethren: it is inconceivable that John should have so written, if *any* among them believed at that time. The attempt to make the words mean, that *some* of his brethren did not believe on him, is in my view quite futile. In that case we should certainly have had some such expression as *ἦσαν γὰρ καὶ ἐκ τῶν ἀδελφῶν αὐτοῦ, οἱ οὐκ ἐπίστευον εἰς αὐτόν*. No such attempt would ever have been made by a Greek scholar,—except for the fiction which has been so long, and, strange to say, is still upheld with regard to our Lord's brethren. The emphatic expression, *οὐδὲ γὰρ οἱ ἀδ.*, is a strong corroboration of the view that they were really and literally *brethren*;—see also Pa. lxi. 8.

6—9.] δ καιρ. δ εμ. can hardly be taken as directly meaning 'the time of my sufferings and death,'—but as *ἡ ὥρα μου* in ch. ii. 4: 'My time for the matter of which you speak, viz. manifestation to the world.' That (ch. xii. 32) was to take place in a very different manner. But *they*, having no definite end before them,

no glory of God to shew forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), 'you have no hatred of the world in *your* way: but its hatred to Me on account of my testimony against it, causes me to exercise this caution which you so blame.' In ver. 8, it is of little import (see var. readd.) whether we read *οὐκ* or *οὐπω*: the sense will be the same, both on account of the present, *ἀναβῆναι* (not *ἀναβήσομαι*), which would express the disavowal of an *intention* to go up), and of *οὐπω* afterwards. *οὐκ ἀναβ.* would mean, I *am* not (at present) going up. Meyer attributes to our Lord change of purpose, and justifies his view by the example of His treatment of the Syrophenician woman, whom He at first repulsed, but afterwards had compassion on. Matt. xv. 26 ff. The same Commentator directs attention to the emphatic *ταύτην*, as implying that our Lord had it in His mind to go up to some future feasts, but not to *this* one. *οὐπω πεπλήρ.* is not yet fully come; see Luke

ⁿ Mark i. 45. ^a φανερώς, ἀλλὰ ὡς ὅ ἐν κρυπτῷ. ¹¹ οἱ οὖν ἔ-
^{Acts x. 3} ^{only t.} ^{o ver. 4 ref.} ^{p Acts vi. 14.} ^{1 Pet. iv. 9} ^{only. Exod.} ^{xvi. 7, 8, 9.} ^{(-σε, Numb.} ^{xiv. 27.)} ^{q Matt. xxiv.} ^{4, 8, c.} ^{1 Cor.} ^{vi. 9.} ^{1 John} ^{i. 8.} ^{Isa.} ^{xlv. 8.} ^{r ver. 26, ch.} ^{xviii. 20.} ^{Mark viii. 32.} ^{2 Cor. iii. 12.} ^{Prov. i. 20.} ^{s here only.} ^{Exod. xii.} ^{29.} ^{t Luke xviii.} ^{10.} ^{Acts iii.} ^{1.} ^{4 Kings} ^{xx. 8.} ^{u = Luke xx. 41.} ^{ch. iv. 9.} ^{1 Cor. xv. 12.} ^{v 2 Tim. iii. 15.} ^{ch.} ^{w Matt. vii. 28.} ^{xxii. 33.} ^{Mark i. 22} ^{L. al.} ^{Ps. i} ^{x ch. viii. 44.}

¹² καὶ ῥ γογγυσμός περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς οἱ μὲν ἔλεγον ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον Οἱ πλανᾷ τὸν ὄχλον. ¹³ οὐδεὶς μέντοι παρρησία περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων. ¹⁴ Ἦδη δὲ τῆς ἑορτῆς μεσουσσης ἀνέβη Ἰησὺς τὸ ἱερόν, καὶ ἐδίδασκεν. ¹⁵ θαύμαζον οὖν οἱ ἱ λέγοντες Πῶς οὗτος γράμματα οἶδεν μὴ μεμα ¹⁶ ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με· ¹⁷ ἐάν τις

[ἀλλα, so BT.] om ως DN lat-a b e Chr-mss Cyr.
¹² rec transp πολυς and περι αὐτου, with E rel vulg lat-f g: om πολυς e ff₂: txt BLTXN lat-b q Cyr. τω οχλω DN 33 latt Syr syr-cu coptt gu om δε DN rel lat-b e q goth arm Thl Euthym: ins BTX 1. 33. 69 vulg lat-c pref et lat-a Syr syr-cu. ουχι KT.
¹³ [παρησια B¹(as elsewhere) DL¹.] περι αὐτου bef ελαλει N: om π.
¹⁴ μεσαζουσσης D 1. 69 Ps-Chr. rec ins o bef ιησ., with D rel: om B
¹⁵ rec (for ιθανμ. ουν) και ιθανμ., with E rel vulg lat-f syrr syr-cu: txt E 1. 33 lat-a c e ff₂ i syr-marg coptt Cyr.
¹⁶ rec om ουν, with DLX vulg lat-a Syr syr-cu coptt Cyr: ins BTN rel goth Thl. om ο BN 33.

ix. 51 and note. ^{10.} οὐ φαν., i.e. not in the usual caravan-company, nor probably by the usual way. Whether the Twelve were with Him, we have no means of judging: probably so, for they appear ch. ix. 2; and after their becoming once attached to the Person of our Lord as Apostles, we find no trace of His having been for any long time separated from them, except during their mission Matt. x., which was long ago accomplished.

^{11.} These Ἰουδ. are, as usual, the ἀρχοντες, as distinguished from the multitudes. Their question itself (ἐκείνος) shews a hostile spirit.

^{12.} οἱ ὄχλ. (the different groups of which ὁ ὄχλος was composed) would include the Galilaean disciples, and those who had been baptized by the disciples in Judaea,—whose view ἀγαθός ἐστιν would represent,—as expressed mildly in protest against His enemies.

πλανᾷ τὸν ὄχλον, possibly in reference to the feeding of and then the discourse to the multitude, which had given so much offence.

^{13.} παρρ.] This was true only of the side who said ἀγαθός ἐστιν: they dared not speak their mind: the others spoke plainly enough. Here again οἱ Ἰουδ. are distinguished from the ὄχλοι.

^{14—39.} Jesus testifies to Himself in the Temple. ^{15—24.} His teaching

is from the Father. ^{14, 15.} τ. δ. about the middle of the feast.

on a sabbath (see Wieseler, Chron. It appears to have been the first time He ἐδίδασκεν publicly at Jeru whence (οὖν) the wonder of the Jews the rulers of the hierarchy.

ματα: generally letters; but also, especially, scripture-learning,—perhaps because this was all the literature of the time—see ref. Probably His teaching consisted in exposition of the Scriptures.

μὴ μεμ.: never having been the case of any Rabbi. He was θεοδιδάκτος words are spoken in the true big prejudice of so-called 'learning,' words of His enemies, testifying to of fact well known to them, are, observes, decisive against all attempts of unbelievers to attribute our Lord's teaching to education in any human learning. Such indications are not their value in these times. ¹¹ only does our Lord call His διδασκῆ, as being now among the καλοὶ, the Rabbis, in the temple often so called by the Evangelists.

The words may bear two meanings—either, 'the sense of Scripture teaching is not my own, but that in was originally penned as a revelation

τὸ ἔθλημα αὐτοῦ ὅποιον, γινώσεται περὶ τῆς διδαχῆς, ὅτι ἰσχυρότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.
 18 ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν. 19 οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτεῖναι; 20 ἀπεκρίθη ὁ ὄχλος· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; 21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

17. om του bef θεου BN.

19. rec δέδωκεν, with TN rel: txt BDH.

20. rec αὐτὸς ὄχλος ins καὶ εἶπεν (see ver 21, where there is no verb), with D rel latt syrr Cyr: om BLTXN 33 coptt Aug.—ἀπεκρίθησαν οἱ ἰουδ. κ. εἶπον αὐτῷ K al syr-marg.

21. rec ins o bef ης., with DKLTUA (S, e sil) Cyr: om BN rel Thl. om αὐτοῖς D lat-c e. for παντες, υμεις D.

God; or, My teaching (generally) is not mine, but that of Him who sent me. The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted.

17.] *Θελεῖν τὸ θ. αὐτ. ποιεῖν* is equivalent to *τὴν ἀγάπην τοῦ θεοῦ ἔχειν ἐν ἑαυτοῖς*, ch. v. 42. The *θελεῖν* should not have been slurred over in the E. V., for it is important. If any man's will be, to do His will, &c. As it now stands in the E. V., a wrong idea is conveyed: that the bare performance of God's outward commands will give a man sufficient acquaintance with Christian doctrine:—whereas what our Lord asserts to the Jews is, that if the will be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil this first great commandment of the law,—be, as Meyer expresses it, in ethical harmony with God,—the singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of his teaching.

18.] This gives us the reason why he, who wishes to do God's will, will know of the teaching of Christ: viz. because both are seeking one aim—the glory of God:—and the humility of him, whose will it is to do God's will, can best appreciate that more perfect humility of the divine Son, who speaks not of himself, but of Him that sent him,—see ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing. In its general sense, it asserts that self-exaltation and self-seeking necessarily ac-

company the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part it is not *τοῦ θεοῦ*, which would generalize it to all men, but *τοῦ πέμψ. αὐτόν*, which confines it to Himself.

19.] There is a close connexion with the foregoing. Our Lord now takes the offensive against them. The *θέλειν τὸ θέλημα αὐτοῦ ποιεῖν* was to be the great key to a true appreciation of His teaching: but of this there was no example among them: and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10—13):—whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not.

ζητεῖτε ἀποκτ.] In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience to it.

20.] The multitude, not the rulers, replied this. Indeed their question, τίς σε ζητεῖ ἀποκτεῖναι; shews their ignorance of the purpose of their rulers, which our Lord had just exposed and charged them with. It would not now be their policy to represent Him as possessed.

21.] The one work was the sabbath-

g here only in 22 διὰ τοῦτο Μωυσῆς δέδωκεν ὑμῖν τὴν περιτομήν
 Gospels. ὅτι ἐκ τοῦ Μωυσείως ἐστίν, ἀλλ' ἐκ τῶν πατέρων
 Acts vii. 8 αἱ εἰρη. Paul passim. ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ περ
 h absol. = ch. vi. 68. Acts vii. 19. xiii. 22. xvi. 6. Rom ix. 5. xi. 28. xv. 8. Heb. i. 1. 3 Pet. iii. 4 only. 24 μὴ κρίνετε κατ' ὄψιν,
 i Luke i. 50. 21. Acts vii. 8 (from Gen. xxi. 4). xv. 1, 5, 24 alt. 1 Cor. vii. 18 bis. Gal. ii. 8 ap. Col. ii. 11 only.
 iv. 11. k = Matt. v. 19. ch. v. 18. x. 25. 1 here only. 3 Mac. iii. 1 vat.
 xiii. 16. Mech. iv. 2. see ch. ix. 34. n ab. v. 11, 15 only. o = Matt. vii. 1 ref.
 xviii. 31. 1 Pet. i. 17 al. q ch. xi. 41. Rev. i. 16 only. — Gen. xiv. 10. Theod. vi. 40. P

22. om δια τουτο Ν¹. ins o bef μωυσης Ν. ιδωκεν DL. aft
 οτι Ν. om εν B lat-b c.
 23. aft εἰ ins ουν D 29 lat-a f arm. ins o bef ανθρωπος B 33.
 μωυσειως(sic) Ν. ins πως bef εμοι D coptt ath.

healing in ch. v. 22.] διὰ τοῦτο is variously placed; either at the end of ver. 21, so as to come after θαυμάζετε, (Cod. X, lat.-g, Theophyl., Beza, and many of the moderns, Lücke, De Wette, Stier, Lechmann, &c.)—or at the beginning of this verse (Codd. D, E, G, K, L, T, U, Δ, A, vulg., the syriac versions, coptt., goth., Euthym., Chrys., Cyril, Grotius, &c.). I prefer the latter arrangement: because (1) I believe τοῦτο would not be used in the sense required by the other, but αὐτό [nor can I see that the ἐν ἔργον makes the τοῦτο any more applicable (see Stier, edn. 2, iv. 315); nay, it seems to me to take the attention off from the particular work done, and fix it on the mere ἐν ἔργ. ποιήσαι, abstractedly.—Ye wonder that I have acted at all; and (2) because I find διὰ τοῦτο joined with ὅτι to be a usual mode of speaking with our Evangelist, see ch. v. 16, 18; viii. 47 (θαυμάζειν διὰ τοῦτο is used Mark vi. 6; Rev. xvii. 7, see also John iii. 29). (3) I see an appropriateness of meaning in ver. 22 with the διὰ τοῦτο, which it has not without it. Moses on this account gave you circumcision, not because it is of Moses, but of the fathers; [the repetition of ἐκ τ. Μωυ. ισρ., does not necessarily imply a parenthesis: John constantly uses these formal repetitions: this in answer to Stier, iv. 315, edn. 2]—i. e. it is no part of the law of Moses, properly so called,—but was adopted by Moses, and thereby becomes part of his law. The meaning of οὐχ ὅτι, “not that,” implying “I mean not, that,” does not seem to suit the context so well, because it would leave the preceding διὰ τοῦτο without any thing to refer to. Now you circumcise on the Sabbath, to avoid breaking the law of Moses, &c. If our Lord had said these last words (in ver. 23) merely, the argu-

ment would not have been strict might have answered, that circumcision was not only a command of the anterior to it; whereas ver. 22 takes answer from them; reminding them though they regarded its sanction rived from Moses, it was in fact and tacitly approving their doing it Sabbath. Then the argument is, may be done on the Sabbath:—in dinance strictly Mosaic (which is bath in its Jewish mode of observance may be set aside by another, Moses but more ancient, and borrowed more general and direct command (‘circumcisio est antiquior rigido c bati per Moesen imperato’—Grotius much more may it by a deed of a benevolent exercise of divine power approval of which is anterior deeper than all ceremonial enact

23.] ἵνα μὴ λυθῇ—not, —non solvatur;—‘salva lege;’—ungrammatical;—but in order to Law of Moses may not be broken that which (after the fathers) ordains circumcision on the eighth day. εἰθρ.] The distinction is between circumcision, which purified only part of by which he received (ἐλαβεν) ceremonial cleanness,—and that perfect and healing which the Lord bestowed on the cripple. Stier (after Bengel) thinks ὅλον refers to body and soul,—see 14,—whose healing is a much benefit than circumcision, even viewed as a sacrament: ‘nam circumcisio est sanitatio animæ finis.’ But this is too subtle. The Jews could not appreciate this meaning, and the argument is especially addressed to them. Besides, it is by no means certain that passage that such was the case

τὴν δικαίαν ἡ κρίσιν ἡ κρίνετε. ²⁵ ἔλεγον οὖν τινὲς ἐκ
 τῶν Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὁν ἡ ζήτουσιν ἀπο-
 κτεῖναι; ²⁶ καὶ ἶδε ἡ παρρησία λαλεῖ, καὶ οὐδὲν αὐτῷ
 λέγουσιν. ²⁷ μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες ὅτι
 οὗτός ἐστιν ὁ χριστός; ²⁸ ἀλλὰ τοῦτον οἶδμεν πόθεν
 ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν
 ἐστίν. ²⁹ ἡ ἐκραξεν οὖν ἐν τῷ ἱερῷ διδασκων ὁ Ἰησοῦς
 καὶ λέγων Κάμὲ οἰδατε, καὶ οἰδατε πόθεν εἰμὶ· καὶ ἡ ἀπὸ
 ἑμαντοῦ οὐκ ἐλήλυθα. ἀλλ' ἐστίν ἡ ἀληθινὸς ὁ πέμψας
 μέ, ὁν ὑμεῖς οὐκ οἰδατε· ³⁰ ἐγὼ οἶδα αὐτόν, ὅτι ἡ παρ-

have only.
 Deut. xvi. 18.
 constr.
 Col. ii. 19.
 a Mark. i. 5
 Only.
 b ver. 11.
 c ver. 18 reff.
 d = here only.
 e = ch. xvii. 8.
 Acts xii. 11
 only. Exod.
 xxiii. 19.
 f = Matt. xxi.
 25. ch. ix.
 29, 30. xix.
 9. 3 Kings i.
 11.
 g ver. 37. ch.
 xii. 44
 h ch. v. 19 reff.
 i = Heb. x. 23.
 j = ch. ii. 14.
 xix. 11.
 k ch. vi. 46.

ix. 16. 23. Luke x. 7. Phil. iv. 13.

DATE
F.
DEG
KLM
UVX
LAN 1.
3. 09.

r here only.
Deut. xvi. 18.
constr., as
Col. ii. 19.
a Matt. i. 5
only.
b ver. 1.
c ver. 18 reff.
d = here only.
e = ch. xvii. 8.
Acts xii. 11
only. Exod.
xxiii. 16.
f = Matt. xxi.
25. ch. ix.
29. 30. xix.
9. 3 Kings i.
13.
g ver. 27. ch.
xii. 44.
h ch. v. 19 reff.
i = Heb. x. 22.
Rev. iii. 14.
xix. 11.
k ch. vi. 46.
7. Phil. iv. 18

24. rec (for 2nd *κρίνατε*) *κρίνατε*, with N rel: txt BDLT Constt Cyr. (33 def.)

25. om 15 GN.

28. for *μηποτε, μητι* DN 49. 108 Chr_i: *nunquid* vulg lat-a δ (D-lat). *οι*
αρχοντες bef *εγνωσαν* D syr-cu arm.—for *αρχοντες, αρχιμεις* N. rec aft *εσταν*
εν αληθως, with E rel lat-f q syrr comm *αθη* Chr-txt Thl: om BDKLTΣN 1. 69 latt
syr-cu coptt arm Orig. Epiph Chr-goth Cyn. (33 defec.)

27. *ἀφ' ἁριστος* ins *ὅταν ἐλθῇ μὴ πλιοναση μίᾳ ποιήσει ἡ Ν'.* elz *ερχεται*, with
HXΔ'N 69 (F, e sil): *ἐλθῇ* G al: txt BDT rel latt Orig.

28. κραζεν D latt. ο ιησ. bef εν τ. αρ. διδ. N 1. 69 vulg lat-δ e l sēth arm :
εν τ. ι. ιησ. δ. T al lat-q: ο ιησ. δ. εν τ. ι. D: om ο ιησ. Δ al.—om ο bef ιησ. B⁷T.
for αληθινος, αληθης N.

29. rec aft $\epsilon\gamma\omega$ ins $\delta\epsilon$, with DXN lat- δ c f ff, Syr syr-cu syr-w-ast copt goth sath

24.] No stress must be laid on the article (ἡ) with κρίνεις: it is merely expressive of habit,—Let your judgment (ἡ κρ. ὑμῶν) be a just one. κρίνεις implies *habit*—in all your judgments: whereas the *aorist* (see var. readd.) would enjoin right judgment on the present occasion, directing the attention on what had just happened.

25—31.] HE HIMSELF IS FROM THE FATHER. 25, 26.] The inhabitants of

affirmatively. I incline to the latter view, for this reason:—obviously no very high degree of knowledge **whence He was** is implied, for they knew not Him that sent Him (see also ch. viii. 14, 19), and therefore could not know **whence He was**, in this sense. The answer is made in *their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew **whence He was**; but further than this they knew not.

καὶ αὐτὸν ἐμὴν . . . and moreover—and besides this—not = *but*. The sense of ἀληθινός must be gathered from the context. I have not come of Myself, but He who sent Me is ἀληθινός—ye know Him not, but I know Him,—for I came from Him, and He sent Me. The matter here impressed on them is the *genuineness*, the *reality* of the fact:—that Jesus was sent, and there was one who sent Him, though they knew Him not, and consequently knew not πόθεν ἐστίν. The nearest English word would be *real*: but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the E. V. *true* is better, provided it be explained to mean *objectively*, not *subjectively*, *true*: *really* existing, not ‘*truthful*,’ which it may be questioned whether the word ἀληθινός will bear, although it is so maintained by Euthym., Cyril, Chrys., Theo-

1 vv. 22, 44. αὐτοῦ εἰμί, κακεῖνός με ἀπέστειλεν. ³⁰ ἐζήτουν οὖν αὐ-
 α. viii. 20. πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα,
 24. Rev. οὐκ ἔληλύθει ἡ ὥρα αὐτοῦ. ³¹ ἐκ τοῦ ὄχλου δὲ πολ-
 John only. 7. xii. 4. 2 Cor. xi. 22. ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὁ
 Cant. ii. 15. ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ἐποίησε
 Mir. xxiii. 21. ³² ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος π-
 m Matt. xxvi. αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισα-
 50 rev. ὑπρέτας ἵνα πιάσωσιν αὐτόν. ³³ εἶπεν οὖν ὁ Ἰησοῦς
 o ch. ii. 4 rev. Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρ-
 p ch. ii. 11 rev. οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι
 q Matt. xvi. 1. ch. ii. 11, 15, 22 al. ἵνα πιάσωσιν αὐτόν.
 r attr. Mark vii. 15 rev. Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρ-
 sch. vi. 41, 48. ³⁴ ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρ-
 t = Matt. xxvi. 55 | Mk. xv. 45, 46. ch. xviii. 3, 28. Acts v. 22, 26. a ver. 20. v ch. xii. 26. |
 [vi. 11] x. 8. Luc. ii. 7.

Cyr Hil: om BT rel vulg lat-a e g q sah arm Orig, Tert. for αὐτον, αυτω
 απισταλκεν DN 131.

30. for ἐζητ. ουν, οἱ δε ἐζητ. N. for ἐπεβ., ἐβαλεν T, misit vulg lat-a c.
 [ἐληλυθει, so B: see table.]

31. rec transp πολλοι and εκ του οχλου, with E rel lat-q syrr goth arm; πολλοι
 δε επιστ. εκ τ. οχλ. DN; txt BKLTX 1. (33.) 69 latt æth Cyr. λέγει
 rec aft ἐλεγον ins σι, with E rel syr: om BDLTUXN 1. 33. 69 latt Syr syr-
 coptt goth arm Cyr. rec (for μη) μητι, with Δ rel: txt BDEKLTXN 1.
 Chr Cyr. πλειονα DA. rec ins τούτων bef ποιησι (to fill out the co-
 struction), with E rel syrr syr-cu coptt: bef σημ., M al: om BDKLTXN 1. 33.
 latt syr(Tischdf) sah-georg æth arm Chr Cyr. for ἐποιήσας, ποιεῖ DN¹ 69 vi
 lat-a c e Syr syr-cu.

32. aft ἤκουσαν ins ουν KM T(Bch) U 1 lat-a f ff, sah; δε DN al lat-c e goth ar
 ταυτα bef περι αυτου N: om ταυτα DL¹ 1 lat-a b c e l syr-cu arm Chr.
 κηριτας bef οι αρχ. D N(prefig τους) rel lat-a q syrr goth Thl: om κηρ. syr-c: 1
 BGKLUX 1. 33. 69 vulg lat-c f ff, Syr Cyr.—rec transp φαρ. and αρχ., with E
 lat-a q syrr goth Thl: txt BDGKLTXN 1. 33. 69 vulg lat-c f ff, l syr-cu coptt =
 arm Cyr.

33. rec aft ουν ins αυτοις, with T (1, e sil) vulg-ed lat-(c) g æth: om BDN rel
 lat-a b c f ff, l syrr syr-cu copt goth arm Thl Euthym Aug Bede. rec μικρον l
 χρονον, with D rel vs Chr Cyr Aug: txt BLTXN 69 lat-e q.

phylact, Lampe, Baumgarten-Crusius, Tholuck, and many others. See on this, ch. viii. 16 and note. With the 34 of the rec. omitted the sense becomes more emphatic. It was probably inserted on account of the apparent want of connexion, as has been the case very frequently throughout the Gospel. We have here an instance of a usage of *ἐκεῖνος* which is very common in St. John, as emphasizing the main subject, not (as more commonly) diverting the attention to one more removed. In ignorance of this usage, Hilgenfeld, "Die Evangelia nach ihrer Entstehung, u. s. w.," has argued from ch. xix. 35, that the writer of this Gospel cannot himself have been an eye-witness of the crucifixion, because he there distinguishes that witness by *ἐκεῖνος* from himself. In consequence of this assertion, an article has appeared in the Stud. u. Kritik for 1859, pt. 3, by G. E. Steiss, in which the use of *ἐκεῖνος* by St. John is gone into, and Hilgenfeld's mistake (which Köstlin had committed before him) is exposed. Referring to that article for the

full treatment of the subject, I merely cite from among many other instances of the usage, ch. i. 18, 33; v. 11; vi. 57; x. xii. 48; xiv. 12, 21, 26; xvii. 24.

30.] Namely, the rulers,—instigated by what had been above remarked by the people, vv. 25, 26. There was some secondary hindrance to their laying hands on Him,—possibly the fear of the people: but the Evangelist passes at once to the real cause;—that God's appointed time was not yet come.

31.] The 34 here contrasts with what went before—many, many &c. The indefiniteness of *ἐταν* (34) implies their belief that the Christ had come.

32–36.] HE WILL RETURN TO THE FATHER.

32.] The wavering of the multitude appears to the Pharisees a dangerous sign: and the Sanhedrim (of 40.) send officers specially to lay hold on Him.

33, 34.] The omission or insertion of *αὐτοῖς* makes very little difference. The words were spoken, not to the officers only, but to all the people. *ἐτι* x.

τὸν πέμψαντά με. ³⁴ "Ζητήσετέ με, " καὶ " οὐχ εὐρήσετέ με· καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. ³⁵ εἶπον οὖν οἱ Ἰουδαῖοι ἅπρὸς αὐτοὺς ὅπου οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; ³⁶ τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν "Ζητήσετέ με " καὶ " οὐχ εὐρήσετέ με, καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

³⁷ Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ 'μεγάλῃ τῆς ἑορτῆς

f — ch. xix. 31. Acts ii. 20, from Joel ii. 31. Jude 6. Rev. vi. 17. Mal. iv. 6.

³⁴. rec om 2nd με, with DN rel latt goth arm: ins BTX 1 syrr syr-cu coptt aeth. at end ins εκει B[sic in cod: see table].

³⁵. om προς αυτους M¹. om ημεις DN 249 latt(not f g). μελλει bef ουτος DLX Syr (syr-cu). for μη, μητι D 124, numquid latt.

³⁶. for τις, τι N. rec ουτος bef ο λογος, with E-corr¹ N rel latt syrr: om T al harl Chr: txt B D-gr E¹KLX 1. 33. 69 syr-cu arm. for ου, οτι T. rec om 2nd με, with DN rel latt goth arm: ins BGT X(Treg, expr) Syr syr-cu syr-w-ob coptt aeth.

...] This appears to be said in reference to ver. 30, to shew them the uselessness of their attempting to lay hands on Him till His hour was come, which it soon would do.

πρὸς τ. π. με.] It has been asked, 'If Jesus thus specified where He was going, how could the Jews ask the question in ver. 35?' but De Wette answers well, that the Jews knew not τὸν πέμψαντα αὐτόν, and therefore the saying was a dark one to them.

[ζητ. μ., κ. οὐχ εὐρ.] These words must not be pressed too much, as has been done by many interpreters (Chrysost., Theophyl., Euthym., Meyer, Tholuck, but not in his 6th ed.), who would make them mean 'Ye shall seek My help and not find it' (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom might have at any time turned and looked on Him whom he had pierced, by faith,—and have been saved;—nor again must it be taken as meaning, 'Ye shall seek to lay hands on Me, and shall not be able' (Orig., Grot.),—which is rapid and unmeaning. Neither of these interpretations, nor their cognates, will agree with the parallel place, ch. xiii. 33, where the same words are used to the disciples. The meaning is simply (as in reff.), 'My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you:' see ch. xiii. 36.

εἰμι, am; not εἶμι, 'go,' which is never used in the N. T. Nor need we supply τότε; the present tense is used in the solemn sense of ch. i. 18, and ch. iii. 13, to signify essential truth. Compare οὐ δύνασθε addressed to the Jews, with

οὐ δύνασαι μοι νῦν ἀκολ., ἀκολουθήσεις δὲ ὑστερον to Peter, ch. xiii. 36, and it will be evident that the Lord had their spiritual state in view: 'Ye cannot, as ye are now, enter there.'

On the whole, see Luke xvii. 22. ³⁵, ³⁶.] The Jews understood not his death to be meant, but some journey which he would take in the event of their rejecting him.

The διασπ. τ. Ἑλλ. must not be interpreted 'the Hellenistic Jews,' for the Ἕλληνες are always distinguished from the Jews; and this would convey hardly any meaning. The sense of διασπορά is,—see reff. James, 1 Pet.,—'the country where Jews lay scattered,' as qualified by the succeeding genitive, where one occurs, as here. So here ἡ δ. τ. Ἑλ. means 'the dispersed in the Gentile world';—and their intent is, to convey contempt and mockery. They do not however believe the hypothesis; but ask again, τίς ἐστὶν ὁ λόγος οὗτος;

³⁷—⁵².] JESUS THE GIVER OF THE SPIRIT (³⁷—³⁹). CONSEQUENCES OF THE DISCOURSE (40—52).

³⁷, ³⁸.] It is not certain what is meant by this ἡ δαρχ. ἡμ. ἡ μεγ. The command, Levit. xxiii. 34, 35, was to keep the feast seven days; the first to be a solemn assembly and a feast-sabbath,—then on the eighth day another solemn assembly and a feast-sabbath:—so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the eighth day.) In Neh. viii. 18 the feast is kept seven days, and on the eighth is a solemn assembly, 'according unto the manner.' In Numb. xix. 12—36, where minute directions are given for every day

ἐκ. 38.
ch. iv. 18.
for. v. 22.
1 ch. ii. 11 ref.
k = sing. v. r.
48. ob. x. 35.
xx. v. 11. pl.
ch. v. 35 red.

εἰσθῆκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις
ἐρχέσθω πρὸς με καὶ πινέτω 38 ὁ πιστεύων
καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας

37. ἐκραξεν DN 1. 69 Chr, *clamabat* latt coptt.
Victorin, Aug.—εμ B.

om πρὸς με DN¹ lat-

of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10. 4, gives a similar account. In 2 Macc. x. 6, we read *ἡμέρας ὀκτώ, σκηνομάτων τρόπον*. But the eighth day was not properly one of the *feast-days*; the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, *ἐπεὶ δὲ ἡμέραις ὀγδόῃν ἐπισφραγίζεται, καλίσας ἐξ ὁδίου αὐτῆν, οὐκ ἐκίνησεν ὡς τοικε μόνον τῆς ἰορήης, ἀλλὰ πασῶν τῶν ἰησιῶν ὅσας καθ-ηριθμήσμεν* τλιευαία γὰρ ἰστί τοῦ ἰν-αυτοῦ. De Septenario, § 24. And though this, as Lücke observes (ii. 224), may be pure conjecture, it is valuable, as shewing *the fact* the reason of which is conjectured; viz. that the *eighth day was held in more than ordinary estimation*. The eighth day then seems here to be meant, and the last of the feast to be popularly used, as in some of the citations above. But a difficulty attends this view. Our Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxlii.—cxviii.) was sung. This practice was by some supposed—as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock by Moses:—by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis (Maimonides, cited by Stier, iv. 331, edn. 2), to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was universally agreed (with the single exception of the testimony of R. Juda Hakkadosh, quoted in the tract Succa, which itself distinctly asserts the contrary), that on the eighth day this ceremony *did not* take place. Now, out of this difficulty I would extract what I believe to be the right interpretation. It *was* the eighth day, and the pouring of water *did not* take place. But is therefore (as Lücke will have it) all allusion to the ceremony excluded? I think not: nay, I believe it is the more natural. For seven days the ceremony had been performed, and the Hallel sung. On the

eighth day the Hallel was sung, outpouring of the water did not take place. 'desideraverunt aliquid.' 'The stood and cried, &c.' Was not most natural time? Was it not that He would have said it at time, rather even than while the c itself was going on? An has been made to alter the pun thus: *ἰάν τις διψῇ, ἐρχέσθω πρὸ πινέτω ὁ πιστεύων εἰς ἐμὶ καθ-ἡ γρ., ποταμοὶ κ.τ.λ.* Of this I say, that it is surprising to me one accustomed to the style of o gelist can for a moment suppose ble. The harshness of *καὶ πινέ-εἰς ἐμὶ* is beyond all example. T nary punctuation, making ὁ πιν- nom. abs., see ch. vi. 39, is the missible one,—even were it beset greater difficulties than it is. [T tuation above mentioned is stro held against this note in Stier, In spite of what he there says, think it can ever make way among scholars. It introduces *two suby* the first part of the sentence, viz. and ὁ πιστεύων εἰς ἐμὶ, to the u fusion of both sense and metaph distinction, insisted on by Stier, the believer on Christ, who was to come, but to drink,—and the t the feast, who only witnessed pouring of the water,—and which as a reason why πινέτω must st phatically before ὁ πινσ. its qualify ject, will be quite as marked with t punctuation: nay even more so.] the first clauses, see notes on ch 14. καθὼς εἶπ. ἡ γρ.] The must apply to ποταμοὶ ἐκ κ. . . ὁ πινσ. εἰς ἐμὶ could not form par citation. But we look in vain for text in the O. T., and an apocry lost canonical book is out of the c

I believe the citation to mately connected with the ceren ferred to, and that we must look place by consulting the passages w flowing out of water from the ten above) is spoken of. The most ren of these is found in Ezek. xlvii. There a ποταμός of water of life (s especially) flows from under the t

¹ ρεύσουσιν ὕδατος ^m ζώντος. ³⁹ τοῦτο δὲ εἶπεν περὶ τοῦ ^{1 here only.}
 πνεύματος οὗ ἐμελλόν λαμβάνειν οἱ ^{Job xxxviii.} πιστεύσαντες εἰς αὐτόν. ^{20.}
 οὐπω γὰρ ἦν πνεῦμα [ἅγιον], ὅτι Ἰησοῦς οὐπω ^{m ch. iv. 10, 11.} ἔδοξάσθη. ^{ref.}
⁴⁰ ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ^{a — ch. xii. 16.}
 ἔλεγον [ὅτι] οὗτός ἐστιν ^{23. xiii. 31.} ἀληθῶς ^{24. i.} ὁ προφήτης. ^{2 John 4.} ⁴¹ ἀλ- ^{Rev. v. 9.}
 λοι ἔλεγον Οὗτός ἐστιν ὁ χριστός. οἱ δὲ ἔλεγον Μὴ ^{ix. 10.} ^{p ch. i. 48 ref.} ^{q ch. i. 21 ref.}

^{39.} for εἶπεν, ελεγειν N. ὁ BEKMUVA Thl: οὐ DN rel. rec πιστευοντες,
 with DN rel Hil: txt BLT. ins το bef πνευμα D. om αγιον KTN latt Syr
 coptt arm Orig, Eus Cyr: ins BD rel lat-*e f q* syr goth æth Orig-lat Chr. add
 further διδομενον B latt Syr syr-w-ast syr-jer sah Eus Ambr Victorin Aug; επ αυτοις
 D lat-*f* goth æth; επ αυτους D²: om KTN rel fuld(with harl¹ san) copt goth æth arm
 Orig, Ath Cyr Nonn Hesyeh Jer Ambr Victorin Aug. rec ins o bef ησ., with
 S(e sil): om BDTN rel vulg Orig, Chr Cyr Did Thl. rec (for ουπω) ουδεπω, with
 T rel Orig; ουδ:πωτε L: txt BDN Orig. δεδοξαστο N¹.

^{40.} rec at beg ins πολλοι and places ουν bef εκ του οχλου, with E rel lat-*f q* syr:
 txt BDLTXN 1 vulg coptt arm. rec τον λογον, with XΔ²A 69 (S, e sil) sah-mnt
 æth arm: txt BDTN rel latt Syr coptt goth arm Orig,—pref αυτου DN¹ syr-txt.
 rec om τούτων, with E rel Syr: ins BDLTUN 1. 33 latt syr-marg coptt goth
 arm, and (bef r. λογ.) G; τούτων X æth, αυτου K.—ins αυτου bef r. λογ. N¹. om
 οτι T rel var Orig: ins BD. αληθως bef ουτος εστιν N.

^{41.} aft 1st αλλοι ins δε T 1. 69 lat-*δ c f* coptt Orig. ins οτι bef ουτος DLX 69
 lat-*g* syr-w-ast: om BTN rel Orig. rec (for οι) αλλοι DN rel syr coptt goth: txt
 BLTX 1. 33 vulg lat-*a c f ff.* (æth) arm Orig. om δε DN rel syr goth: ins
 BLTX 1. 33 vulg lat-*a c e f ff.* coptt (æth) arm Orig Cyr. ελεγον D¹.

of the temple. Again in Zech. xiv. 8, *ἐξελίσσεται ὕδωρ ζῶν ἐξ Ἱερουσαλὴμ*. I believe these expressions to be all to which the citation applies, and the *ἐκ τῆς κοιτίας αὐτοῦ* to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of the Body of the Lord; and the Spirit which dwells in and flows forth from His glorified Body, dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6; Rom. viii. 9—11; 1 Cor. iii. 16.

^{39.} The difficulties raised concerning this interpretation of the saying of our Lord have arisen from a misapprehension. John does not say that the words were a prophecy of *what happened* on the day of Pentecost; but of the *Spirit*, which the believers were about to receive. Their *first reception* of Him must not be illogically put in the place of *all His indwelling and working*, which are here intended. And the symbolism of the N. T. is fully satisfied by the interpretation. Granted that the water is the *water of life*—what is that life but the life of the Spirit? τὸ φρόνημα τοῦ πνεύματος, [ζωή, Rom. viii. 6; and again, τὸ πνεῦμα, [ζωή, ib. ver. 10. It is lamentable to see such able and generally right-minded Commentators as Lücke carping at the interpretation of an Apostle, and the one Apostle who perhaps of all

men living had the deepest insight into the wonderful analogies of spiritual things.

οὐπω ἦν] The additions διδομενον, δοθιν, ἐπ' αὐτοῖς, are all glosses, to avoid a misunderstanding which no intelligent reader could fall into. Chr. in loc. quotes the verse thus: ὁ εὐαγγελιστὴς ἔλεγεν, Οὐπω γὰρ ἦν πνεῦμα ἅγιον, τούτῳσι δοθιν, ἐπεὶ Ἰησοῦς οὐπω ἔδοξάσθη δόξαν καλὴν τὸν σταυρόν. It is obvious that ἦν cannot refer to the *essential existence* of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33; iii. 5, 8, 34, but to the whole O. T., in which the agency of the Spirit in the *outward world* is recognized even more vividly than in the N. T. The ἦν implies not exactly διδομενον, but rather ἐνεργεῖν, or some similar word: *was not,—had not come in; 'the dispensation of the Spirit was not yet.'* ἔδοξάσθη, through death. The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us; see ch. i. 16; Rom. viii. 11; Col. ii. 9.

^{40.} ὁ προφήτης is here clearly distinguished from ὁ χριστός: see note on ch. i. 21, and Deut. xviii. 15.

^{41—43.} The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more re-

a — ch. ix. 30. Matt. xxvii. 38.
 b — here bis only.
 c pres., Matt. ii. 4 al.
 d ver. 38.
 e — Matt. xxiii. 34 al. Psal. cxxxi. 11.
 f ch. xi. 1 ref.
 g ch. xi. 1, 30. Matt. ix. 35. Luke x. 35 al. fr.
 h — Mark ix. 10 l.
 i Mark ii. 21 ref.
 k ver. 30.
 l — here only. (ch. xx. 25, 27.)
 m ver. 32.
 n ver. 52. ch. vi. 67. xviii. 17, 25.
 o ver. 19 ref.
 p ch. iv. 33 only.
 q ch. ii. 11 ref.
 r here only t.

^a γὰρ ^b ἐκ τῆς Γαλιλαίας ὁ χριστὸς ^c ἔρχεται ; ^d 42 γραφὴ εἶπεν ὅτι ^e ἐκ τοῦ ^f σπέρματος Δαυεὶδ καὶ Βηθλεὲμ, τῆς ^g κώμης ὅπου ^h ἦν Δαυεὶδ, ⁱ ἔρχη χριστός ; ^j 43 ^k σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ διὰ τίνες δὲ ^l ᾔθελον ἐξ αὐτῶν ^m πιάσαι αὐτόν, ἀλλ' ⁿ ἔβαλεν ἐπ' αὐτόν τὰς ^o χεῖρας.
 45 ^p Ἦλθον οὖν οἱ ^q ὑπηρέται πρὸς τοὺς ἀρχιερεῖς Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἤρατε αὐτόν ; ^r 46 ἀπεκρίθησαν οἱ ^s ὑπηρέται Οὐδέποτε ἐλάττωως ἄνθρωπος [ὡς οὗτος ὁ ἄνθρωπος]. ^t 47 ἀπεκρίθη αὐτοῖς οἱ Φαρισαῖοι ^u Μὴ καὶ ὑμεῖς ^v πεπλάνησθε ; ^w 48 τίς ἐκ τῶν ἀρχόντων ^x ἐπίστευσεν εἰς αὐτόν ἢ οἱ Φαρισαῖοι ; ^y 49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων νόμον ^z ἑπάρατοί εἰσιν. ^{aa} 50 λέγει Νικοδήμους πρὸς αὐ-

42. rec ουχί, with DN rel: txt B²TL Orig; ουκ B¹. for ειπεν, λεγει D: om του DU 1. 69 Orig. rec o χριστος bef ερχεται (repetition from above)
 DN rel: txt BLT 33 vulg lat-c ff₂ g Syr sēth arm Chr Cyr.—αρχ. ο χρ. bef o δ. D.

43. rec εν τω οχλω bef εγενετο, with E rel lat-g goth: txt B (D) LTXM 33 h coptt.—εις τον οχλον D-gr.

44. for ηθελον, ελεγον N¹. rec επιβαλεν (from ver 30), with DN rel goth Chr Cyr: txt BLT vulg lat-a c. for επ' αυτον, αυτω N¹: επ' αυτω t

45. for ειπον, ελεγον T(Bch): λεγουσιν N.
 46. aft απεκριθησαν ins δε D.—οι δε υπηρεται απερ. N. rec ουτ ελαλησεν, with E rel vulg lat-c: ουτως ανθρωπος ελαλησεν D: txt BLTX 33 Chr, Cyr. ουτως ανθρωπος bef ελαλησεν N¹. om ως ουτος ο ανθρωπος masotel (?) BLTN¹a for copt Orig Chr-comm, Cyr, Aug: ins X rel vulg lat-e f (S sah goth æth arm, ως ουτος λαλει D lat-c ff₂: ως ουτος λαλει ο ανθρωπος N¹.
 47. rec aft απεκριθησαν ins ουν, with BT rel vulg lat-f g syr: om D lat-a c e ff₂ Syr sah goth arm Cyr. om αυτοις BK 69 fos lat-l arm: i rel vas.

48. for επιστευσεν, πιστευει DN¹.
 49. [αλλα, so BDLT 33.] rec επικαταρατοι (more common, cf Gal iii. 10) with D rel: txt BTN 1. 33 Orig Chr-comm Cyr.

marks are appended, is natural. John had one great design in writing his gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that De Wette's "probability, that John knew nothing of the birth at Bethlehem," reaches much further than may appear at first. If John knew nothing of it, and yet the mother of the Lord lived with him, the inference must be that she knew nothing of it,—in other words, that it never happened. *σχίσμα* implies a violent dissension,—some taking up His cause, some wishing to lay hands on Him. 44.] These were from among the multitude. Those who wished to lay hands on Him were, as Euthymius remarks, *invisibly restrained*.

45—52.] Return of the officers to the

Sanhedrim; consultation on their

Either these officers had been laying Jesus for some days, or the section goes back a little from where it preceded. The latter is more probable.

49.] There is no intention to pronounce a formal ban upon the follow Jesus;—the words are merely a passive expression of contempt. The put stop at νόμον, and supplying *ἐπί* εἰς αὐτόν, and then making *ἐπ' αὐτόν*, an exclamation (Paulus, Kuinoel), to be thought of. 50.] The had, since the sabbath-healing, condemned Jesus, and were seeking to kill him. in Exod. xxiii. 1, 2; Deut. i. 16, 17; it is commanded to be done in the here insisted on by Nicodemus. Consistency, and development, of the

ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἰς ὧν ἐξ αὐτῶν, ⁵¹ Μὴ
 ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰὰν μὴ ἰακούσῃ ^{gen. art., Matt. xiv. 31}
 πρῶτον παρ' αὐτοῦ καὶ γινῶ τι ποιεῖ; ⁵² ἀπεκρίθησαν ^{t ch. vi. 45 reg. u ch. v. 39 reg. Gen. xiv. 12. v. 4 Kings 2. 25.}
 καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ^u ἐραύ-

50. for λέγει, εἶπεν δε N. om ο ἐλθὼν πρὸς αὐτὸν πρότερον N¹. rec ins
 νυκτος bef πρὸς αὐτὸν, with E rel; aft, ΚΥΔ vulg lat-o f l q syrr goth arm: νυκτος
 πρ. αυ. το προτ. 1. 69, πρ. αυ. νυκτος το πρωτων D 33 æth arm, πρ. αυ. νυκ. το
 προτερων X al: txt B (L) T lat-a syr-jer sah.—το προτερον L. εις ων εξ αυτων
 bef ο ελθων D.

51. rec παρ' αὐτὸν πρότερον, with E rel vulg lat-g syrr coptt Chr: παρ. αυτ.
 πρωτων K 1. 69: πρωτων, omg παρ' αυ., X (bef ac.) N¹ lat-ff₂: txt BDLT 33 Orig, Bas
 Cyr. επιγνωσθη D. ποιησεν D lat-c Lucif.

52. [εἶπαν, so BDKT 33.] [ἐραυνησον, so B¹ TN.] aft δε ins ρας γραφας
 D 229; scrutare scripturas vulg-ed(not am em forj gat ing² mm san) lat-a c e ff₂ l
 (not f g q) sah. rec προφητης bef εκ τ. γ., with DN rel am(with forj fuld ing
 san &c) lat-a c goth: txt BLTX vulg-ed Orig Chr Cyr. rec εγγησραι (cf Luke
 vii. 16: to say, as Mey, that the pres was substituted to remove the historical diffi-
 culty, is absurd, for it does not remove it), with L rel; εγγησραι EGM: txt BDK
 S-marg TFAN 1. 33 vulg lat-a c syr goth æth Orig.

Ver 53 to ch. viii. 11 is omitted in ABCLTXΔN 33 ev-y 2-pe Scr's a¹ b 3. 9¹. 12-5.
 21-2. 33-6. 44-9. 72. 87. 95-6-7. 106-8-23-31-4-9-43-9-57-68-9-79¹-81-6-94-5. 210-3-
 28-32¹-49-50-3-5-61-2¹-9-84¹. 314-31-53¹-88-92. 401 (and about 90 evangelistaria:
 but see Scriv. Introd. to Crit. p. 441) lat-a b₂ f l syrr coptt goth arm-s mss Orig Apollin
 Thdor-mops Chr Bas Cyr Cosm Nonn Thl Tert(see Tregelles on the Printed Text
 p. 239 note) Cypr Juvenc. A and C are defective, but from the quantity of space
 it is certain that they could not have contained the passage. LΔ leave a space, but
 not sufficient for the whole. viii. 3—11 is omitted in 77. 242. 324.

It is marked as doubtful in EMSA Scr's k l m n 4. 8. 14-8. 24. 34-5. 109-25-41-5-
 8¹-56-61-4-6-7-78-89-96-8. 202-12-5-26-30-1¹-41-6-71-4-7-85. 338-55-60-1-3-76-91¹.
 4. 408 36, and viii. 3—11 in 128-37-47. It is placed at the end of the Gospel
 in 237, which however has vii. 53 to viii. 2 here as well; 37 (102 ?) 105 retain vii. 53
 to viii. 2 here, but place viii. 3—11 at the end of the Gospel; 259 (and 102 ?) omits
 vii. 53 to viii. 2 altogether and inserts the rest at the end of the Gospel. The
 whole passage is inserted at the end of this gospel in 1. 19. 20. 129-35. 207. 301-47
 ev-86 leips-tisch-iv arm-mss, at the end of Lu xxi. in 13. 69. 124. 346; aft Joh vii. 36
 in 225.

It is contained in DFGHKU¹ and about 290 cursive mss vulg lat-δ¹ c e ff₂ g l-marg
 syr-jer æth 5-later-mss-of-arm. (Scholz numbers 469 cursive mss of the gospels: of
 these all but those named above and the following contain the disputed passage. The
 following either do not contain St. John's gospel or are mere fragments, 41. 92-4-9.
 136-46. 197. 222-3-4-38-43-56-7-88. 300-2-3-4-5-10-1-2-3-20-3-34-6-7-54-6-62-6-9-78
 -81. 400-17-8-23-4-6-7-32-4. The following are also defective at this point, 67. 176.
 221. 317-72 evv-37-42-3-4. The following numbers ought for various reasons [see in
 prolegg.] to be considered as in abeyance, 42. 81-2. 93. 110. 203. 321-6-7-8-98-9.
 440-1-2. It is hardly safe to reckon 64. 90. 101-21 as distinct witnesses. We have no
 information concerning the reading of 104-14-32. 216-33. 318-48-50-64-73. 437-8-9.
 In ms. 115 the pericopa is found, but with ver. 12 written both before and after it.
 The remaining 270 (about) certainly contain the passage without any mark of doubt:
 to these we must add Scr's 15 mss and evv-18-19-20-37-41-67.)

In evangelio secundum Johannem in multis et Græcis et Latinis codicibus in-
 venit de adultera muliere quæ accusata est apud dominum Jer. adv. Pelag. ii. 17,

racter of Nicodemus, Luthardt has some
 valuable remarks, pp. 125 ff. 51.]
 There is no need of supplying ἐπιτῆς be-
 fore ἀκούσῃ and γινῶ—the judge is implied
 in ὁ νόμος. He is only its representative
 and mouthpiece. δὲ μὴ &c. see Deut. i.
 16. 52.] They taunt him with being

disposed to join those (mostly Galileans)
 who had attached themselves to Jesus.

Whether we read ἐγίπαται or ἐγγησραι,
 the assertion is much the same: for προφ.
 cannot mean the Prophet, or the Messiah.
 It was not historically true;—for two
 prophets at least had arisen from Galilee:

νησον καὶ ἴδε· ὅτι ἐκ τῆς Γαλιλαίας προφύ-
 w — Matt. xli.
 11. xxiv. 11, ἔγείρεται.
 24 al.

vol. ii. p. 762. *Sed hoc videlicet infidelium sensus exhorret ita ut nonne fidei vel potius inimici vera fidei credo metuentes peccandi imprunitatem dari suis illud quod de adultera indulgentiā Dominus fecit, auferrent de codi quasi permissionem peccandi tribuerit qui dixit jam deinceps noli peccare* Conj. Adult. ii. 7. Euseb. H. E. iii. 39 says: *λεπίθεται δὲ καὶ ἄλλη περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθεῖσης ἐπὶ τοῦ κυρίου, ἣν τὰ καὶ εὐαγγέλιον περιέχει*, which history can hardly be other than this. Nicen (or that the Armenians expunged it, thinking *βλαβερὰν εἶναι τοῖς πολλοῖς τῇ ἀκρόασιν*.

Jonah of Gathhepher, and the greatest of the prophets, Elijah of Thisbe; and per- haps also Nahum and Hosea. tempt for Galilee made them k

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[⁵³ καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. ἰ']

53. rec ἐπορεύθη, with E rel: ἀπηλθεν U 69: ἀπηλθον A: 1 syt-jer arm. for τον οικον, τον τοπον 1 copt-wilk arm 69.

[53—CHAP. VIII. 11.] THE HISTORY OF THE WOMAN TAKEN IN ADULTERY.—See var. readd.; and a very complete discussion of the authorities for and against the passage in Lücke (third edition), ii. 243—256. The critical examination of the genuineness of this passage is attended with many and complicated difficulties. Setting aside here purely diplomatic evidence (for which see var. readd.), we may observe (1) that at first sight, the reasons given by Aug. and Nicen seem enough to warrant the inference that it was expunged on account of the supposed licence given by it to sin. And this has been the hypothesis generally adopted by those who would override critical difficulties by strong autocratic assertion. Even Stier and Ebrard decide thus, without pausing to examine the real complications of the question. But (2) granting that such an hypothesis might be admissible as regards ch. viii. 3—11, I do not see how the whole passage can be involved in it, especially the opening verse 53, which would naturally appear to form a sequel to what has preceded, and would surely never have been expunged with the offensive paragraph. (3) No such hypothesis as this will account for the co-existence of so many distinct and independent texts, apparently none of which owes its origin to any attempt to remove matter of offence. This phenomenon (not that of the abundance of various readings, from which it is totally distinct) points undoubtedly to some inherent defect in

the text of the passage itself, in of all treatment subsequent to its ment as a part of the sacred (4) At the same time it is an em circumstance, that the contents sage are of such a kind, as to countenance to the supposition a with. Had they been otherwise, have been much more free in pr a critical decision for or again Another difficulty is presented b general concurrence of the MSS ing the passage, in placing it A was not originally found in the should this place, of all others, selected for its insertion? It h nexion with the context: bel parently, to another portion of c ministry: what could induce th lators to place it here? (6) N helped much by its variations of some MSS. The end of Luke 1 most to approve itself as the fitti but if it was the original one, it inexplicable that we should find of the fact there, except in for (best) cursive MSS. Its occur then, seems to me much in it. (7) After all, the most weighty against the passage is found in diversity from the style of our Evangelist. It is not me many words and idioms occur w never uses, but that the whole character of the passage is alien manner, in whichever of the exis

VIII. ¹² Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων

CHAP. VIII. 12. rec o ιησους bef αυτοις ελαλησεν(with al?): αυτοις ο ις ελ. E rel Scr's mss Thl Euthym: ελ. αυτοις ο ις D 33. 69 lat-a f ff₂ g l Syr copt eth arm: txt BLSTUXM Scr's k lat-b, and (omg αυτοις) Scr's a.—om o B. (om o ιης. Scr's

historical accuracy. (Bretschneider absurdly lays the inaccuracy to the charge of the Evangelist.)

12—59.] THE CONFLICT BETWEEN JESUS AND THE JEWS, AT ITS HEIGHT.

12—20.] *Testimony to Himself as the Light.*

12.] The attempts of Bengel, Schultheiss, and Stier, to establish a connexion with the preceding verses are forced and harsh. It

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ἐπορεύθη εἰς τὸ ἄγρος ἁ τῶν ἐλαιῶν. ³ ὁ ῥθρον δὲ πάλιν ^c παρα-^a Matt. xxi. 1
ref. John,
here only.
Luke xxi. 1
[w. βαθ.,
are digest,
there only].
Acts v. 21
1 Kings x. 16,

1. for ιησ. δε, και ο ιησ. UΓ 69.
μονος Γ 272 al.

επορευετο S al.

at end add

2. for ορθρον δε, και οτε Γ 272.

αφ παλιν ins βαθεως U al.

only. Prov. vii. 18 al.
17. see ch. iii. 28.

c w. εἰς, Matt. ii. 1. Acts ix. 26. xii. 14. xv. 4 only.

we read it. [It would be hardly worth while to cite an opinion which affirms that 'such a course of argument is very fallacious, leads to nothing but endless *logomachies*, and can never settle a question of this kind' (Bloomf. ed. 9),—were it not earnestly to remind my readers, that the more the sacred text is *really studied*, the more such considerations, duly and cautiously weighed, will be urged and appreciated.] (8) Balancing all these difficulties, I am almost disposed, as a desperate resource, to adopt the following hypothesis; not as by any means satisfying or even recommending itself to me, but as really the only one which seems at all to shew us a way out of the enigma: That the Evangelist may have, in this solitary case, incorporated a *portion of the current oral tradition* into his narrative: that this portion may have been afterwards variously corrected, from the gospel of the Hebrews, or other traditional sources: that being seen in early times to be alien from John's diction, it may have been by some replaced in the synoptic narrative, in its apparent chronological place, at Luke xxi. fin.: or inserted variously in this Gospel from the mere fact of having dropped out here. Then again the contents of the passage would operate with the above causes to its exclusion altogether from many MSS.: and the fact of some excluding only ch. viii. 8—11, seems certainly to shew that the *moral element did operate* in the matter. (9) Dropping all idea of the hypothesis just suggested, our conclusion on the data must I think be, *to retain the passage*, as we retain Mark xvi. 9 ff., with a distinction from the rest of the text.

With regard to the question, *what text of the passage itself to adopt*, it would seem idle to attempt to unite into one by critical processes texts which seem to be due to different sources. Our solution of the question must be merely formal and diplomatic. And, thus solving it, it has been thought best in this Edition to give the text as it is found in the only one of our most ancient MSS. which contains it: the amount and nature of the variations being fully seen in the accompanying Digest. In adopting this plan, it will be observed that no judgment whatever is given on the purity of the text thus adopted,—no approval whatever of the Codex Bezae as a *fons lectionum*: our proceeding is simply a formal and objective one, adopted as a necessity where no other seemed even moderately satisfactory.

53.] The circumstance that this verse is included in the dubious passage is remarkable, and seems to shew, as remarked above, that the doubt *has not arisen from any ethical difficulty*, as Aug. hints (var. read.),—for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12—for that is just as good *with it*,—if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ch. viii. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly

* — ch. ix. 5.
not Matt. v.
14

Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθ

e q r.) φως beſ εἰμι, omg το, M¹.

for εἰμι, μοι BT Orig: txt DL

was, say they, the early morning (ver. 2) and the sun was just rising, to which these words τὸ φῶς τοῦ κόσ. allude,—and the walking in darkness is an allusion to the woman, whose deed of darkness had been detected in the night. But not to dwell on other objections to this view,—e. g. that such an allusion to the woman would be wholly out of character after our Lord's previous treatment of her,—how come these Pharisees, who on the hypothesis of the above Commentators are the same as those who accused the woman, to be again so soon present? Was this at all likely? We cannot escape from this difficulty with Stier, iv. 363, edn. 2, by supposing a multitude of the people to have been witnesses on both occasions: the οἱ Φαρισαῖοι of the one must surely extend through the other, if *this connexion* is to be maintained. On the

other hand, this discourse come well after ch. vii. 52. The last Jesus (ch. vii. 37, 38) had refestastal usage then just over: He another of the same kind. It was tom during the first night, if n every night, of the feast of t (see authorities in Wetstein), to two large golden chandeliers in of the women, the light of whi nated all Jerusalem. All that n held a festal dance by the ligl Now granted that this was on night only,—what is there imp the supposition that our Lord—in the very place where the ca had been or perhaps actually should have alluded to that pr He did to the outpouring of wa vii. 37, 38? Surely to say in b as Lücke and De Wette do,

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† w. 4w. γίνεται εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. *
— here
only. ἔδ οι γραμματεῖς καὶ οι Φαρισαῖοι ἐπὶ ἀμαρτίᾳ γυναῖκα

d part., princ. rec παρεγενετο, with E rel: ἦλθεν UΔ 69 syr-uss: txt D.
Luke, v. 2. ο ἱησοῦς U al. om last clause 69. for ο λαος, ο οχλ
xiv. 28, 31. om Γ 272. om πρὸς αὐτον EGHK: ins D U (Treg expr) r
xvi. 6. Acts rec at end adds καὶ d καθίσας ἐδίδασκεν αὐτους, with E rel
xii. 21. xvi. om D.
18. xxv. 6. 3. for αὐτοιςιν δε, προσηνεγκαν αὐτω A² 69. om δε
17. Matt. v. for γραμματεῖς, ἀρχιερεῖς 1 copt-wilk arm. rec aft
1. xlii. 48. ins πρὸς αὐτον, with E rel lat-c (ff₂) copt-wilk (æth arm): om
Mark ix. 35. 1. 69 vulg lat-c l syr-uss arm. rec (for ἐπὶ αμαρτία γυ
xii. 41 only. εν εμοχία, with EGHK: γυν. ἐπὶ μοιχεία M rel: txt D.
[John, here
only] Num.
xi. 4 al.
• Matt. xv. 19
(ref.). Mark
vii. 21 only.

the end of Luke xxi. seems to be its fitter place.

CHAP. VIII. 1.] John never elsewhere mentions the Mount of Olives (not even in ch. xviii. 1): and when he introduces a new place, it is his habit to give explanations (see ch. i. 45; v. 2, and λεγομένην ch. iv. 5; xix. 13, 17). [Stier, who says (iv. 348, edn. 2), "The simple answer to Alford's remark is, that John here, and here only, mentions the Mt. of O," omits all allusion to this habit of the Evangelist, which alone gives weight to my remark.] πορεύομαι with εἰς is not found elsewhere in John; but (in the Gospels) only in Matt. and Luke, and the frag. Mark xvi. fin. Nor is ὄρθρον, nor παραγινόμεναι εἰς: nor ὁ λαὸς in this sense, but always ὁ ὄχλος (see ὁ λαός ch. xi. 50; xviii. 14): nor such an ex-

pression as καθίσας ἐδίδασκεν αὐ but all these are found in Luke not in John's manner to relate he taught them, without relating α taught. 3.] John does not connect with δὲ, more commonly wi but δὲ is found thus used here, vv. (5, where the conjunction of δὲ . not in St. John's manner, see Gal 6 (twice v. r.), 7, 9, 10, 11 (twice Thence, there is not one δὲ of m nexion (ver. 35 is no exception) the remaining forty-eight verses chapter. Nor does he ever mei γραμματεῖς elsewhere, but usual the opponents of Jesus οἱ Ἰουδαῖοι ἀρχοντες. οἱ γρ. ε. οἱ Φ. is a very c expression in the synoptic narrativ The account gives no light as to th

οὐ μὴ ^b περιπατήσῃ ἐν τῇ ^{be} σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς ^{b ch. xii. 36. ver. 12. 2. c ch. i. 6 ref.}

rec περιπατήσει, with DEHMA (S 1, e sil) Cyr₁: txt BTN rel Orig Cyr₁. for
ἔξει, εχει N¹.

allusion could not have been made unless the usage took place on that day, is mere trifling. While the feast lasted, and the remembrance of the ceremonies was fresh, the allusion would be perfectly natural. τὸ φῶς τ. κ.] See on ch. i. 9, and xi. 9, 10. See also Isa. xlii. 6; Mal. iv. 2; and on τὸ φῶς τῆς ζωῆς, ch. i. 4, and vi.

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καὶ μένην· καὶ ⁸ στήσαντες αὐτὴν ^{8b} ἐν μέσῳ ⁴ λέγουσιν αὐτῇ ¹ ἔκ- ⁸ Matt. xviii. 21 Mk. Acts
πειράζοντες αὐτὸν οἱ ἱερεῖς ἵνα ἔχωσιν ² κατηγορίαν αὐτοῦ ³ Διδάσκαλε, αὕτη ἡ γυνὴ ¹ κατείληπται ^m ἐπ' αὐτοφῶρ ⁿ μοιχεύο- ^{h abod., ver. 9. Matt. xiv. 6. = eis v. μέσον, ch. xx. 19, 28.}
μένη, ⁶ Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσεν τὰς τοιαύτας· ^p λιθάζειν. ^{h [Lake vi. 7 v. r.] 2nd. xxii. 4. Matt. xiv. 6. = eis v. μέσον, ch. xx. 19, 28.}
¹ Lake iv. 12 & Mt. (from Deut. vi. 16). x. 25. 1 Cor. x. 9 only. Ps. lxxvii. 18. ^{h [Lake vi. 7 v. r.] 2nd. xxii. 4. Matt. xiv. 6. = eis v. μέσον, ch. xx. 19, 28.}
¹ ch. xviii. 29. 1 Tim. v. 14. Tit. i. 6 only t. ¹ = here [bis v. r.] only. ^{h [Lake vi. 7 v. r.] 2nd. xxii. 4. Matt. xiv. 6. = eis v. μέσον, ch. xx. 19, 28.}
^m here only t. ^{Thucyd. vi. 38. n pass. here and Matt. v. 32 v. r. only. Lev. xx. 10. trans. Matt. v. 28.}
^p ch. x. 31 ref., &c. [Λιθοβολ., see digest, Matt. xxi. 35 ref.]

¹ κατελημμένην, with M rel: καταληφθισαν EGHK: txt D. aft
en ins τω Δ 69.

4. for λέγουσιν, ειπον UA 69 latt. rec om εκπειραζοντες αυτον οι
υπρις ινα εχωσιν κατηγοριαν αυτου (but see ver 6), with U rel; πειραζοντες
(alone) EGHK arm: txt D. for αυτη το μοιχευομενη, ταυτην
ευρομεν εκ αυτοφωρ μοιχευομενην U.—η γυνη bef αυτη M. rec
¹ κατεληφθη, with S(e sil); καταληφθη EGHK: εληπται MA 69: txt
D 1.

5. rec en bef δε and εν δε τω νομω bef μω., with E rel: txt D.—rec aft o
μω. ins ημιν, with E rel: bef τας U: ins ημων bef μω. S: om DH syr-ass
syr-jer copt. rec (for ἐκέλευσεν) ^o ενετειλατο, with E rel: txt D.
rec (for λιθαζειν) ^p λιθοβολεισθαι, with E rel: txt DMSUA 1. 69. ^o comm. w. inf. pass. here only. inf. act. Matt. xii. 7. Gen. xii. 20.

city in which these Scribes and Pharisees acted when they brought the woman. Probably, *only* as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Lev. xx. 10; Deut. xxii. 22) that the man also should have been put to death.

4.] The λέγουσιν αὐτῷ εκπειράζοντες αὐτόν savours much more of the synoptic gospels than of John: see Mt. xvi. 1; xix. 3; xxii. 18, 35; Mk. viii. 11; x. 2; xii. 16, &c. Obviously our ch. vi. 6 is no example to the contrary. (So Luthardt.) The difficulty is even greater than the last, to say, in what sense this was a temptation, to lead to His accusation. The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus (Michaelis [first part], Aug., Euthym.). But what reason had any of His sayings,—who came to fulfil the Law, not to destroy it,—given them to expect such mildness in this case? And suppose He had re-asserted the law,—how could they have accused Him? (2) That some political snare was

hereby laid for Him, whereby the Roman power might have been brought to bear against Him (Grotius and others). But this does not in any way appear; for (α) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (β) our Lord's answer need not have been so worded as to trench upon this matter: and (γ) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution. So that I leave the difficulty unsolved. Lücke (whose discussion on it see, ii. 261 ff.) observes: 'Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. Some kind of civil or political collision the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to

d ch. i. 4. vi. 48. d τῆς ζωῆς. ¹³ εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σ

48. 13.] See ch. v. 31. The assertion there was, that His own unsupported witness (supposing that possible) would not be

trustworthy, but that His testimony supported by, and in fact coincident with, that of the Father. The very same

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τ [here bla. v. r.] Mark i. 7 only. ⁶ οὐδὲ νῦν τί λέγεις; ⁶ ὁ δὲ Ἰησοῦς κἀπὼ ⁷ κύψας τῷ ⁸ κατέγραψεν εἰς τὴν γῆν. ⁷ ὥς δὲ ἐπέμεινον ἐρωτῶντες ⁸ ἐκύψεν καὶ εἶπεν αὐτοῖς Ὁ ⁹ ἀναμάρτητος ὑμῶν πρῶτος ἐστίν.

τ here bla. only. ⁶ John. ch. vi. 14. ⁷ xii. 30 vti. (only?). ⁸ constr., Acts xii. 16 only. ⁹ v [John, here only.] also, Luke (Acts x. 48 al.) & Paul (Rom. vi. 1 al.) only. (ἀναβλέν.. see digest. = John, here bla. (ch. ix. 11, &c.) only. Matt. xiv. 19 rec.] Deut. xxix. 19. 2 Macc. viii. 4. xii. 48 only.

rec om 2nd δε, with E rel: ins D lat-c ff. aft λεγειν

αυτης MSUA 69 lat-c ff, with arm.

q John. ch. vi. 14. Rev. ii. 2. 10. ill. 10 only. = Matt. xvi. 1 al. ⁶ rec at beg ins *ταυτο δε ελεγον* q *πειραζοντες αυτον ινα εγνηγορευιν αυτου*, with E rel: om D (but see ver 4) M (here: but ver 11).—(for ελεγον, ιπαν M, ειπον S syr-uss.—for εχωσιν, ι—for κατηγορειν, κατηγοριαν εατ' MSUA 69 arm.) om τω

A syr-uss. rec (for κατεγρ.) εγραφεν, with K rel (-ψεν) DEGHM. at end ins *μη προσποιουμενος* EGHK.

7. επρωτωντες M 1. rec adds αυτον, with E rel: rec (for ανακυψεν και) ανακυψας, with E rel: = αναβλ. 69 arm: txt DMS 1. rec (for αυτους) προς αυτους, with om M: txt DSUA 1. 69 latt. πρωτον EGH. rec bef λιθον, with E rel: om DUA 1. 69.—rec επ' αυτη, with S

lay down definitely, wherein the collision would have consisted.' p. 267.

5.] I will just remark that the very fact of their questioning thus, 'Moses commanded, . . . but what sayest Thou?' belongs to the last days of the Lord's ministry, and cannot well be introduced chronologically where it here stands: nor does John any where introduce these questions between the law of Moses and Jesus; but the synoptic gospels often do. The command here mentioned is not to be found, unless 'putting to death' generally, is to be interpreted as = stoning;—compare Exod. xxxi. 14; xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught 'omne mortis supplicium in scriptura absolute positum esse strangulationem.' Tract Sanhedr. ch. x. (Lücke, De Wette.) The passage Ezek. xvi. 38, 40 proves nothing, or proves too much; for it is added, 'and thrust thee through with their swords.'

I would rather suppose that from Deut. xxii. 21, 23, 24, an inference was drawn what kind of a death was intended in ver. 22, the crime being regarded as the same; "he hath humbled his neighbour's wife." We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant: see the whole matter discussed in Lücke, ii. 257 ff. 6.

κατέγρ. εἰς τ. γῆν] ὅτι ἐπὶ εἰσόδῳ: ποιεῖν οἱ μὴ βέλοντες ἀνακρίνει τοὺς ἐρωτῶντας ἀκαίρῳ καὶ ἀνάξῳ γὰρ αὐτῶν τὴν μηχανὴν προγράψιν εἰς τὴν γῆν, καὶ μὴ πρὸς ἑλεγχ. Euthym. The habit was one to signify pre-occupation of intentional inattention;—see inst Wetstein and Lücke. The one cited from Eilian is irrelevant: see ii. 269 note. The additions *πρῶτος* or *μὴ πρὸς π.* are glosses. does not follow that any thing is actually written. Stier refers to J 13, but perhaps without reason. This minute circumstance speaks for the authenticity of the text.

7.] ἀναμάρτ. is common classics: see instances in Lücke not here used in the general sense *out sin* (E. V.), nor in the sense 'free from the crime of adultery':—but—as ἀμαρτωλός vii. 37,—of the sin of unchastity. rally. Stier, who contends for the genuineness of this narrative place, finds in ver. 46 an allusion saying. I cannot say that his attempt to establish a connexion with the sul

σεαυτοῦ *μαρτυρίῃς ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

ment is here used, but *the other side of it* self, because His testimony is the testimony presented to us. He *does* witness of Him- of the Father;—He being the λόγος τοῦ

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βαλέτω λίθον. ⁸ καὶ πάλιν ὁ κατακύψας τῷ δακτύλῳ ⁹ κατέγραφεν ⁷ here only. 4 Kings ix. 32 only. 2 Matt. xx. 8 reff. [John, here only.] ⁹ ἑκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ¹⁰ ἀρξίμενοι ¹¹ ἀπὸ τῶν πρεσβυτέρων, ὥστε πάντας ἐξελεῖν καὶ ¹² κατελείφθῃ ¹³ μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὕσῃ. ¹⁴ ἀνακύψας δὲ ὁ Ἰησοῦς ¹⁵ εἶπεν τῇ γυναίκὶ Ποῦ εἰσιν; οὐδεὶς σε ¹⁶ κατέκρινεν; ¹⁷ κατεῖνῃ ¹⁸ 1 Matt. xx. 18 reff. [John, here his only.]

IK rel.—rec [τῶν] λίθον bef επ' αυ. βαλετω, with (al?) : (τ.) λιθ. bef βαλ. EM E rel latt : trans (τ.) λιθ. and επ' αυ. UA 69 meth arm: βαλ. bef επ' αυ. syr-uss syr-jer: txt DM 1.—βαλλετω EGHK 1.

8. rec κατω' ευψας, with E rel: κυψας H¹: txt D 1. rec om τω δακτυλῳ, with E rel: ins D lat-ff₂. rec (for κατεργ.) εγραφεν, with E rel; εγραφεν M: txt D. for εις, εις M. at end ins ενος εκαστου αυτων τας αμαρτίας U.

9. rec (for εκαστος δι των ιουδαιων) οι δε ακουσαντες, with E rel: ακουσαντες δε 1 arm: om A 69 syr-jer: txt D. rec adds και υπο της συνειδησιως αλεγχομενοι, with E rel copt-wilk: om DMUA 1. 69 vulg lat-c e ff₂ 1 syr-uss syr-jer meth arm. rec ηρχοντο, with E rel: ανιχωρησαν και εξηλθον 69: και εξηλθον A: txt D. rec adds εις καθ' εις, with E rel: pref, M vulg lat-c: εις εκαστος αυτων 1: om D. D. αρξαμενος E¹. rec (for ωστε παντας εξελθουν) εως των εσχατων, with S rel: om EGHKM vulg lat-c 1 syr-uss: txt D (lat-c ff₂). om μονος 69. aft μορος ins ο ιησους, with E rel: pref ιησους U lat-c: om D 1 am lat-c syr-uss syr-jer. rec (for ουσα) εστωσα, with 1 (F, e sil) vulg lat-c syr-jer: txt D rel lat-ff₂ syr-uss.

10. αναβλεψας A 69. rec ins και μηδεν α θεσσαμονος 1 πλην της γυναικος bef ειπεν, with E rel; ειδεν αυτην και UA 69 meth: om DMS 1 vulg lat-c e syr-uss syr-jer copt-wilk arm. rec (for τη γυναικι) αυτη, with E rel vulg lat-c ff₂ syr-jer: om UA 69: txt D (lat-c) syr-uss. rec ins ε η γυνη bef που (with al?): γυναι MSUA 1. 69: om D rel syr-uss. rec aft εισιν ins εκεινοι οι κατηγοροι σου, with E rel vulg-ed copt-wilk meth; οι κατ' σοι, omg εκεινοι, HU 69: om DMA 1 am lat-c e syr-uss syr-jer arm.

discourse is to me at all satisfactory: I am much more inclined to think with Luthardt (i. 16), that the whole arrangement and plan of our Gospel is broken by the insertion of this passage. The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, see Luke xii. 14; but the Ruler and Judge of all: and His answer expresses this, by convicting them *all* of sin before Him. *τον* (see digest), if genuine, refers to the *first* stone, which by Deut. xvii. 7 the witnesses were to cast. 8.] *ἵνα μή, βλίσποντος εἰς αὐτοῦς, αἰσχύ- νωνται, ῥᾶν οὕτως ἡλεγχθίντες, καὶ ἵνα, ὡς αὐτοῦ δὴθεν ἀσχαλομένου εἰς τὸ γράφειν, ἰκῇ αὐτοῖς ὑπαναχωρήσαι πρὸ φανερωτέρας καταγνώσεως· καὶ αὐτῶν γὰρ ἰφειδίτο δι' ὑπερβολὴν χρηστότητος.*

Euthym. The gloss in U (see var. read.) is curious.

9.] They had said, *ταῖς τοιαύταις*—they now perceive that they themselves were *τοιοῦτοι*. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds;—they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His *ἐγὼ εἰμι* struck His foes to the ground, ch. xviii. 6.

The variations of reading are very wide (see digest) in the latter part of the verse. We can hardly (with some) lay any stress on *πρεσβυτέρων*, as indicating the *natural order* of conviction of sin. If the consciences of older sinners have heavier loads on them, those of younger ones are more tender. *μόνος*, i. e. with the multitude and the disciples; the

14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Κἀν ἐγὼ * μ
 * περὶ ἐμαντοῦ, ἀληθῆς ἐστὶν ἡ μαρτυρία μου, ἡ
 πόθεν ἦλθον καὶ 'ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδαί
 ἐρχομαι ἡ ποῦ ὑπάγω. 15 ὑμεῖς ^εβ κατὰ * τὴν
^h κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. 16 ¹ καὶ ἐὰν κρ

1 ch. iii. 8 ref.
 g 2 Cor. xi. 18
 only.
 κ. σάρκα,
 Rom. i. 3.
 v. i. ix. 3, 5
 ul.
 h ch. vii. 54.
 i ch. vi. 61 ref.

14. ins o bef ιησ. DN 69 Orig.—εἶπεν αὐτοῖς ο ις, omg απεκ. and και, η μαρτυρια μου bef αληθης εστιν B al lat-b sah arm Orig, Chr Did Faus αληθινη μου εσ. η μ. D. om last clause (homasotei) MΔ 33. 69 syr-jer Aug. om δε FHKUM lat-a. rec (for η) και (from above), w lat-a b c e Syr æth arm-mss Ambt: txt BDKTUXA 1. 33 vulg lat-f ff; l q goth arm-ed.

θεοῦ, and the Father witnessing in Him.

14.] εἰτι οἶδα κ.τ.λ.—see on ch. vii. 29. This reason binds His testimony to that of the Father; for He came forth from the Father, ch. xvi. 28, and was returning to Him.

'Lumen,' says Augustine (Tract. in Johan. xxxv. 4), 'et alia demonstrat et seipsum. . . . Testimonium sibi perhibet lux: aperit sanos oculos et sibi ipsa testis est, ut cognoscatur lux.'

Then again, he only who knows can witness: and Jesus only knew this.

Notice ἦλθον and ἐρχομαι,—I know whence I came:—this goes back to the ἐν ἀρχῇ ἦν of ch. i. 1; but ye know not whence I come,—'do not recognize even My present mission.' We must not

for a moment understand κἀν I with Grotius, 'even though I shness,' &c. 'etiamsi nulla esse progressa prophetarum, nulla Bapt. testimonia.'

It does pose a case, but allows the sa 15, 16.] There is no allusion to going history; the train of thought

gether another. 'The end timony, is the forming, or pronouncing

judgment. Ye do this by fleshly: cerning me and my mission: I

man, i. e. it is not the object not this my mission on earth; but e

called on to exercise judgment, ment is decisive: 'not exactly ἀλ

ληθινῇ, which rather means,

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^k Luke v. 10
 ref. (John,
 here only.)

εἶπεν αὐτῷ Οὐδεὶς κύριε. ὁ δὲ εἶπεν Οὐδὲ ἐγὼ σε ¹ κα
 ὕπαγε, ^h ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]

11. rec (for κακῆν εἶπεν αὐτῷ) η δε εἶπεν, with E rel: txt rec (for ο δε εἶπεν) εἶπεν δε ο ιησους, with E rel vulg (syr-uss) εἶπεν Δ: και ο ιησ. εἶπεν 69: εἶπεν αὐτῇ ο ιησ. U: txt D.

αὐτῇ, with (S, e sil) Δ lat-c (e) ff; g syr-jer æth: om D rel syr-uss syr-jer arm. for κακα., κρινῷ EFGK. rec (f

πορινοῦ, with E rel: txt D. rec (for ἀπο τοῦ νῦν) και, w

om 69: txt DM 1 (am) lat-c (syr-uss) syr-jer copt-wilk æth, a και) lat-ff; arm.

woman standing between Him and the disciples on one hand,—and the multitude on the other. 10, 11.] πλὴν is

only found here in John, Gosp. and Epp. κατακρίνω also is not found elsewhere in John, who uses κρίνω in its strict sense for it. The question is evidently so worded for the sake of οὐδὲ ἐγὼ σε κατακρίνω: but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condemnation by comparison with themselves, if

they condemned at all: which not done. The words of Jesus fact a far deeper and more solemnity against the sin than could mere penal sentence. And in judgment them we must never forget that thus spoke knew the hearts,—was the peculiar state of this woman's penitence. We must not apply a sentence, which requires *B knowledge* to make it a just one.

ἐγώ, ἡ κρίσις ἡ ἐμὴ ἡ ἀληθινὴ ἐστίν, ὅτι μόνος οὐκ εἰμί, ¹ Rev. xv. 3. ² xvi. 7 al. ³ Isa. lx. 4.
 ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. ¹⁷ καὶ ἐν τῷ νόμῳ
 δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία
 ἀληθὴς ἐστίν. ¹⁸ ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ,
 καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. ¹⁹ ἔλεγον
 οὖν αὐτῷ Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς
 Οὐτε ἐμέ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμέ ᾔδειτε, καὶ
 τὸν πατέρα μου ἂν ᾔδειτε. ²⁰ ταῦτα τὰ ῥήματα ἐλάλη- ¹ Lake xxi. 1
 σεν ἐν τῷ ² γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ, καὶ ³ only. ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ 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^a Matt. vii. 16.
ch. iv. 39 al.
Mal. iii. 5
ver.
^b ch. iii. 31
ref.
^c here only.
^d Gal. iv. 39.
Phil. iii. 14.
Col. iii. 1, 2
only.
^e 1 Cor. xv. 17.
ch. ix. 54.
f ch. iv. 26 ref.
g ch. i. 19.
h = (see note)
here only f.
(Com. xlii.
20. Dan. viii.
1 Throd.)

^a ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθαι. ²² ἔλεγον
Ἰουδαῖοι· Ἡγήτι ἀποκτενέῃ ἑαυτόν, ὅτι λέγει· Ὁ
^a ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθαι; ²³ καὶ ἔλεγε
Ἰουδαῖοι· Ὁ γὰρ ὁ κατὰ τὸν κόσμον ἐστὶν, ἐγὼ δὲ τὸν κόσμον
ὁ κόσμος οὐκ εἰμι. ²⁴ εἶπον οὖν ὑμῖν ὅτι ἀποθανε
ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὁ
ἐγὼ, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. ²⁵
οὖν αὐτῷ· Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς

²². ελεγον D¹. αυτον D¹A 69 sah Orig. aft οκου ins an N¹.
²³. rec (for ελεγον) ειπεν, with E rel lat-f q syrr goth : txt BDLT²
syr-marg Orig Cyr.—for και ελ., ελ. ουν N^{1-2b}. aft εγω ins δι D-gr l
goth. rec lat του κοσμου bef τουτου (conformed to following), with I
syr Orig, Chr : txt BT 69 lat-a b c Syr coptt goth Orig.
²⁴. om ουν N. aft πιστευσητε ins μοι D¹ 69 lat-e aeth.
²⁵. rec ins και bef ειπεν, with T rel lat-f q syrr goth aeth : add ουν D.
BLXN 1. 33. 69 latt Syr coptt Cyr.

not *unbelief*, for, ver. 24, it is clearly *distinguished from that*: but, 'your *state of sin*, *unremoved*, and therefore *abiding and proving your ruin*' (see on ver. 24).

The words do not refer to the destruction of Jerusalem, but to *individual perdition*. In these discourses in John, the *public* judgment of the Jews is not prominently brought forward, as in the other Evangelists.

ὅπου ἐγὼ ἔρ. is the *consequence*, not the *cause* (by any absolute decree) of their dying in their sins (see ch. vii. 34; xiii. 33). This latter sense would have required ὅπου γάρ.

²².] It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, B. J. iii. 8. 5:—ὅσοις δὲ καθ' ἑαυτῶν ἐμάνησαν αἱ χεῖρες, τούτων μὲν ἕβη διέχευται τὰς ψυχὰς σκοτιώτερος:—and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come. ὁ Ἰησοῦς φησὶν ὅτι πονηρῶς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον, καὶ μείζονας ἱκανοὺς ἀποφαινόμενοι τοῦ Σωτῆρος καὶ ὑπολαμβάνοντες ὅτι αὐτοὶ μὲν ἀπικλυθένται πρὸς τὸν θῆον εἰς ἀνάπαυσιν αἰώνιον, ὁ δὲ Σωτὴρ εἰς φθοράν καὶ εἰς θάνατον ἑαυτὸν διαχειρισάμενος ὅπου ἑαυτοῦ οὐκ ἔλογίζοντο ἀπικλῆναι. Orig. tom. xix. c. 4, p. 302. De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in our Lord's answer.

²³.] 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father from Whom (ἐκ τῶν ἄνω) I came: ye to the earth and

under the earth (for that more a *ing* surely is not excluded) came' (ἐκ τῶν κάτω).

The ὅπου of course does not *only* *present state of things*, but a deeper meaning, of the *origin of things* (see ver. 44) and its *end*.

²⁴.] Since this (ver. 23)—if ye do not believe that the Deliverer,—and be renewed ye shall die in your sins (p as struck nearer home to their c and implying individual acts results of the carnal state). O see note, ver. 68.

²⁵.] T tion follows on ἐγὼ ἐκ τῶν ἄνω 23, and the dubious elliptical ἐγὼ ἐκ of the last verse. It is to bring out a plain answer on enmity might fasten.

O reply has been found difficult, from the ambiguity of ὅτι and sense can however be given by will at all harmonize with the notwithstanding Luthardt's def Lücke's interpretation (3rd ed Euthym. 'Why do I speak wi all?' is not only ungrammatical alien from the whole character Lord's discourses. I assume ὅτι is to be read. Then come question: what does ἀλλῶ n has been usually rendered 'say,' 'even the same that I said unto the beginning,' E. V. But as has observed, ἀλλῶ will not bear is never 'to say' simply, but 'to or 'to hold converse,' 'to speak. what is τὴν ἀρχήν? not to be t

ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. ²⁶ πολλὰ ἔχω περὶ ὑμῶν
 λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καγὼ
 ἃ ἠκούσα ἵπαρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον. ^{1 ch. vi. 45 ref. k ooster, Mark i. 21, 30 al. l ooster, Phil. ii. 12.}
²⁷ οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸ εἶπεν
 οὖν ὁ Ἰησοῦς Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, ^{ch. iii. 14. xii. 22, 24. n ver. 26. o ch. v. 19 ref.}
 τότε γνώσεσθε ὅτι ἔγώ εἰμι, καὶ ὁ ἀπ' ἐμαντοῦ ποιῶ

^{26.} aft me ins πατηρ N. ins και bef καγω(nic) T. rec (for λαλω) λιγω, with E rel : txt BDKLTUXAN 33. 69 Cyr latt syrr goth. aft κοσμον ins τούτων D² gr, simply lat-a b ff₂ q.

^{27.} for αυτοις, αυτου D al vulg(not am san) lat-l Thl. λεγει DF Chr. add τον τον DN¹ al vulg(not am forj harl san) lat-(b) c e ff₂ q.

^{28.} rec aft ουν ins αυτοις, with (D)EN rel vulg lat-b c e ff₂ q : om BLT l lat-a. —aft αυτ. ins παλιν D al syrr sah-woi : aft ο ις, N. ins οτι bef εσαν B.

stantively (as Aug. Ambr. vulg. *principium*), so as to mean 'The beginning, as I, &c.' (so recently, Dr. Wordsw.) : but adverbially, with *all Greek interpreters* (see ref.). And adverbially it may mean (1) 'in the beginning,' 'from the beginning,' but not 'firstly.' (2) 'generally,' 'at all,' 'omnino,' usually with a neg. clause, but sometimes with an affirmative. Thus Soph. Antig. 92, ἀρχὴν δὲ θηρῶν οὐ πρότερον γάμψαντα : Herod. i. 9, ἀρχὴν γὰρ ἰγὼ μηχανήσομαι οὕτω : iv. 26, τοῦτο οὐκ ἐνδικομαι τὴν ἀρχὴν : Plato, *Lysis*, p. 265, πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχὴν ; See many more examples in Hermann on Viger, p. 722. The common rendering takes the first of these meanings ;—but the above remarks on λαλῶ will set that rendering aside ;—and together with the assumption of λαλῶ = λαλεῖν, the meaning, 'in the beginning,' or 'at first,' or 'from the beginning,' falls to the ground. We have then the second meaning of τὴν ἀρχὴν, generally, or 'traced up to its principle,'—for such is the account to be given of this meaning of the word.

The rendering of καὶ, 'even,' and placing it before τὴν ἀρχ., as done in E. V., is ungrammatical. It must be taken with λαλῶ, being inseparable from it by its position between the relative ὅ τι and the verb : as in the clause, ἃς καὶ περιόψει αὐτόν.

This being premised, the sentence must be rendered (literally) thus : Essentially, that which I also discourse unto you : or in very deed, that same which I speak unto you. He is the λόγος—His discourses are the revelation of Himself. And there is especial propriety in this :—When Moses asked the name of God, 'I am that which I AM,' was the mysterious answer ; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension ; but when God manifest in the flesh is asked the same

question, it is 'I am that which I SPEAK,' what He reveals Himself to be, that He is (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier, iv. 373 ff., edn. 2. The meaning maintained by Meyer, "Do ye ask, what I have been long telling you?" is ingenious, but seems to be by implication refuted by what has been said above. He gives a good résumé of the interpretations.

^{28.} He is, that which He speaks ; and that, He has received from the Father :—He has His definite testimony to give, and His work to do : and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice,—not answering it,—that He may go forward with the λαλεῖν εἰς τὸν κόσμον, the revelation of Himself : the ἀλήθεια of which is all-important, and excludes less weighty things. εἰς τ. κόσμ., out into the world, as εἰς τὸν δόρα λαλοῦντες, 1 Cor. xiv. 9 ; see Mark xiii. 10 ; Luke xxiv. 47. This verse is in the closest connexion with the foregoing.

^{27.} They did not identify ὁ πέμψας με with ὁ πατήρ μου. However improbable this may be after ὁ πέμψας με πατήρ, ver. 18 (De Wette), it is stated as a fact ; and the Evangelist certainly would not have done so without some sure ground :—εἰδὼς αὐτοῦς διαπερθεῖν πρὸς ἀλλήλους λέγοντας Τίς ἐστίν ὁ πέμψας αὐτόν ; Euthym. There is no accounting for the ignorance of unbelief, as any minister of Christ knows by painful experience.

^{28.} This connects (οὖν being the continuation of the foregoing, see above on ver. 21) with ver. 26, and also with ver. 27, as the τότε γνώσεσθε shews, referring to the οὐκ ἔγνωσαν. On ἐγ. see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory : for

p = ch. xiv. 18. οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτι
xvi. 28.
q Acts vi. 2. 29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἔστι
xii. 8. 1 John
iii. 22 only.
Gen. xvi. 6.
r ch. ii. 11 ref.
a comstr. ch. v.
24 ref.
b ch. xv. 9, 10.
1 Tim. ii. 15.
1 John ii. 10.
2 Macc. viii.
1.
c ch. i. 48 ref.
d ch. xvii. 19.
e Rom. i. 18 al.
f 1 John, var. 26
only. Rom.
vi. 18, 22.
viii. 2, 21.
Gal. v. 1
only f. (Str. i. 23 Ald.) 2 Macc. i. 27. 2. 22 only.
g John, here only. — Acts vii. 7, from Gen. xv. 14. f = Rom. ix. 7. Gal. iii. 1

rec aft πατρὶ μου, with B rel lat-f q syrr coptt goth arm : om DLTJ
coptt aeth Eus Cyr Thdrt Hil Faustin. for ταῦτα, οὕτως M.

29. ουκ ἀφκει με μονον bef μετ' ἐμου ἐστιν N¹. rec aft μονον in
with E rel lat-f q syrr : om BDLTXN 1. 69 latt syr-jer coptt aeth arm E
Hil. (33 defective.)

31. om ὁ bef ἱησ. N¹. for μείνητε, μείνητε τα. τω ἐμω bef
1st τω, D. om μου N¹.

33. rec (for προς αυτον) αυτω, with E rel vulg lat-a δ f : txt BD
lat-e ff, l q. add και ειπαν D 1 lat-e (b c ff, coptt aeth) arm. δεδι
bef ουδενι, prefixing ου, D.

the latter idea is clearly implied here.
τότε γνῶσ.] Perhaps, in different ways :—
some, by the power of the Holy Spirit
poured out after the exaltation of Christ,
and to their own salvation ; others by the
judgments which were to follow ere long,
and to their own dismay and ruin.

The construction and connexion of the
following appears to be this : καὶ ἐπ' ἐμω-
τοῦ depends on ὅτι, and is an
expansion of ἐγὼ εἰμι : whereas ver. 29 is
an independent assertion.

The inter-
change of ποιῶ and λαλῶ is remarkable.
The construction is not elliptical, so that
ποιῶ κ. λαλῶ should be understood in both
cases ; but the declaration of ver. 25 is
still in the Lord's mind, His ποιῶν being
all a declaration of the Father,—a λαλεῖν
in the widest sense. Cf. Bengel : “ cog-
noscetis ex re, quod nunc ex verbo non
creditis.”

29.] ἀφῆκεν, aor. referring
to the appointment of the Father by which
His work was begun, and which the μετ'
ἐμοῦ ἐστίν carries on through that work :

see ch. xvi. 32. ὅτι, because ;—not
'for,' as if what follows were merely a
token that it is so (Olsh.). The τὰ ἀρεστὰ
αὐτ. ποι. πάντ. is the very essential being
of the Son, and is the cause why the
Father is ever with Him.

30.] They
believed on Him with a higher degree of
faith than those in ch. ii. 23, inasmuch as
faith wrought by hearing is higher than
that by miracles ; but still wanted con-
firming.

31.] ἐν τῷ λ. τ. ἐμ. = ἐν
ἐμοί, ch. xv. 7, though that perhaps is

spoken of a deeper entrance int
of union with Christ. *Remains*
word is not merely obeying Hi
but is the inner conviction of th
that revelation of Himself, w
λαλιά or λόγος.

δεδί, fo
they had given some outward t
lieving on Him, e. g., that c
themselves among His disciples.
In opposition to the mere bold
truth. The knowing of the tru
to the feeding on Christ ;—is
realization of it in the man. A
continuing increase of this c
freedom from all fear and error
age.

33.] The answerers a
πιστευκότες, not some others a
hearers, as many Commentators
Kuinoel, De Wette, Lücke, th
have maintained ;—see, as a pro
ver. 36, addressed to these sam
They had not yet become δα
θηταί, were not yet distinct from
of the unbelieving ; and therefore
ing to them, He ascribes to them
of their race, and addresses the
of that race.

σπέρμ. Ἀβ.
Matt. iii. 9. The assertion of
πάντ. was so contrary to histori
that we must suppose some
meaning to have been attached
λέγαμεν, in which it may have
rect. The words cannot be mean
generation only, for πάντῃς con
σπέρμ. Ἀβ. ἰσ., and generalize
sertion. As usual (see ch.

πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; ³⁴ ἀπ- ^{2 Cor. xi. 7.}
 κροίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ^{James v. 15.}
 ποιῶν τὴν ἁμαρτίαν δούλος ἐστὶν τῆς ἁμαρτίας. ³⁵ ὁ ^{1 Pet. ii. 22.}
 δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς ^{1 John iii. 4.}
 μένει εἰς τὸν αἰῶνα. ³⁶ εἰάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ^{8, 9. 3 Kings}
 ὅντως ἐλεύθεροι ἔσεσθε. ³⁷ οἶδα ὅτι ἰσπέρμα Ἀβραάμ ^{xvi. 19.}
 ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ ^{1 here bla. ch.}
 χωρεῖ ἐν ὑμῖν. ³⁸ ἐγὼ ἂ ἐώρακα παρὰ τῷ πατρὶ ^{xii. 84.}
 λαλῶ· καὶ ὑμεῖς οὖν ἂ ἠκούσατε παρὰ τοῦ πατρὸς ^{2 Cor. ix. 9.}
^{1 Pet. i. 24.}
^{25, from Isa.}
^{xi. 8. 1 John}
^{ii. 17 only.}
^{ver. 33 reff.}
^{1 Mark xi. 82}
^{al. Num.}
^{xiii. 37 only.}
^{1 Matt. xii. 44.}
^{47 reff.}
^{m = here only.}
^{o ch. vi. 45 reff.}

Wisd. vii. 23. 2 Mac. iii. 40. xv. 37.

a Matt. vi. 1. Acts ix. 43 al.

^{34.} om o bef ιησ. B. om της αμαρτίας D lat-b Clem Orig Faustin.

^{35.} for εν τη οικια, εις την οικιαν D al. aft 2nd o ins δε DT vulg lat-a
 Syr syr-with-ob (æth) arm Cypr Chr Cyr. om last clause (homotele) XN
 33 Clem.

^{36.} ελευθερωσαι (itacism) DHMA.

^{38.} rec (for α) δ (twice), with T rel lat-a c ff₂ q syrr goth æth Ambr: txt
 BCDLXN 69 lat-f copt Orig Chr Cyr Tert.—α bef εγω (more usual order) BCN copt
 Orig, Chr, δ bef εγω 1: εγω δε α 69. (for 2nd α, o N^{2a}.) rec aft πατρι ins μου,
 with DN rel vulg-ed(with forj san) lat-a b c e f ff₂ syrr goth æth-pl Tert spec: om
 BCLTX am(with em fos harl' ing jac) lat-g₁ l æth-rom Origen exp, Cyr. ins
 ταυτα bef λαλω D 33 Chr. rec (for ηκουσατε) εωρακατε and (for του πατρος) τω
 πατρι (both for uniformity with preceding), with DT rel latt syrr æth-pl Tert:
 ηκουσατε τω πατρι 69: εωρακατε παρα του πατρος N¹: txt BCKLXN^{2a} 1. 33 lat-f

11; vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an *unintentional* misunderstanding.

^{34.]} ποιῶν τὴν ἁμαρτίαν, not = ἀμαρτάνων, for that all do; but = ἐργαζόμενος τὴν ἀνομίαν, Matt. vii. 23. It implies living in the practice of sin,—doing sin, as a habit: see reff. The mere moral sentiment of which this is the spiritual expression, was common among the Greek and Roman philosophers. See Wetstein: also Rom. vi. 12; 2 Pet. ii. 19.

^{35.]} I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac:—the bond and the free. They had spoken of themselves as the seed of Abraham. The Lord shews them that there may be, of that seed, two kinds; the son properly so called, and the slave. The latter does not abide in the house for ever: it is not his right nor his position—'Cast out the bondwoman and her son.' 'But the son abideth ever.' For the application, see on following verses. ὁ δούλος and ὁ υἱός are in this verse generic merely.

^{36.]} Ye then, being in sin, are carnal: the sons of the bondwoman, and therefore need liberation. Now comes in the *spiritual reality*, into which the discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise;

those only who of His Spirit are born again, and after His image, are ὄντως ἐλεύθεροι—truly sons of God, and no longer children of the bondwoman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse. There is, and can be here, no allusion either to the liberation of the sabbatical year (Ecolampadius); nor to the subject of Heb. iii. 5, 6 (Euthym., after Chrys.).

^{37.]} 'Ye are Abraham's seed, according to the flesh and the covenant: but'—and here the distinction appears—'ye ποιεῖτε τὴν ἁμαρτίαν by seeking to kill Me, because My λόγος (see above on ver. 31) οὐ χωρεῖ—does not work (spread, go forward,—ne marche pas) in you' (not, among you). Herodian, v. 3. 31, says of a report, ὥστε εἰς πᾶν χωρῆσαι τὸ στρατιωτικόν, 'it spread through the whole army.' Such expressions as τὰ πράγματα χωρεῖ κατὰ λόγον, Polyb. xxiii. 15. 12,—ταῦτα καλῶς κατὰ νοῦν ἱχώρει αὐτῷ, ib. x. 15. 4,—πῶς οὖν οὐ χωρεῖ τοῦργον; Aristoph. Pax 464, seem also to illustrate this meaning.

^{38.]} We have the same remarkable relation between λαλεῖν and ποιεῖν, as in ver. 28: except that here the ποιεῖν is applied to the Jews only; λαλεῖν being used in the same comprehensive sense as there.

But notice the distinction in the

ποιεῖτε. ³⁹ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ
 Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκι
 Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε.
 δὲ ζητεῖτέ με ἀποκτείνει, ἄνθρωπον ὃς τὴν ἀλήθειαν
 λελάληκα, ἣν ὁ ἥκουσα ὁ παρὰ τοῦ θεοῦ τοῦτο ἂν
 οὐκ ἐποίησεν. ⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς
 οὗ ἐστίν. εἶπον αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν

ᾠ Matt. xv. 19
 al. Hos. ii.
 4.
 q w. la, ch. l.
 13. red.

syr-marg coptt goth aeth-rom Orig^{al} (1 capr) Chr Cyr. rec adds υμων, with
 vss Chr Tert Ambr: om BLT sah aeth-rom Orig^{al} (1 capr) Cyr. ins r
 ποιειτε D.

39. [εἶπαν, so BCD 33 Orig.] for λεγει αυτοις, ειπεν ουν D lat-e:
 αυτοις N. om o B. rec (for εστι) ητε, with C rel vss ("ut vid." Tr
 Eus, Cyr-jer Bas Did Cyr: txt BDLTN vulg lat-f, Orig^{al} Aug. rec aft
 ins an, with CKLMXA 1. 33 lat-b aeth Orig^{al}-lat₂: om B D-gr TN rel Or
 Cyr-jer Epiph Bas Chr.

40. λελαληκα bef υμιν D 69 lat-a b c e l copt aeth Orig-lat₂ Tert. fu
 ηκουσεν D¹ (and lat) lat-e ff, Tert.

41. aft υμεις ins δε D 1 lat-l Syr (aeth). rec aft ειπον ins ουν, with
 vulg lat-f syr-with-ast sah goth Orig Cyr: om BLTN for lat-a b c (ff, f) l q
 aeth arm. rec (for ουκ ἐγεννηθημιν) ον γεγεννημεθα, with CD² M² rel C
 γεγεννημεθα LTN¹: txt BD¹.

restored text between *ἰωρακα παρὰ τῷ
 πατρὶ* and *ἠκούσατε παρὰ τοῦ πατρὸς*, ὁ
πατὴρ being a common term, and the ar-
 ticles possessive. Jesus was *πρὸς τὸν θεόν*,
 in a relation of abiding unity with His
 Father: they were *ἐκ τοῦ πατρὸς τοῦ
 διαβ.*,—he was the suggester of their
 course, the originator of their acts. Jesus
 was the *υἱός*, who remains in the house
 and sees the father's acts: they the *δοῦ-
 λοι*, merely prescribed to and under bond-
 age.

The *οὖν* implies accordingly,—
 by the same rule. 39, 40.] There is
 a distinction between *στέρμα* and *τέκνα*.
 The former our Lord grants that they
 were (ver. 37), but the latter (by impli-
 cation; see below on the construction) He
 denies them. See Rom. ix. 7, *οὐ γὰρ
 πάντες οἱ ἐξ Ἰσραὴλ, οὐτοὶ Ἰσραὴλ: οὐδ'
 οἱ εἰσὶν στέρμα Ἀβραάμ, πάντες τέκνα*.
 The latter betokens *likeness*, true genuine
 descent in character and habits. The
 reading in the text is remarkable as con-
 necting together the present *ἴστε* and the
 imperfect *ἰποεῖτε*. In such a case there
 must be a suppressed change of meaning
 between the protasis and the apodosis.
 The *εἰ ἴστε* concedes, in a certain sense:
 the *ἰποεῖτε* denies, by making an assump-
 tion at variance with present fact. The
 sentence is in fact a combination of a pro-
 tasis of one form with an apodosis of
 another. It might have been, a) *εἰ ἴστε
 . . . , ποιεῖτε*; or, b) *εἰ ἴστε . . . , ἰποεῖτε*.
 But as it stands, protasis a) is joined with
 apodosis b): and thereby the *τέκνα τοῦ*

Ἀβρ. *εἶναι* in any worthy sense i
 while in the mere formal sense i
 ceded. τοῦτο, this; not, 'tu
 and ἐποίησεν, fecit, not 'fecisset
 statement is one of a *fact*:—thi
 Abraham, as E. V.: see Gen. xvi
 41.] ποιεῖτε—not imperative, w
 stroys the sense. δε πατρ.

marks, that they now let fall Ab
 their father, being convicted of u
 to him. They see that a *spiritua*
 nity must be meant, and accordin
 to God as their Father. This o
 tion will rule the sense of δε πατρ
 must therefore be spiritual also.
 ritually the τέκνα πορνείας, ref.
 idolaters. καλύψεις οἱ ἐκ πόρνειας,
 των παρὶ τὸν ἀληθῆ πατέρα,
 τοῦτο πολλοὺς ἀνθ' ἐνὸς γονεῖς
 μινος. Philo de Migr. Abr. p.
 Ishmael cannot well be alluded
 they would not call the relation
 Abraham and Hagar one of

Still less can Origen's in-
 tion be adopted, λέγον Ἡμεῖς
 ἵνα πατέρα ἔχομεν τὸν θεόν, ἡ
 φάσκων μὲν ἐκ παρθένου γεγεννη
 πορνείας δὲ γεγεννημένος, καὶ δι
 χεῖν τὸ ἐκ παρθένου γεγεννηθε
 ἵνα πατέρα ἔχιν μόνον, τὸν θε
 xx. 14, p. 327,—for our Lord ne
 claimed this of Himself. There
 sibly be a reference to the *Son*
 (ver. 48), who completely answer
 spiritual sense to the children of
 tion: see Deut. xxxi. 16; Isa. i. 21

πατέρα ἔχομεν τὸν θεόν. ⁴² εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ
 ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ
 τοῦ θεοῦ ἔξηλθον καὶ ἤκω· οὐδὲ γὰρ ἂπ' ἐμαυτοῦ
 ἐλήλυθα, ἀλλ' ἐκένός με ἀπέστειλεν. ⁴³ διὰ τί τὴν
 λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε
 ἀκοῦειν τὸν λόγον τὸν ἐμόν. ⁴⁴ ὑμεῖς ἐκ τοῦ πατρὸς
 τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
 ὑμῶν θέλετε ποιεῖν. ἐκείνος ἄνθρωποκτόνος ἦν ἂπ'
 ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν

Eccl. xi. 11.

1—Rom. v. 2. 1 Cor. xv. 1.

^{42.} rec aft εἶπεν ins ουν, with DMUXAN 69 (S, e al) vulg lat-f sah Cyr: om BCT
 rel lat-a b c e ff, syrr copt goth arm Orig. om o bef ιησ. B. ins o bef
 πατηρ B. ημων (carelessly) M. for ουδε, ου D-gr G 69 lat-c e ff, q syr.
 εληλυθεν D¹.

^{43.} for λαλιαν, αληθειαν D¹-gr al.

^{44.} rec om του bef 1st πατρος, with 83(e al) goth arm: ins BCDN rel Clem
 Heracl Orig^a Dion-alex Nyssen Epiph Bas Chr Cyr Thl. (om του πατρος K al em
 Orig.) αληθεια bef ουκ εστιν D lat-g Syr Origⁱ Cyr.

xvi. 15 ff.; xx. 30 al. ^{42.} 'If you were the children of God, the *ethical proof*, as Luthardt well calls it, of such descent would be, that you would love Me, who am παρ' ἐξοχῆν the Son of God, and who am come by the mission, and bearing the character, of God.' ἤκω conveys the result of ἐξηλθον, as Meyer; who also remarks that mere *sending* will not exhaust ἐξηλθον, which must be taken metaphysically, of the proceeding forth of the Eternal Son from the essence of the Father.

^{43.} λαλιαν γινώσκων is to *understand the idiom or dialect* in which a man speaks, λαλ. being his *manner of speech*;—see Matt. xxvi. 73, and Cant. iv. 3, LXX. Why do ye not *understand my speech*? as E. V. But this of course does not here refer to the mere outward expression of the Lord's discourses, but to the *spiritual idiom* in which He spoke, and which can only be spiritually understood. Then ὁ λόγος ὁ ἐμὸς is the *matter* of those discourses, the Word itself.

The connexion of the two clauses is, *Why, &c.!* Because ye cannot receive, hear with the inner ear (see ref., and ch. vi. 60), that which I say. And the verification and ground of this *cannot*, is in the next verse. Meyer remarks, that in questions and answers, the emphatic words come *last*—being here γινώσκετε and τὸν λόγον τ. ἐμόν.

^{44.} The first article τοῦ is important, and to be rendered (against Meyer) as in E. V., *your father the devil*. This verse is one of the most decisive testimonies for the *objective personality* of the devil. It is quite impossible to sup-

pose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this.

Θέλετε ποιεῖν is important, and should have been in E. V. more marked: *Your will is to do*; or, as A. V. R. "ye love to do." It indicates, as in ch. v. 40, the *freedom of the human will*, as the *foundation of the condemnation of the sinner*.

ἄνθρωποκτόνος] The most obvious reference seems to be, to the murder of Abel by Cain;—see the Apostle's own comment on these words, 1 John iii. 12, 15. But this itself was only a result of the introduction of death by sin, which was the work of the devil; Adam and Eve were the *first* whom he murdered. But then again both these were only *manifestations* of the fact here stated by divine omniscience respecting him: that he was ἄνθρωποκτόνος.

ἀπ' ἀρχῆς, the author and bringer in of that hate which is ἄνθρωποκτονία, 1 John iii. 15. The mention of murder is introduced because the Jews went about to kill Jesus; and the *typical* parallel of Cain and Abel is certainly hinted at in the words: see Lücke's note, ii. 338 ff., and Stier, iv. 414 (2nd edn.) ff.

οὐχ ἔστηκεν, not 'abode not,' E. V.; a sense which ἔστηκεν will not bear, being always *present* in meaning, and = 'I have placed myself,' i. e. I *stand*: see Matt. xii. 47; xx. 6; Mark ix. 1; xi. 5; John iii. 29; Acts i. 11; vii. 33; Rom. v. 2; xi. 20 al. fr.: whereas the pluperfect, εἰστήκειν, 'I had placed myself,' i. e. I *stood*, is *imperfect* in sense; see Matt. xii. 46. And that this

= Eph. iv. 25. ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ " ψεῦδος, " εἰ
 Rev. xxi. 27. οὐκ ἔστιν " λαλεῖ. " ὅτι " ψεύστης ἐστὶν καὶ ὁ πατὴρ "
 al. Ps. v. 6. ἰδίων " λαλεῖ. " ὅτι " ψεύστης ἐστὶν καὶ ὁ πατὴρ "
 n ch. iii. 31 ref. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ " πιστεύετε μοι.
 o ch. i. 11 ref. ἐξ ὑμῶν " ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν
 p ver. 55. 1 Jn. i. 10 al. John
 only, exc Rom. iii. 4
 1 Tim. i. 10. T. A. 1. 12. Ps. cxv. 11. q indef. pron., Rom. ii. 26. Luke xxiii. 51. 1 Pet. ii. 14.
 1 ch. v. 34 ref. s (ver. 9.) w. περὶ, ch. xvi. 8-11. Luke iii. 19. Jude 15 only.

45. om δε D al lat-a b c e ff₂. [δε is not omitted in B: see table.]

λαλῶ D. aft λεγω ins ὑμιν C'(appy) al lat-b f copt Cyr. at
 ὑμεις D.

46. om ver (homotele) D al. rec aft εἰ ins δε, with E rel copt-ms
 BCLXN 1. 33. 69 latt syr jer coptt goth arm Orig Cyr.

place forms no exception, is shewn by ὅτι οὐκ ἔστιν (not ἦν) immediately following. But as the account of this *present* sense shews, it is not a *mere* present, but a present dependent on and commencing with an implied past fact. And that fact here is, the *fall* of the devil, which was not an insulated act, but in which state of apostasy from the truth he *ζωτῆκεν*,—it is his *status*. So Euthym.: *ἰμῖντι, ἀναπαύσαι. ἡ ἀλήθεια*, as De Wette remarks, is *objective: the truth of God*:—in this he standeth not, *because there is no truth* ('truthfulness,' *subjective*) in him. His *lie* has become his very nature, and therefore he is thoroughly alien from the truth of God. To take ὅτι as 'not the cause, but the proof' (*for*, i. e. 'for we see it by this, that' . . .) is not only to do violence to construction, but to overthrow the whole sense of the passage.

τὸ ψεῦδος, a lie; generic: we in English have retained the article in the expression 'to speak the truth,' but not in the corresponding one. He *ἐλάλει τὸ ψεῦδος* to Eve.

ἐκ τ. 13., of his own, as E. V., not, 'according to his character' (De Wette),—but 'out of his own resources,' 'treasures': see Matt. xii. 35.

ὁ πατ. αὐτοῦ] i. e. either τοῦ ψεύδους—(absolutely, or as understood in ψεύστης,—Orig., Euthym., Theophyl., &c. Nitzsch [Theol. Zeitschrift, 1822], De Wette, Lücke, Wordsw., and Winer, § 22. 3. b),—or τοῦ ψεύστου (= τῶν ψευστῶν), of the liar generally. The former is not the fact,—for the devil is not the father τοῦ ψεύδους, but τῶν ψευστῶν, by being himself one whose very nature has become τὸ ψεῦδος. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to shew that he was the father of these lying Jews. I therefore hold the latter interpretation, with Bengel, Meyer, and Stier. The construction of this passage with the art. bef. πατήρ has pre-

sented insuperable difficulty to Middleton and others: see Midd. in I rendering which he proposes. "When (any of you) speaks that false, he speaks after the manner kindred (*ἐκ τῶν ἰδίων*!), for he and so also is his father," i. e. t To which the late Prof. Scholefield an emendation, to take away the after *ἐστίν*, and translate, "For he also is a liar," not knowing, ap that this was the ancient heretic pretation according to which the αὐτοῦ was the Demiurge: see Me 3, and Hilgenfeld, referred to by supporting this rendering. It is most incredible that learned men, of our Lord's discourses, should uphold an interpretation so utter and preposterous. It is only an how the judgment may be warped adoption of canons respecting the grounded on insufficient observation instances which Middleton add prove that according to the ordering, the article must be omitted πατήρ, none of them touch the c The article here is *emphatic*, and c be omitted, any more than in the: ἐγὼ εἶμι ὁ ἀπὸς τῆς ζωῆς. The account to be given of this constr that it = ὅτι ψεύστης ἐστίν, καὶ αὐτῶν: but by ψεύστης being s the pronoun is attracted into the also.

45.] And the very reason we do not believe Me (as contrast him) is, because I speak the truth not being of the truth, but of his falsehood itself. This implies a wilful striving against known and sized truth. Euthymius fills up t text—*εἰ μὲν ἔλεγον ψεῦδος, ἐπιστοι μοι ἂν, ὡς τὸ ἴδιον τοῦ πατρὸς λέγοντι*: see ch. v. 43. 46.] ἡ here is strictly *sin*: not 'error' or 'ment,' or 'falsehood.' These two meanings are found in classical Gre never in the N. T. or LXX. And

διὰ τὶ ὑμεῖς οὐ πιστεύετε μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ
 ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,
 ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48 ἀπεκρίθησαν οἱ Ἰουδαῖοι ἵ. 22, 44.
 καὶ εἶπαν αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτης ^{u = ch. xiii. 13}
 εἰ σὺ καὶ δαιμόνιον ἔχεις; 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ ^{ref.}
 δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ^{v ch. vii. 30}
 ἀτιμάζετέ με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ^{w Mark xii. 4}
 ὁ ζητῶν καὶ κρίνων. 51 ἅμην ἅμην λέγω ὑμῖν, ἰάν τις ^{x ch. i. 52 al.}
^{fr. see Matt. v. 18 ref.}

47. om last clause (*passing from -τε to ἐστε*) DG.

48. rec aft ἀπεκρίθησαν ins ουν, with E rel vulg lat-f g q syr: om BCDLXN
 1. 33. 69 fos lat-a b c e ff., l Syr coptt arm Orig Cyr. [εἶπαν, so BCD 33 Orig.]
 ημεῖς bef λεγ. DL syr coptt. om ου Ν¹.

49. ins o bef ησ. D 69 Chr. aft ησ. ins και ειπεν GN 1. 69 coptt æth (arm).
 μου bef τον πατερα D.

they would introduce in this most solemn part of our Lord's discourse, a rapid tautology. The question is an appeal to His *sinlessness of life*, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that *He was sent from God*. And when we recollect that He who here challenges men to convict him of sin, never could have upheld *outward* spotlessness merely (see Matt. xxiii. 26—28), the words amount to a declaration of His absolute sinlessness, in thought, word, and deed. Or, the connexion may be as stated by Euthym.: *εἰ μὴ διότι τὴν ἀλήθειαν λέγω ἀπιστεῖτέ μοι, εἰπατε, τίς ἐξ ὑμῶν ἐλγχει με περὶ ἀμαρτίας ὑπ' ἐμοῦ γενομένης, ἵνα δόξητε δι' ἐκείνην ἀπιστεῖν; εἰ ἄλ. λέγ.* And if it be thence (from the impossibility of convicting me of sin) evident, that I *speak the truth*, *why do ye not believe Me?* (not πιστ. εἰς ἐμὲ, but simply μοι, give credence to Me.)

47.] gives the answer to the διὰ τί, and concludes the discourse with the final disproof of their assertion, ver. 41,—with, as it were, a 'quod erat demonstrandum.' This verse is cited 1 John iv. 6.

48.] The Jews attempt no answer, but commence reviling Him. These are now properly οἱ Ἰουδ.,—the principal among the Jews. Σαμ. So they called 'outcasts from the commonwealth of Israel:' and so afterwards they called the Christians Ὀυνοῖ, from ἡρῶν (2 Kings xvii. 24). They imply, that He differed from their interpretation of the law,—or perhaps, as He had convicted them of not being the genuine children of Abraham, they cast back the charge with a senseless 'Tu quoque.' There may perhaps be a reference to the occurrence related in ch. iv. 5 ff.; but Schöttgen (p. 371) has shewn that "*Sama-*

ritanus es" is found in the Rabbis as addressed to one whose word is not to be believed.

κ. Σαμ. δχ.] 'As in the first clause they sundered Him from the communion of Israel, so now from that of Israel's God.' Stier. Or perhaps they mean the reproach more as expressing aggravated madness owing to demoniacal possession. The καλῶς λέγομεν connects with the charge twice brought against Him by the Pharisees, 'of casting out devils by the prince of the devils.'

49.] The former term of reproach Jesus passes over ('cum jam inter Samaritanos haberet, qui in eum credebant.' Lampe; but qu.?), and mildly answers (1 Pet. ii. 23) the malicious charge of having a devil, by an appeal to his whole life and teaching (see ch. iv. 34), which was not the work of one having a devil. There is no *revert* of the charge in the emphatic ἐγὼ, as Cyr. and Lücke; this, as Meyer observes, would have required οὐκ ἐγὼ. At present the ἐγὼ followed by ὑμεῖς only brings out the two parties into stronger contrast.

κ. ὑμ. ἀτ. με] The ἐγὼ and ὑμεῖς correspond strictly to the ἡμεῖς and σὺ of the preceding verse. 'Our mutual relation is not that, but this: that I honour Him that sent me, and ye, in dishonouring me, dishonour Him.' It is the same contrast, the ἐκ τοῦ θεοῦ and οὐκ ἐκ τοῦ θεοῦ, as before, ver. 47, which lies at the root.

50.] 'Ye dishonour me;—not that I seek my own honour, but His who sent me. There is One who seeketh my honour (ch. v. 23), and will have me honoured; and who judgeth between me and you, between truth and falsehood.' Supply τ. δόξαν μου after ζητῶν, but not after ἐρίων.

51.] There is no pause (De Wette) between ver. 50 and this. This is the direct carrying on of the dis-

^a Matt. xix. 17. τὸν ἰμὸν λόγον ἡ τήρησιν, θάνατον οὐ μὴ ἔχει
^c xxi. 3. εἰς τὸν αἰῶνα. ⁵² εἶπον αὐτῷ οἱ Ἰουδαῖοι Νῦν ἔ-
¹ Kings xv. καμεν ὅτι ἡ δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν
¹¹ 11 vol. οἱ προφήται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον
^b here only. see Luke ii. 39. Pa. ἡ τήρησιν, οὐ μὴ ἡ γένεσθαι ἡ θανάτου εἰς τὸν αἰῶνα.
^c 1xxviii. 48. (ver. 86 ref.) οὐ μὴ μείζων εἴ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἐπ-
¹ ch. iv. 14. vi. 51, 56. x. 22. 21. 26. xiii. 8. xiv. 10. σεν; καὶ οἱ προφήται ἀπέθανον· τίνα σεαυτὸν ἡ-
¹ Matt. xxi. 19. 54 ἀπεκρίθη Ἰησοῦς Ἐάν ἐγὼ ἡ δοξάσω ἑμαυτόν, ἡ
¹ 1 Ml. Mark. 13. 29. 1 Cor. viii. 18. Heb. (1. 8) v. 4. vi. 20. vii. 17, 21. 23. μου οὐδὲν ἐστίν· ἐστίν ὁ πατήρ μου ὁ ἡ δοξάζων με,
² John 2. ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν, ⁵⁵ καὶ οὐκ ἐγνώ-
¹ Jade 15 only. Pa. xxx. 1. αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐάν εἶπω ὅτι οὐκ
^d Matt. xvi. 26 f. Heb. ii. 9 only. αὐτόν, ἐσομαι ὁμοιος ὑμῶν ἡ ψεύστης· ἀλλὰ οἶδα ε-
^c ch. iv. 15. Gen. xiviii. 10.
^f Matt. ii. 6. xiii. 2 al. Deut. v. 26. g = ch. x. 22. xix. 7, 12. 1 John i. 10. v. 16. h = Heb.
¹ Luke iv. 15. Rev. xvi. 7. Lam. i. 8. i = Matt. xxi. 16, 18 ref. j constr. Lat.
⁷ ch. ix. 19. x. 26. k w. gen., here only. Sir. xiii. 16. ὁμοια τοῦ ἀφάρτου, Ethel.
¹ ver. 44 ref.

51. for εαν τις, ος αν D Syr sah (seth P). rec (for τον εμον λογον) τον
τον εμον, with E rel: txt BCDLXN 33 coptt Orig Cyr.

52. rec aft επον ins ουν, with DL rel vulg lat-c f syr sah goth Cyr: om
lat-a d e Cyr copt arm Orig. μου bef τις τον λογον D. ταρασσει (ia
DM. rec γενησεται, with EFH: txt ACDN rel Orig Cyr.—for ου μη γενη-
θανατον ου μη θιωρηση (from ver 51) B al Syr.—om θανατον N¹. om α
αιωνα D al lat-b c ff.¹ Nonn.

53. om πατρος ημων D lat-a b c e ff.¹ l. for οστις, οτι D lat-a. η
σιαντον ins ου, with X(Treg expr) rel goth (arm): om ABCDGLKLN 1. 3.
(syrr P) coptt Orig, Chr Cyr, Thl.

54. ins o bef ης. DA¹N 69 Orig. rec δοξαζω (more obvious: cf dol
below), with AC¹LN² rel vulg lat-b f goth Chr-montf Cyr: txt BC¹DM¹-2b 1. 69
c e ff.¹ l q Orig, Chr-mss Ambr. rec υμων, with B¹DFX 69(as corrd 1. m.) l
c e ff.¹ l q Chr Cyr Tert: txt A B¹(Tischdf) C rel am(with fuld em forj gat ix
mm mt san tol) lat-f g syrr coptt goth asr arm Thl Aug.

55. [for και εαν, καν BDN.] ομοιος bef εσομαι D. ὑμῖν (more i
ABD 1 Thl: υμων CN rel. [αλλα, so BDX.]

course, arising out of κρίνων in the last
verse, and forming a 'novum tentamen
gratiae' (Lampe). Ye are now children of
the devil, but if ye keep My word ye shall
be rescued from that ἀνθρωποκτόνος.
τὸν ἐμ. λόγ. τηρ., as ἐν τ. λόγ. τ.
ἐμ. μένιν, ver. 31, is not only outward
obedience, but the endurance in, and obe-
dience of faith. θεωρεῖν θ., as γένεσθαι
θ., is a Hebraism for to die,—see ref.,—
and must not be pressed to mean, 'shall
not feel (the bitterness of) death,' in a
temporal sense, as Stier has done (iv. 433,
edn. 2). The death of the body is not
reckoned as death, any more than the life
of the body is life, in our Lord's discourses;
see ch. xi. 25, 26, and notes. Both words
have a deeper meaning. 52, 53.] The
Jews, not knowing what death really im-
ports, regard the saying as a decisive proof
of their surmise ver. 48. 'Their misunder-
standing (says De Wette) keeps to the well-

known type (ch. iii. 4; iv. 11 ff.), be-
time theocratic pride is added to carnal
suaveness:—"the O. T. Saints die

54, 55.] The argument in
verses is: 'The same God who is the
of Abraham, is my Father;—He it is
honours (glorifies) me, and it is He
that I keep. I was promised by H
Abraham.' ⁵⁴ δοξάσω, 'glorify
to this high designation, of being at
deliver from death.' ⁵⁵ ἐν λόγ.] V
you are in the habit of calling you
(for so of course the θεός ἡμῶν impor-
i. e. the God of Israel. A most im-
identification, from the mouth of our
Himself, of the Father, with the G
Israel in the O.T. The καὶ here is not
nor 'although;' the sense is, of Who
say 'He is our God,' and know Him
Then what follows sets forth the con-
between them, the pretended child
Abraham, who know not Abraham's

1 [ver. 7.] see
Rev. xviii. 19.
2 ch. xii. 20.
3 Deut. vii. 20.

4 Matt. ix. 9
5 rec.

6 here only.
7 Levit. xxv.
8 47 only.

ἑβάλωσιν ἐπ' αὐτόν. Ἰησοῦς δὲ ἑκρύβη καὶ ἐξῆλ
τοῦ ἱεροῦ.

IX. ¹ Καὶ ἑπαράγων εἶδεν ἄνθρωπον τυφλὸν
γενετῆς. ² καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ
γοντες ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς

59. for ἦσαν οὖν, τότε ἦσαν D. om δε B. rec aft ιερου ins διὰ
μίσου αὐτῶν καὶ παρηγεν οὕτως (from Luke iv. 30: *the last words to is*
ch ix.), with AN^{12a} rel lat-f q syrr copt Ath Thdor-heracl, so, but ins καὶ βεβ
aft αὐτῶν ins ιερονητο, CLXN^{12a} Ath Cyr (επορ. ε. παρ. αυ. erased but καὶ ι
N^{1b}): aft εξηλθ. ins απ' αὐτῶν δια μίσου 69: om BDN¹ latt sah arm Orig Chr,
Arnob.

CHAP. IX. 1. at end ins καθημενον D Ps-Ath.

2. om αὐτου λεγοντες D lat-e.

Lücke remarks, all unbiassed exegesis of these words must recognize in them a declaration of the essential præ-existence of Christ. All such interpretations of πρὶν Ἀ. γεν., as 'before Abraham became Abraham,' i. e. father of many nations (Socinus and others), and of ἐγὼ εἶμι, as 'I was predetermined, promised by God' (Grotius and the Socinian interpreters), are little better than dishonest quibbles. The distinction between γενέσθαι and εἶμι is important. 'Antequam nasceretur Abraham, ego sum' (Erasmus.) The present εἶμι expresses essential existence, as in reff., especially Col. i. 17, and was often used by our Lord to assert His divine Being. In this verse the God-head of Christ is involved; and this the Jews clearly understood, by their conduct to Him.

59.] Probably there were stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews' doing this is given by them on a similar occasion, ch. x. 33, ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.

There does not appear to be any miraculous escape intended here, although certainly the assumption of one is natural under the circumstances. Jesus was probably surrounded by His disciples, and might thus hide Himself (see ch. xii. 36), and go out of the temple.

CHAP. IX. X.] JESUS THE LIGHT, FOR THE HEALING OF THE WORLD AND THE JUDGMENT OF THE JEWS.

IX. 1—41.] Manifestation of Jesus as the Light by a miracle. Judgment of the Jews by the healed man, and by Jesus.

1.] This, if the concluding words of ch. viii. in the rec. are genuine, would appear to have happened on the same day, which is hardly likely, for we should thus have the whole incidents from ch. vii. 37 (omitting ch. vii. 53—viii. 12), belonging to one day, and that day a sabbath (ver. 14). And besides,

the circumstances under which Je appears are too unusual and tranquil succeeded immediately to His ex ch. viii. 59. I would rather therefore pose that there is a break between verse: how long, we cannot of course. Thus we have the commencement of a narrative here, as in ch. vi. 1, and This is the view of Lücke, Tholuck, De Wette; Olshausen, Meyer, and believe it to have been the same day the former refers the ἡν σάββ. (ver. its being the last day of the feast 37, where see note).

The bli was sitting begging (ver. 8), possibly claiming the fact of his having been born; for otherwise the disciples hardly have asked the following question. The incident may have been in the neighbourhood of the temple (Acts iii. 2) doubtless there were other places where beggars sat, besides the temple entrance.

2.] According to Jewish law every infirmity was the punishment of sin (see ver. 34). From Exod. xx. the prevailing views on the subject the disciples may have believed that the man was visited for the sins of his parents, but how could he himself have been before his birth? Beza and Grotius the question to the doctrine of metempsychosis; that he may have sinned in his former state of existence; this he is disproved by Lightfoot and Lücke. The Pharisees believed that the good only passed into other bodies, which exclude this case (see Joseph. Antt. 1. 8, and B. J. ii. 8. 14). Light Lücke, and Meyer refer it to the heredity of sin in the womb; Tholuck predestinated sin, punished by action: De Wette to the general doctrine of the præ-existence of souls, which was vailed both among the Rabbis and the Gnostics; see Wiesl. viii. 19, 20 applicability of which passage is do

² ἵνα τυφλὸς γεννηθῇ; ³ ἀπεκρίθη Ἰησοῦς Οὐτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ⁴ ἐμὲ δὲ ἔργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν· ἐρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ ὅταν ἐν τῷ κόσμῳ ᾧ, ἵφως εἰμι τοῦ κόσμου. ⁶ ταῦτα εἰπὼν ἔπτυσεν ἡ χαμί, καὶ ἐποίησεν ἰηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν ἰηλὸν ἐπὶ τοὺς ὀφθαλμούς, ⁷ καὶ εἶπεν αὐτῷ

ch. i. 4. viii. 12. Job i. 20. Dan. viii. 12. Jethb xii. 15. xiv. 18 only. sec. Eedr. viii. 91 (93). 1 here
h. ch. xii. 6 only. Job i. 20. Dan. viii. 12. Jethb xii. 15. xiv. 18 only. sec. Eedr. viii. 91 (93). 1 here
b. a. vv. 11, 14, 16. Rom. ix. 21 only. Job iv. 19. k here only f. i ver. 11 only f.

3. rec ins o bef ἴσθ., with D al Cyr: om ABCN rel.

4. ἡμᾶς B(D)LN' coptt æth-rom Cyr Nonn (δεῖ bef ἡμ. D): εμε ACN'(or N-corr')
rel latt æth-pl Hil. for με, ημας LN' copt æth-rom Cyr. (corr'd in N 1. m. or 2. m.)

5. ω bef εν τω κοσμω DLX 1. 33 vulg lat-a δ γ q Chr Cyr.

6. for επεχρ., επεθηκεν B C'(appy). rec om αυτου, with C' rel latt Syr
Ps-Ath: ins ABC'LN 1. 33 copt (goth æth), αυτω D. rec aft οφθαλμους ins
του τυφλου, with AC rel lat-b ε f syrr: αυτου D lat-a c ff, Iren-lat Arnob Aug: om
BLN 1. 33.

by Stier, iv. 455 note, edn. 2). So Isidore of Pelusium in the Catena (Lücke, ii. 372), οὗτος, ὅς φασιν Ἕλληνες, — ἡ οἱ γονεῖς αὐτοῦ, ὅς φασιν Ἰουδαῖοι. The question may have been asked vaguely without any strict application of it to the circumstances, merely taking for granted that *some* *ein* must have led to the blindness, and hardly thinking of the non-applicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the οὗτος, *q*f may mean, 'this man, or, for that is *out of the question* (bisher selbst, oder, da uns dies doch nicht denkbar ist, . . .), his parents?' *ἵνα* as a *cause* why he should be . . . , — used τελικῶς: — not *ικαριστικῶς* (Olah.), expressing the mere consecution of events.

3.] After αὐτοῦ supply ἵνα τ. γεν.—'neither of these was the cause; but τυφ. ἰγεννηθῇ, in order that . . . ' But how so? οὐ κολαστικῶς, ἀλλ' οἰκονομικῶς. Euthym. In the economy of God's Providence, his suffering had its place and aim, and this was to bring out the ἔργα τοῦ θ. in his being healed by the Redeemer (see Rom. xi. 11 and note). So Lücke:—De Wette denies the interpretation, and refers the saying merely to the view of our Lord to bring out his own practical design, to make use of this man to prove His divine power. But see ch. xi. 4, which is strictly parallel.

4.] Connected by ἐργάζ. τ. ἔργα to the former verse. There certainly seems to be some reference to its being the sabbath; see the similar expressions in ch. v. 17. From ὅταν . . . , in ver. 5, it seems

evident that ἡμέρα is the appointed course of the working of Jesus on earth, and νύξ the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to John's universal diction, the death of Jesus is *His* glorification; but the similitude *here* regards the *effect on the world*, see ver. 5; and the language of Rom. xiii. 12 is in accordance with it, as also Luke xxii. 53; John xiv. 30.

5.] This partly explains the ἡμ. and νύξ of the former verse, partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is *the Resurrection and the Life*; so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol.

6.] see reff. Mark. The virtue especially of the saliva *sejuma*, in cases of disorders of the eyes, was well known to antiquity. Pliny, H. N. xxviii. 7, says, 'Lippitudines matutina quotidie velut inunctione arceri.' In both accounts (Suet. Vesp. 7; Tacitus, Hist. iv. 8) of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. See also Wetstein in loc. (Trench, Miracles, 293 note, edn. 2). The use of clay also for healing the eyes was not unknown. Serenus Samonicus (in the time of Caracalla) says: 'Si tumor insolitus typho se tollat inani, Turgentes oculos vili circumline cæno.'

No rule can be laid down which our Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He Himself

αὐτῷ Πῶς [οὖν] * ἠνεψύθησάν σου οἱ * ὀφθαλμοί; ¹¹ ἀπεκρίθη ἐκεῖνος [Ὁ] ἄνθρωπος [ὁ] λεγόμενος Ἰησοῦς
^b πηλὸν ἐποίησεν καὶ ^c ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ ^b εἶπέν μοι Ὑπαγε εἰς τὸν Σιλωὰμ καὶ ^d νίψαι. ἀπελθὼν
ⁱ οὖν καὶ ^d νιψάμενος ^e ἀνέβλεψα. ¹² εἶπαν αὐτῷ Πού ἐστίν ^f ἐκεῖνος; λέγει Οὐκ οἶδα. ¹³ Ἀγούσιν αὐτὸν πρὸς τοὺς
 Φαρισαίους τὸν * ποτὶ τυφλόν. ¹⁴ ἦν δὲ σάββατον ἐν
 ᾗ ἡμέρα τὸν ^b πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ * ἀνέφην
 αὐτοῦ τοὺς * ὀφθαλμούς. ¹⁵ πάλιν οὖν ἡρώτων αὐτὸν
 καὶ οἱ Φαρισαῖοι πῶς ^f ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς
^b Πηλὸν ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ^d ἐνιψάμην,

rec om 2nd οὖν, with AB rel vulg lat-b c e f ff₂ g coptt goth : ins CDLXN lat-a i
 syr-with-ast arm. rec ανιωχθησασαν, with AKUS Chr Cyr : txt B[sic : see
 table] CDN rel. elz σοι, with (Scr's a o, e sil) vulg lat-a c e f ff₂ g D-lat :
 txt ABC D-gr N rel fos(with tol) lat-b syrr syr-jer copt goth arm Chr Cyr Thl Aug.
¹¹ rec aft ειςινος ins και ειπεν, with A rel lat-a b f syrr syr-jer copt goth sath :
 om BCDLN 1. 33 vulg lat-c e ff₂ l sah arm Cyr Aug. rec om o (twice), with AD
 rel goth arm : ins BLN 1. 33 vulg lat-c e syr-with-ast, ins only the 2nd o C.
 aft μοι ins ori. BLN syr-jer coptt : om AD rel latt. rec (for τον) την κολυμβηθραν
 τον, with A rel vulg lat-e f g syr goth sath Chr Aug : txt BDLXN 1 lat-a b c ff₂ syr-jer
 coptt arm Iren-lat Cyr. rec (for ουν) δε, with A rel syr goth : txt BDLXN 1. 33
 syr-marg coptt Cyr. [B does not omit και bef νιψαμενος : see table.] for
 last clause, απηλθον ουν και ενιψαμην και ηλθον βλεπων D.
¹² rec aft ειπ. ins ουν, with D rel fos lat-a c syr : pref και BLXN 1. 33 vulg-ed
 lat-l sath Cyr : om A rel am(with forj ing) lat-e Syr coptt arm Aug. [ειπεν, so
 BDN.] aft λεγει ins αυτοις D 69 fos lat-b Syr sath arm.
¹³ ins και bef αγουσιν D Syr sath.
¹⁴ rec (for εν ημερα) ori, with AD rel vulg lat-e f syrr coptt goth : txt BLXN 33
 mm lat-a b c ff₂ g syr-marg Cyr. for ανιωξεν, ηνωξεν (i.e. ηνωξεν) D al.
¹⁵ πηρωτων D al. rec επι τους οφθαλμους bef μου, with D (33, e sil) lat-a b :
 μου επιθηκεν επι τους οφθαλμους A vulg : txt BLN rel. (Δ doubtful : μοι H.)

be much more likely to turn on whether he was really the person who had sat and begged (the blindness being involved in it), than on the fact of his having been blind.

11.] ἀνέβλ., strictly speaking, is inappropriate in the case of one born blind. Lücke refers to Aristotle as using the word thus, and cites Pausanias, who speaks of Ὀφυνία . . . τὸν τε γενεῆς τυφλόν, whom ἐπέλαβε τῆς κεφαλῆς ἀλγῆμα ἰσχυρόν, καὶ ἀνέβλεψεν ἀπ' αὐτοῦ. Sight being natural to men, the deprivation of it is regarded as a loss, and the reception of it, though never enjoyed before, as a recovery. So Grotius : "nec male recipere quis dicitur, quod communiter tributum humanæ naturæ ipsi abfuit." There is no emphasis on μου here (as Dr. Wordsw.) nor in vv. 15, 30 : nor on σου in vv. 10, 17, 26. See on Matt. xvi. 18, and compare Luke xii. 18. 13.] The neighbours appear to have brought him to the Pharisees, out of hostility to Jesus (see ver. 12) : and ver. 14 alleges the rea-

son of this :—or perhaps from fear of the sentence alluded to in ver. 22. The "Pharisees" here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim. Lücke inclines to think they were an assembly of the great Sanhedrim, whom John sometimes names of Φαρ. ;—see ch. vii. 47 ; xi. 46 : Meyer regards them as some formal section of the Pharisees, as a body : but were there such? 14.] Lightf. cites from a Rabbinical treatise on the Sabbath, 'sputum etiam super palpebras poni prohibitum.' But the making the clay, as a servile work, seems to be here prominently mentioned.

Meyer notices,—and it is interesting, as a minute mark of accuracy,—that the man only relates what he himself, as being blind, felt : he says nothing of the spittle. 15.] πάλιν refers to ver. 10. The enquiry was official, as addressed to the chief witness in the matter. We cannot hence infer with Lücke that no one else was present at the

καὶ βλέπω. ¹⁶ ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς
 ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββ
 οὐ ἴ τηρεῖ. ἄλλοι ἔλεγον Πῶς δύναται ὁ ἄνθρωπος ὁ
 τῶλος τοιαῦτα ἰ σημεῖα ποιεῖν; καὶ ὁ σχίσμα ἦν ἐν αὐ
 17 λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ λέγεις
 αὐτοῦ ὅτι ἠνέφξεν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπε
 προφήτης ἐστίν. ¹⁸ οὐκ ἐπίστευσαν οὖν οἱ Ἰου
 περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἠνέβλεψεν, ἕως
 ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος
 ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν
 ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν β
 ἄρτι; ²⁰ ἀπεκρίθησαν οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οὐ
 ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεν
 21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ὁ ἥνοιξεν
 τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτῇ
 ἡλικίαν ἔχει· αὐτὸς περὶ αὐτοῦ λαλήσει. ²²

a = Matt. vi.
 27 ref.
 b = ch. viii. 57
 ref.

16. rec (for ουκ το ο ανθρωπος) ουτος ο ανθρωπος ουκ εστι παρα του θεου, i
 rel, but of these AGK 69 om του: ο ανθρωπος bef ουτος παρα θεου 33 vulg
 arm: txt BDLX N(omg d) lat-l. aft αλλοι ins δε BDN 1. 69 vulg-ed(pu
 lat-c Syr coptt Cyr.

17. for λεγουσιν, ελεγον D lat-a b c e. rec om ουν, with E rel lat-q Sy
 goth Chr: ins ABDLXN 1. 69 latt syr-with-ast Cyr. ins ποτε bef τυφλω N.
 om παλιν D lat-a b c ff₂ l. aft παλιν ins ουν N¹. rec συ bef τι, wi
 rel vss: txt BLXN coptt Cyr. for αυτου, σεαυτου N. rec ηνοιξεν
 ADN rel: ανωξεν KL 1: txt BXA. (33 def.)

18. om ουν D 69 lat-a b f ff₂ l coptt (æth arm). rec τυφλος bef ην (more
 order), with A rel vulg lat-a c e f ff₂: txt BLN lat-b coptt Chr. (33 def.)—om
 ανιβα. D. for ορου, ου DX Chr. om αυτου D al sah-mnt arm.

19. επρωτησαν D. for λεγοντες, ει N¹. for ουτος εστιν, ει εστιν ο
 Syr. rec αρτι bef βλεπει, with A rel vulg lat-a e f g: txt BDL U(Treg e
 33 lat-b c ff₂ l Cyr.

20. aft απεκριθησαν ins ουν BN al; δε A rel lat-f q syrr goth: om DGLUX (i
 coptt æth. rec ins αυτους bef οι γονεις, with AD rel vulg lat-b c Syr (sah)
 om BLXN 33. 69 lat-a e f ff₂ Syr coptt æth arm Cyr.

21. ηνωξεν A 1. 33: txt BDLN rel. αυτου bef ηνοιξεν D lat-b (f).
 rec aft 2nd οιδαμεν ins αυτος, with AN rel lat-q Syr goth (αυτος aft εχει N^{3a}
 B[sic: see table] DLX 1. 33 latt æth Ps-Ath Cyr Aug.—rec ηλικιαν εχει bef
 ερωτησατε (as in ver 23), with A rel syrr goth: om αυτον ερωτησατε N¹: txt I
 N^{3a} 1. 33 vulg lat-a c e f g coptt æth arm.—επρωτησατε D. om αυ
 for αυτου, εαυτου ABCKMXAN 1. 33: txt D rel.

healing but Jesus and His disciples.

16. τινες—ἄλλοι.] Among the latter party would be such as Nicodemus, Joseph, [Gamaliel?]; who probably (Joseph certainly, Luke xxiii. 51) at last withdrew, and left the majority to carry out their hate against Jesus. 17.] The question is but one, as in E. V. What sayest thou of him, that he hath opened (i. e. for having opened) thine eyes? The stress is on σὺ—What hast thou to say to it, seeing we are divided on the matter? Both parties are anxious to have the man's

own view to corroborate theirs.

and therefore παρὰ τοῦ θεοῦ. The hostile party (οἱ Ἰουδαῖοι,—th authority among these variously—r Pharisees), disappointed at his dire timony against them, betake ther to sifting more closely the evidence fact. The parents are summoned nesses. 19.] The question is fold, and in strict legal formalit this your son? Was he born blind i is it that he now sees? 21.] the emphatic αὐτοῦ—ἡμεῖς—αὐτὸ

19.] The question is fold, and in strict legal formalit this your son? Was he born blind i is it that he now sees? 21.] the emphatic αὐτοῦ—ἡμεῖς—αὐτὸ

εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ὁμολοῦσιν ἡμῖν ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἡδὴ γὰρ συνετίθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστὸν ἄποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. 24 ἐφώνησαν οὖν τὸν ἄνθρωπον ἕκ δευτέρου ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. 25 ἀπεκρίθη οὖν ἐκεῖνος· Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω. 26 εἶπον οὖν αὐτῷ Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; 27 ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἡδὴ, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ

m = ch. viii. 48 ref.

n ch. vii. 47, 52.

22. for συνετίθειντο, συνετίθειντο AM syr-marg-gr: συνετίθειντο G al: συνετίθειντο 69. ὁμολογήσῃ bef αὐτον DK 69. aft χριστον ins εναι D lat-e. 23. om οτι DL fuld lat-a c e l eth. om εχει N¹. ins και bef αὐτον A. επερωτησατε BN: ερωτατε D. 24. rec εκ δευτερου bef τον ανθρωπον, with A rel vulg lat-a f syr goth: txt BDL¹ 33 lat-b c e ff; l q Syr coptt.—for ανθρωπον, αυτον D. ουτος bef ο ανθρωπος BLM latt Syr goth Chr: txt AD rel lat-e Syr.—om ο N³ (and corr¹). 25. rec aft εκεινος ins και ειπεν, with E rel Syr copt sath Chr: om ABDLN 1. 33 latt syr sah goth arm Cyr. aft εν ins δε N¹. for ων, ημην και DL 1. 33 lat-a e f ff; Syr Cyr Ambr. 26. rec (for ουν) δε, with A rel syr sath: om N lat-a e Syr copt arm: txt BDKLX 1. 33. 69 vulg lat-b c coptt goth Cyr. rec aft αυτω ins παλιν, with A rel lat-f q syr goth arm: om BDN latt coptt Nonn Aug. εποιησαν N¹. 27. for απεκριθη αυτοις, ο δε ειπεν D. aft τι ins ουν B sath. θελετε bef παλιν D al lat-a e syr. for ακουειν, ακουσαι D.

τός. 22.] It is not said when this resolution was come to; and this also speaks for an interval between ch. vii., viii., and this incident. It could hardly have been before the council at the conclusion of ch. vii. [ἄποσυν.] Probably the first of the three stages of Jewish excommunication,—the being shut out from the synagogue and household for thirty days, but without any anathema. The other two,—the repetition of the above, accompanied by a curse,—and final exclusion,—would be too harsh, and perhaps were not in use so early. Trench (Mirr. 299, edn. 2) regards the resolution not as a token that the Sanhedrim had pronounced Him a false Christ, but as shewing that they forbade a private man to anticipate their decision on this point by confessing Him (?). 24. 22s 8. r. 0.] not, 'Give God the praise' (E. V.), i. e. 'the glory of thy healing': for the Pharisees want to overawe the man by their authority, and make him deny the miracle altogether. The words are a form of adjuration (see ref. Josh.), to tell the truth, q. d. 'Remember that you are in God's presence, and speak as unto Him.'

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25. 25v.] See on ver. 8. The man shrewdly evades the inference and states again the simple fact. Bear in mind, that 25v must here be strictly kept to its present sense as being joined with a present verb βλέπω: the rule for the construction of a pres. part. being, that it is contemporaneous with the verb which rules the time of the sentence. So that we must render, not "whereas I WAS blind, now I see," as E. V.: but as A. V. R., being a blind man, now I see. The shrewd and naïve disposition of the man furnishes the key to the enigmatical expression. He puts it to them as the problem, the fact of which he knows for certain but the reason of which it was for them to solve, that he, whom they all knew as a blind man, now saw. So that the 25v carries not so much present matter of fact, as common designation and title. 26.] They perhaps are trying to shake his evidence,—or to make him state something which should bring out some stronger violation of the sabbath.

27.] οὐκ ἠκούσατε must be in its special meaning of 'did not heed it.' The latter clause is of course ironical:

3 F

ο Acts xxiii. 4. μαθηταὶ γενέσθαι; 28 ° ἐλοιδόρησαν αὐτὸν καὶ εἶπον
 1 Cor. iv. 12. μαθητῆς εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσεως ἐσμέν μαθη-
 1 Pet. ii. 23. τῆς
 xxiii. 8. 29 ἡμεῖς οἶδαμεν ὅτι Μωυσεὶ ὁ λελάληκεν ὁ θεός, τοῦτι
 v. 11. -πίς, οὐκ οἶδαμεν ὅτι πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος
 1 Tim. v. 14. εἶπεν αὐτοῖς Ἐν τούτῳ ἡ γὰρ ὁ θαυμαστόν ἐστω,
 Exod. iv. 30. ὑμεῖς οὐκ οἴδατε ὅτι πόθεν ἐστίν, καὶ ἠνέφξεν μου
 al. fr. ὁφθαλμούς. 31 οἶδαμεν ὅτι ὁ θεὸς ἀμαρτωλῶν οὐκ ἀ-
 q ch. vii. 27 bis, 28 ref. ἄλλ' ἐάν τις ἰθροσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ
 r = ch. vii. 41. 32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη
 Matt. xxvii. 23. τούτου ἀκούει. 33 ἡγοῖζεν τις ὁφθαλμούς τυφλοῦ γεγεννημένου. 34
 Matt. xxi. 43. ἢ ἡν οὗτος ὁ παρὰ θεοῦ, οὐκ ἠδύνατο ποιῆν οὐδέν. 34
 1 Mt., from ἐκρίθησαν καὶ εἶπαν αὐτῷ Ἐν ἀμαρτίαις σὺ ἐγενν
 Pa. cxvii. 22. ὁλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν
 (3 Cor. xi. 14 v. r.) 1 Pet. ii. 9. Rev. xvi. 1. 35 Ἡκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἐξω καὶ εἰ
 Exod. xxiii. 10. ἡν οὗτος ὁ παρὰ θεοῦ, οὐκ ἠδύνατο ποιῆν οὐδέν. 34
 t here only. Exod. xviii. 21 (-βία, 1 Tim. ii. 10.) ἐκρίθησαν καὶ εἶπαν αὐτῷ Ἐν ἀμαρτίαις σὺ ἐγενν
 Matt. vii. 21 ref. Pa. xxxix. 8. ὁλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν
 v here only. ἡν οὗτος ὁ παρὰ θεοῦ, οὐκ ἠδύνατο ποιῆν οὐδέν. 34
 ὡς αἱ. Luke i. 70. Acts iii. 21. xv. 18. Isa. lxiiv. 4. a = Mark ii. 1 ref. b ch. vii. c ch. vii. 27 ref. 3 Chron. i. c ch. vii. 27 ref. 3 Chron. i.

μαθηται bef αυτου DLXAN 33 latt Chr Cyr: txt AB rel.

28. rec aft ἐλοιδορησαν ins ουν, with 69 vulg-ed lat-c goth: pref και BN¹ al
 Cyr Ambr: pref οι δε DLX² 1. 33 (lat-a f) Syr syr-with-ast copt: om A rel am
 fuld em forj fos ing jae tol) Aug. rec εἰ bef μαθητης, with E rel lat-e f g q
 sath arm Chr Ps-Ath: εκεινου bef εἰ D al latt: om εἰ L copt: txt ABN 1. (33) Ch
 om δε D lat-b c e ff₂ l arm.

29. for λελαληκεν, ελαλησεν A. aft ο θεος ins και οτι θεος αμαρτωλων
 ακουει D.

30. om αυτοις D al fos lat-b c. rec γαρ bef τουνω, with A rel: txt
 vulg lat-f g syr Chr Cyr.—for γαρ, ουν D. ins το bef θαυμαστον BLN
 Chr Cyr: om AD rel arm. ηνοιξεν BDLN Cyr: ηνοιξεν X: txt A rel.

31. rec aft οιδαμεν ins δε, with A rel vulg lat-f Syr goth; γαρ 69 Hil: om BI
 1. 33 fos lat-a b c e ff₂ l coptt arm Cyr. rec αμαρτωλων bef ο θεος, with A
 vulg lat-b c f syr sath arm Orig-lat Hil: txt BDA lat-a e Syr coptt goth arm
 carth Chr¹ Cyr Aug.

32. ηνοιξεν BXA Ath. οφθαλμου A. γεγεννημ. AX.

33. ουτος παρα θεου bef ην D sah.

35. ins και bef ηκουσεν DN¹ Syr sath. om ο BN. om εξω D.

'you seem so anxious to hear particulars about Him, that you must surely be intending to become His disciples.'

29.] λελάληκεν, not ἐλάλησεν, is important: it betokens the abiding finality of God's revelation to Moses, in their estimation: q. d. 'We stand by God's revelation to Moses.' πόθεν—'whether from God or not.' But see ch. vii. 27, 28, where a very different reason is given for disbelieving Him to be the Christ.

30.] ἐν τ. γὰρ is well expressed in E. V. Why herein is &c. Cf. Klotz, p. 242: "γὰρ respicit ad ea quae alter antea dixerat, et continet cum affirmatione conclusionem, quae ex rebus ita comparatis facienda sit." ὑμεῖς, you, whose business it is to know such things. 31.] He expresses a general popular conviction, that one who could do these things, must

be a *pious man*: and (ver. 32) *very piously so*, since this miracle was v. cedented. Ver. 32, says Meyer, a minor proposition: ver. 33, the concl both in a popular form. 33.]

nothing of this kind, much less a thing as this. 34.] See on v. 32, altogether,—deeply and entirely infirmity proved. 'They forgot the two charges,—one that he had been born blind, and so was an imy—the other, that he bore the m God's anger in a blindness that re back to his birth,—will not ag together.' (Trench, Mirr. 306, edn. 2, 1848.)

They excommunicated see on ver. 22. It cannot merely 'they cast him out of the court' (Mald. Grot. Fritzsche, Tholuck, M see next verse, where it would har

αὐτὸν εἶπεν [αὐτῷ] Σὺ 'πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; [cf. H. 11 reff. g Interrog., Luke x. 29. xviii. 26. 1 Cor. v. 2. 2 Cor. ii. 2. 1 ch. iv. 27. Mark vi. 50. h Mark ix. 24. i Matt. viii. 9 al. fr. m Matt. vii. 2. 1 Tim. iii. 6 al. Job xiii. 18. n Matt. xiii. 18, 14, from Isa. vi. 9. o — Matt. xv. 14 al. p ver. 27. q ch. xv. 22. 24. xii. 11. 29.) 1 Tim. v. 12. i John i. 8.]

36 ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν] * Καὶ τίς ἐστιν, κύριε, ἵνα 'πιστεύσω εἰς αὐτόν; 37 εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἐώρακας αὐτόν, καὶ ὁ 'λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. 38 ὁ δὲ ἔφη * Πιστεύω, κύριε. καὶ 'προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ Ἰησοῦς Εἰς κῆμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ 'βλέποντες βλέπωσιν καὶ οἱ βλέποντες * τυφλοὶ γένωνται. 40 ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ * Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν 'εἴχετε

and aft αὐτον ins και D lat-a b q Syr. om αυτω BDN¹ lat-e copt-ms: ins A rel. ἀνθρώπου BDN sah sēth-rom Chr-2-mss: θεου A rel latt syrr copt goth sēth-pl arm Tert Hil.

36. om απεκριθη εκεινος και ειπεν, and aft εστιν ins εφη, B: και ειπεν is also omd in A al lat-a copt-wilk: txt DN rel vas. (και interlinear in N.) rec om και [bef τις], with ALN latt Hil Victorin: ins BD rel syr goth arm Chr Cyr Thl.—εε bef τις εστιν N. (κυριε and και were easily confounded by the scribes, each being frequently written κτ.)

37. for ειπεν, απεκριθη D syr-marg: εφη N. rec aft ειπ. ins δε, with A rel lat-q goth: om BDXN 33 lat-a b e syrr copt arm. om 1st o A.

38. om ver N¹. for αυτω, αυτον D al.

39. om και ειπεν ο ιησ. N¹. (o omd N^{2a}.) εγω bef εις κημα D. ηλθον bef εις τον κοσμον τουτον D lat-a b c f sēth (arm) Orig-lat-ang.

40. rec ins και bef ηκουσαν, with A rel latt syrr goth sēth: add δε D al lat-f₂ g₁: om BLXN 33 copt arm Cyr. om ταυτα DN^{1-2b} al lat-f₂ sah-mnt arm.

rec ουτες bef μετ αυτων, with A rel goth sēth arm: txt BDLXN 1. 33 latt Cyr.

41. aft ειπεν ins ουν D al; δε S al: pref και Δ 69 lat-g l sēth. om o B.

stated that Jesus heard of it, unless it had been some public formal act. 35.]

'Tunc ille es, qui propter fidem in Jesum quem dicunt Christum, acerbiter nos-
trorum magistrorum expertus est? An tu post has molestias etiamnum in filium Dei credis?' Lampe in loc. 36.] This

ὥς τ. θ. surpasses his present compre-
hension: and therefore, true to his simple and guileless character, he asks for further information about Him. καὶ τίς]

See reff. and Mark x. 26. 37.] These words καὶ ἐώρακας αὐτ. serve to remind the man of the benefit he has received, and to awaken in him the liveliest grati-
tude: compare Luke ii. 30. They do not refer to a former seeing, when he was healed: this was the first time that he had seen his Benefactor. 39.] There

seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the subject of discourse. The blind man

had recovered sight in two senses,—bodily and spiritual. And as our Lord always treats of the spiritual as paramount, in-

cluding the bodily, so here He proceeds to speak of spiritual sight. κῆμα, the

effect of κρίσις, not merely distinction, but judgment; the following out of the divine

ἐδόξα, Matt. xi. 25, 26. 'We are

all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true sight, out of which the grace of the Lord can afterwards bring about a complete receiving of sight. The "becoming blind," on the other hand, is partly an ironical expression for remaining blind, but partly also has a real meaning in the increasing darkening and harden-
ing which takes place through unbelief.' (Stier, iv. 568; 475, edn. 2.) The βλέ-
ποντες here answer to the ἰσχύοντες and δισαίοι of Matt. ix. 12, 13; see note there.

40.] They ask the question, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoicing, 'Are then we meant by these blind, we, the leaders of the people?'

41.] The distinction in expression between the two clauses must be carefully borne in mind. Our Lord is

† Matt. vii. 18 *ἀμαρτίαν*· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἀμαρτία
 ὡς ver. 16 μένει. X. ¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερ-
 xxvi. 3 reff.)
 t = Acts vii. 31. Rev. ix. 9. Ruth iii. 3. iv. 1. ἡ ἀναβαίνων ἡ ἀλλαχόθεν, ἐκεῖνος ὡς κλέπτῃς ἐκ
 ὡς here only. ὡς ληστής. ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας
 Esth. iv. 14 ἔστιν τῶν προβάτων. ³ τοῦτο ὁ θυρωρὸς ἀνο-
 Ald. only. (-you, Mark i. 52.)
 v Matt. vi. 19, w ver. 5. Obad. 5. x Matt. xxi. 18 reff. y Mark xiii. 34
 20 al. 17 only. 4 Kings vii. 11.

om an DK 69. rec ins οὖν bef *ἀμαρτ.*, with A rel syrr goth æth : om
 1. 33. 69 vulg lat-δ c e f ff₂ g q coptt æth Cyr Aug. ai *ἀμαρτίας* an
 DLXN^{2a} 33 syr-marg Cyr.

CHAP. X. 1. ὑμῖν bef λέγω B. ἀλλαχόθεν bef ἀναβαίνων D arm.
 2. for ποιμὴν ἐστίν, αὐτὸς ἐστίν ο ποιμὴν D (lat-δ c f ff₂ q copt) sah Chr

referring primarily to the unbelief of the Pharisees and their rejection of Him. And He says, 'If ye were really blind (not, *'confessed yourselves blind';* Kuinoel, Stier, De Wette), ye would not have incurred guilt; but now ye say, "We see;" ye believe ye have the light, and boast that ye know and use the light; and therefore your guilt abideth, remaineth on you.' Observe there is a middle clause understood, between 'ye would never have incurred guilt,' and 'your guilt remaineth;' and that is, '*ye have incurred guilt*;' which makes it necessary to take the λέγετε ὅτι βλέπομεν as in a certain sense implying βλέπετε: viz. 'by the Scriptures being committed to you, by God's grace, which ought to have led you to faith in me.'

CHAP. X. 1—21.] *Of true and false shepherds. Jesus the good Shepherd.* This discourse is connected with the preceding miracle; and the conduct of the Pharisees towards the man who had been blind, seems to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. So that, as Meyer remarks, the paragraph should begin at ch. ix. 35 properly. The more we study carefully this wonderful Gospel, the more we shall see that the idea of this close connexion is never to be summarily dismissed as imaginary, and that our Evangelist never 'passes without notice to an entirely different and disjointed occurrence or discourse,' as I stated in some of my former editions. See on the whole subject of the parable, Jer. xxxiii. 1—4; Ezek. xxxiv.; Zech. xi. 4—17. These opening verses (to ver. 5) set forth the distinction between false and true shepherds. Then (vv. 7, 8, 9) He brings in *Himself*, as the door, by which both shepherds and sheep enter the fold. Then (ver. 10) He returns to the imagery of the first verses, and sets

forth Himself as THE GOOD SHEPHERD and the rest (to ver. 18) is of the results and distinctions of that fact. 1. τὴν αὐτὴν] ὁ ποιμὴν ε. ὑπάειρος τόπος (Phavorii ii. 403); just answering, except being a permanent enclosure, to This fold is the visible Church primarily, as His people Israel peculiar fold; the possibility of other folds has been supposed luded to in ver. 16: but see r

The terms in this first paragraph, and apply to all leaders of people; in ver. 1, to those who office without having come in by (i. e. Christ, in the large sense the O. T. faithful looked to and Him, as the covenant promise God); and in ver. 2 to those who this way; and whosoever does is herd of the sheep (not emph "the Good Shepherd," as below but here it is merely predicat who thus enters, that he is the of that particular fold: it is the of a shepherd thus to enter). sheep throughout this parable as mingled multitude of good and the real sheep, the faithful, who all in the fold should be. The f (goats, Matt. xxv. 32) do not as it is not the character of the that of the shepherd, and the between him and his sheep, which prominent. 3.] Perhaps the should not be too much pressed; cant; but certainly the Holy especially He who opens the door shepherds; see frequent use of bolism by the Apostles, Acts xiv. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; stances of the θυρωρὸς shutting Acts xvi. 6, 7. (So Theodorus B and Stier, iv. 482, edn. 2.)

τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρό-
 βατα ὧν καὶ ὄνομα καὶ ἐξάγει αὐτά. ⁴ ὅταν τὰ
 ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ
 τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν
 αὐτοῦ. ⁵ ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ
 φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων
 τὴν φωνήν. ⁶ ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
 Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.
⁷ εἶπεν οὖν πάλιν ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν [ὅτι]
 ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁸ πάντες ὅσοι ἤλθον

h = here only. (ch. xvi. 26 bis, 29. 2 Pet. ii. 22 only. Prov. i. 1 a12. Sir. vi. 35 a4. only.)
 1 = Lake viii. 9 ref. Acts xvii. 19.

3. for τα ιδ. προβ., τα προβ. τα ιδ. D. rec (for φωνει) καλει, with E rel Chr: txt ABDLXN 1. 33 Cyr.

4. rec ins και bef oran, with AD rel vulg lat-a e Lucif: add δε K lat-b c ff, l copt
 Cyr: om BLN 1. 33 sah. rec (for παντα) προβατα, with A rel vulg lat-f syrr:
 om N: txt BDLX 1. 33 lat-a e coptt (seth) arm Lucif Cyr. αυτου bef την φωνην
 D lat-b c ff2 q.

5. rec ακολουθησωσιν, with N rel: txt ABDEFGA Chr Cyr.

6. for ην, η B[sic: see table] EFG 69. for εκεινοι δε, και N¹.

7. rec aft παλιν ins αυτοις, with D rel lat-a sah goth; pref, AKAN¹ vulg
 lat-b c syrr; aft ο ις X 33: om B.—om παλιν N-corr 1. 69 lat-e Lucif. om
 ο B. υμιν bef λεγω B. om οτι BGKLUX 33 mm lat-a Syr seth arm Cyr
 Lucif.

φ. αὐ. ἀκ.] The voice of *every such true shepherd* is heard (heeded, understood) by *the sheep* (generally): and he calls by name *his own* sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is.

This distinction between τὰ πρόβ. and τὰ ὅσα πρόβ. has given rise to exegetical and doctrinal mistakes, from not observing ποιμὴν above. It has been imagined that Christ is here spoken of, and that therefore these two descriptions of sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake.

4.] When he has led forth (ἐκβάλλειν = ἐξάγειν) to pasture *all* his sheep (there shall not an hoof be left behind), he goes before them (see "the Land and the Book," p. 202); in his teaching pointing out the way to them; they follow him, because they know his voice; his words and teaching are familiar to them. But observe that the expression here becomes again more general; not τὰ πρ., but τὰ πρ. as in ver. 3. *The sheep* know the voice of every true shepherd.

5.] So that the ἄλλοτρίος is not *the shepherd of another section* of the flock, but an *alien*: the ληστής of ver. 1; —and τῶν ἄλλ. is *generic*, as in E. V. Meyer takes it as merely meaning a *stran-*

ger, one who is *not their Shepherd*: but this hardly seems strong enough for the context.

6.] παροιμία is not = παραβολή, as so generally set down. This is not properly a parable: but rather a parabolic allegory. The *parable* requires *narrative* to set it forth; and John relates *no such*. The right word for παροιμία would be *allegory*: etymologically it is, any saying diverging from the common way of speech (παρ οἶμον): cf. Meyer. We have other examples in ch. xv. 1 ff. and in Matt. ix. 37, 38.

7.] What follows is not so much an exposition, as an expansion of the allegory. The key to this verse is the right understanding of what went before. Bear in mind, that vv. 1—5 were of *shepherds in general*. But these shepherds themselves go into and out of the fold *by the same door as the sheep*: and Christ is *that door*; THE DOOR OF THE SHEEP: the *one* door both for sheep and shepherds, into the fold (see ἡ θύρα, absol. ver. 9), into God's Church, to the Father.

8.] I believe that the right sense of these words, ὅσοι ἤλθον πρὸ ἐμοῦ, has not been apprehended by any of the Commentators. First, they can only be honestly understood of *time*: *all who came before me* (not, 'without regard to me,' Olsh. &c., nor 'passing by me

k ver. 1.
l = Matt. xvii.
8 al. Deut.
xviii. 15.
m vv. 1, 2.
n = here
(2 Tim. ii. 17)
only. Gen.
xlvii. 4.
o = Luke ix.
12. Rev. ix.
6. Exod. xv.
22.
p = Matt. xxii.
4. Luke xv.
28, 27, 30.
Acts x. 13.
xl. 7 only. (Mark xiv. 13 read.) 1 Kings xxviii. 24.
t = here only. see Mark vi. 51. a = 1 Tim. iv. 6. 2 Tim. ii. 2. 1 Pet. iv. 10. r ch. v =
16. ch. xiii. 37, 38. xv. 13. 1 John iii. 10 vs only. j.

πρὸ ἐμοῦ^k κλέπται εἰσὶν καὶ^k λησταί· ἀλλ' οὐκ ἦν
αὐτῶν τὰ πρόβατα. ⁹ ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἰ
εἰσελθόν, σωθήσεται, καὶ^m εἰσελεύσεται καὶ ἐξελεύσεται
νομὴνⁿ· εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ
κλέψῃ καὶ^p θύσῃ καὶ^q ἀπολέσῃ· ἐγὼ ἦλθον ἵνα
ἔχωσιν, καὶ^r περισσὸν ἔχωσιν. ¹¹ ἐγὼ εἰμι ὁ πο
καλός. ὁ ποιμὴν ὁ καλὸς τὴν^r ψυχὴν αὐτοῦ^r· ἰ
χλ. 7 only. (Mark xiv. 13 read.) 1 Kings xxviii. 24. q = Matt. ii. 13 al. r ch. v =
t = here only. see Mark vi. 51. a = 1 Tim. iv. 6. 2 Tim. ii. 2. 1 Pet. iv. 10. r ch. v =
16. ch. xiii. 37, 38. xv. 13. 1 John iii. 10 vs only. j.

8. om παντες D fos lat-δ Did Quæst. rec pro emou bef ηλθον, with
expr) fos arm Orig. Nonn Quæst: om pro emou (possibly on account of the
of the expression by the Gnostics and Manichees as applying to the O. T.) N'
Syr-ed syr-jer sah goth Bas Chr Cyr Thl Euthym Aug^{ex}: txt ABDK LXAN² 3:
Syr-ms syr-with-ast copt æth arm Orig. Clem, Did Isid-pel Manichæans-in-Thl
Lucif Faust Jer Quæst.

10. aft εγω ins δε D lat-a copt(not dz) goth æth Chr. aft ζωην ins αι
om και περισσων εχωσιν (homæotel) D.

11. for τῶν, διδωσιν DN¹ vulg lat-c Aug.

as the door,' Camer., nor 'instead of me,'
Lampe, &c.: nor 'pressing before me,'
(ch. v. 7.) which would have been ἔρχονται,
not ἦλθ.: nor 'before taking the trouble
to find me, the door,' Stier, iv. 492, edn. 2:
nor any other of the numerous shifts which
have been adopted). *What pretended
teachers then came before Christ?* Re-
member the connexion of these discourses.
He has taught the Jews that Abraham
and the prophets *entered by Him* (ch. viii.
56): but He has set in strong opposition
to Himself and His, them (these Jews)
and their father, *the Devil* (ib. ver. 44).
He was 'the first thief who clomb into
God's fold'; and all his followers are here
spoken of inclusively in the language of
the allegory, as coming in by and with
him. His was the first attempt to lead
human nature, *before* Christ came; be-
fore the series of dispensations of grace
began, in which pasture and life is offered
to man by Him. Meyer understands
the Pharisees, &c. who taught the people
before Christ *appeared* as the Door of the
sheep: but this does not seem to reach
the depth of the requirements of the say-
ing. εἰσίν, not ἦσαν, because their
essential nature as belonging to and being
of the evil one is set forth, and the in-
clusion of these present Pharisees in their
ranks.

ἀλλ' οὐκ . . .] This of course
cannot be understood absolutely, — 'the
sheep never for one moment listened to
them;' but, did not listen to them in the
sense of becoming their disciples even-
tually. So that the fall of our first Pa-
rents would be no exception to this; whom
of all men we must conclude, by the con-

tinuing grace and mercy of God (after that fall, to have been of) sheep. And since then, the same however the sheep may for a while to these false shepherds, they do *not* them, so as to follow them. The do, belong not to the true flock. 9.] expands and fixes ver. 7. 'salutaris aditus in ecclesiam, nisi sive pastor esse velis, sive ovias.' E Paraphr. See Numb. xxvii. 16, 17, sequel of the verse shews that the bined meaning is the true one. who understands it all of *shepherd* finds great difficulty in the interp of the latter words: "shall go in: *before the sheep, and find past them.*"

10.] the gracious in the Saviour in this; — to *give life, abundance.* This verse forms the sition from Him as ἡ θύρα, to ἡ ποιμὴν. He is here set in opposit εἰσέρχας (see on ver. 8), and thus in passes into the place of a ποιμὴν, been hitherto thus opposed. Τὴ ζωὴν ἔχωσιν binds on to νομὴν εἰ, and καὶ περισσ. ἔχ.: q. d. not mer door to pass through, but actively dantly, to bestow abundance of lif are thus prepared for —

11.] nouncement of Himself as ὁ π. ὁ: the great antagonist of ὁ κλέπτης pattern and Head of all good she as he of all thieves and robbers: t siah, in His best known and most office: cf. Ezek. xxxiv. 11 — 16, 23; 24, and Isa. xl. 11. But He is ὁ in this verse, as having most en the qualities of a good shepherd,

"χειμὼν ἦν, ²³ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
 στοᾷ Σολομῶνος. ²⁴ ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰου-
 δαῖοι, καὶ ἔλεγον αὐτῷ * Ἔως πότε τὴν ψυχὴν ἡμῶν
 αἵρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν * παρρησίᾳ. ²⁵ ἀπ-
 ἐκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν, καὶ οὐ πιστεύετε.
 τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα
 μαρτυρεῖ * περὶ ἐμοῦ. ²⁶ ἀλλὰ ὑμεῖς οὐ πιστεύετε * οὐ
 γὰρ ἴστε ἃ ἐκ τῶν προβάτων τῶν ἐμῶν [καθὼς εἶπον ὑμῖν].
²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καγὼ
 γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοι, ²⁸ καγὼ δίδωμι

om τοῖς DN rel 1. 69 Chr Thl : ins ABL 83.

rec ins καὶ bef χειμῶν, with A rel :

om BDGLXN 1. 33 coptt æth Chr-ms.

^{23.} περιπατεῖ AL.

om ὁ B.

rec ins του bef σολ., with B(Mai) LX (33,

e sil) : om ADN rel Chr.

^{24.} ἐκυκλῶσαν B.

om αὐτον N¹.

for εἶπε, εἶπον N¹ab.

^{25.} om αὐτοῖς DN goth.

for εἶπον, λαλῶ D vulg lat-b c e ff, g l Tert.

for ου πιστεύετε, ουκ ἐπιστεύσατε B al Chr-2-mss.

add μοι D 69 sah arm Chr.

om τῷ N.

for ταῦτα, αὐτὰ D lat-a e Tert Vig.

^{26.} [ἀλλὰ, so A B(sic) LΔN.]

for ου γὰρ, οτι ουγε BDLXN 1. 33. 69 vulg lat-δ

ff, g l Syr syr-marg goth æth Orig Chr Cyr.

om καθὼς εἶπον ὑμῖν BKLMM¹N

33 vulg lat-c ff, g l coptt arm Nonn Chr.

^{27.} rec (for ἀκούουσιν) ἀκοῦει, with AD rel Clem Orig, hom-Cl-ed Eus : txt BLXN 33. 69 Orig, hom-Cl-ms.

See on Luke ix. 51 ff.

^{22.]} This

feast had become usual since the time when Judas Maccabæus purified the temple from the profanations of Antiochus. It was held on Chisleu (December) 25, and seven following days : see 1 Macc. iv. 41—59; 2 Macc. x. 1—8; Jos. Antt. xii. 7. 7.

χειμ. ἦν] it was winter (not 'stormy weather,' as Lampe, al : Matt. xvi. 3) : see above. The notice is inserted to explain to Gentile readers the reason of our Lord's walking in Solomon's portico. This latter was on the east side of the temple, called also by Jos. στοὰ ἀνατολική. He says, Antt. xx. 9. 7, that it was an original work of Solomon, which had remained from the former temple.

^{24.]} ψυχὴν αἵρεις is generally explained, 'keep us in doubt,' αἰσπεῖς, ἀναρῆς μεταδὲ πιστεῖς κ. ἀπιστίας, Euthym. But there is some question whether ψ. αἰρ. is ever so used. In Josephus, it signifies 'to uplift the soul,' 'raise the courage,' ἰσὶ τὸν κινδ. τὰς ψ. ἡρμῖνοι, Antt. iii. 2. 3; 5. 1. So also Aquila, Prov. xix. 18, πρὸς τὸ θανατῶσαι αὐτὸν μὴ ἄρῃς ψ. σου. See also Pa. lxxxv. 4; cxlii. 8 (LXX). These usages, however, as all the examples adduced in the comm., are confined to the act of a man on his own soul : when the term applies to effects produced on another, it seems to imply any strong excitement of mind, whether

for hope or fear. How long dost thou excite our minds?

^{25.]} He had often told them, in unmistakable descriptions of Himself : see ch. v. 19; viii. 36, 56, 58, &c. &c. But the great reference here is to His works, as in ver. 37.

Observe the sharp contrast of ἐγὼ and ὑμεῖς.

^{26.]} The difficulty of καθὼς εἶπον ὑμῖν is considerable warrant for its genuineness : and it comes much more naturally with this than with the following verse. I believe it to refer more to the whole allegory, than to any explicit saying of this kind; and this is shewn to my mind by the following words in ver. 27 :—the minor proposition, 'but ye hear not my voice,' being understood. This was a corollary from the allegory, and thus it might be said καθὼς εἶπον ὑμῖν. This reference to the allegory some two months after it was spoken, has been used by the rationalists as an argument against the authenticity of the narrative. But, as Meyer observes, it in reality implies that the conflict with the Jewish authorities is here again taken up after that interval, during which it had not broken out.

^{27—29.]} This leads to a further description of these sheep. The form of the sentence is a climax; rising through the ἐγὼ δίδωμι and ἐκ τ. χ. μου, to ἐπατήρ μου δὲ δίδωκεν μοι, and ἐκ τ. χ.

d ch. viii. 51

ref.

e = Matt. xiii.

19. Jude 23.

2 Kings xlii.

21.

f comp. Matt.

xiii. 52.

1 Cor. xv. 19.

Judg. vi. 16.

g ch. xviii. 11.

21. 22. see

h = here only.

i here see. ch.

viii. 5) xi. 8.

Acts v. 26.

xiv. 19.

2 Cor. xi. 26.

Hob. xi. 67

only. 2 Kings

xvi. 6, 15

only.

k Matt. v. 18

ref.

l = ch. xi. 16.

49. xvi. 21

al. fr.

m = Acts iv. 7.

xxiii. 34 al.

2 Kings xv. 2.

xxiii. 34 al.

Ezek. xxv. 12.

αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τ

αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου

29 ὁ πατὴρ μου ὁ δέδωκέν μοι πάντων μείζον ἐστὶ

καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς

30 ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμέν. 31 ἐβάστασαν οὖν πάλ

λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 ἀπεκρί

αὐτοῖς ὁ Ἰησοῦς Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τ

πατρός· διὰ τοῦτο οὐκ ἔργον με λιθάετε; 33 ἀ

πεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λιθ

ζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπον

ὡν ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς

Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἰ

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τοῦ πατρὸς. Then the apparent diversity of the two expressions, *ἐκ τ. χ. μου* and *ἐκ τ. χ. τοῦ πατ. μου*, gives occasion to the assertion in ver. 30, that Christ and the Father are *one*; one in *essence* primarily, but therefore also one in *working*, and *POWER*, and in *will*. *ἐν κατὰ δύναμιν, ἔργον ταυτοδύναμοι*. Euthym.; who adds, *εἰ δὲ ἐν κατὰ δύναμιν, ἐν ἅρα καὶ κατὰ τὴν θεότητα καὶ οὐσίαν καὶ φύσιν*. This certainly is implied in the words, and so the Jews understood them, ver. 33. Bengel remarks after Augustine, 'per *essentiam* refutatur Sabellius, per *uicem*, Arius.' It is perhaps more than is actually contained in the words: but, as Meyer says, they are *founded on* the unity of essence of the Son and the Father, and so *presuppose* the homousian doctrine. *ἐν*, not *εἰς*: not *personally* one, but *essentially*. 31.] i. e. as having spoken

blasphemy, Levit. xxiv. 10 ff.

"ἐβ

στασαν, *sustulerunt* (vulg.)—*they lifted u**is the air*, in act to throw at him. Itmore than *αἶψαν*, ch. viii. 59. Cf. Hom. Od.

λ. 594 (λαὸν βασιτάζοντα πηλώριον ἄμφι

ρίρρσι), Polyb. xv. 26. 3 (βαστάσας τ

παιδίον). Meyer. 32.] See Mar.

vii. 37. *ἐκ τοῦ πατρὸς μου*, because

(cf. vv. 37, 38) He Himself proceeds

forth from the Father, and the Father

wrought in Him. *ἔδειξα*, because

they were part of the manifestation of

Himself as the Son of God. *λιθάζον**are ye stoning* (preparing to stone) *Me*33.] *θεός = ἴσον τῷ θ.*, ch. v. 1834.] *νόμος* here is in its widest accepta

tion,—the whole O. T.,—as ch. xii. 34

xv. 25. The Psalm (lxxii.) is directe

against the injustice and tyranny of judge

(not, the *Gentile rulers* of the world [DWette], nor, the *angels* [Bleek]) in Israe

Ἰησοῦς εἶπεν Ἀυτῇ ἡ ἀσθένεια οὐκ ἔστιν ὁ πρὸς θάνατον, ἀλλ' ὅτι ἐπὶ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. ὁ γὰρ ἀπὸ τοῦ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταὶ Ραββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἑκεῖ; ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσὶν τῆς ἡμέρας; εἰάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. 10 εἰάν δέ τις

om. ch. iv. 26. 2 Cor. i. 26. Col. iii. 26. see 4 Kings xx. i. Acts v. 41. ix. 16. Rom. i. 9. 1. 2. ch. ix. 2. ch. viii. 56 al. 1. 2. Matt. xxv. 46. Mark i. 28. vv. 15. 16. ch. xiv. 31. b. impet. here only. Xen. Cyr. iv. 5. 48. c. Matt. xii. 46. 47. 48. d. ch. x. 31. 40. 41. e. Matt. ii. 22. xvii. 26. Lake xxi. 2. ch. xviii. 8. Rom. xv. 24 only. Dent. i. 27. Ps. xc. 12. (Matt. vii. 27.) Jer. xiii. 16. Met. Rom. ix. 22. xiv. 21. 1 Pet. i. 8 only.

4. om 1st ὁ D. aft ασθενεια ins αυτου D 69 scti. ins αλλ' bef ινα N.
5. for ηγαπα, φηλει amabat D lat-a c.
6. aft εμεινεν ins ο ιησους D lat-b (c) l. for εν ω ην τοπω, επι τω τοπω D mah.
7. for επειτα, ιτα D al Chr. aft μαθηταις ins αυτου ADKΔA 69 lat-b o f syrr copt scti: om BN rel lat-a goth Chr Andr. for παλιν, πολιν A et-y: om N'.
8. aft μαθηται ins αυτου D al lat-a c e syrr copt scti.
9. rec ins ὁ bef ιησους, with U (1, e sil): om ABCDN rel. rec εισιν bef ωραι, with E rel vulg-ed syr goth: txt ABCKLXXN 1. 33. 69 latt Syr Chr Cyr Thl.—ωρας οχει ημερα D.

close of His own ministry. αὕτη ἡ ἀσθ.]. 'Ostendit Christus, notum sibi, quod tanquam nescienti indicabatur.' Grot. οὐκ ἔσ. πρὸς θ.]. Its result as regards Lazarus will not be death (see Matt. ix. 24 ||, and notes):—but (see ch. ii. 11; ix. 3) it has a higher purpose,—the glory of God;—the glorification, by its means, of the Son of God. And this δοξασθῇ—how was it accomplished? By this miracle leading to his death,—which in John's diction is so frequently implied in that word. (It need hardly be remarked, with Olsh. and Trench, that the glorifying of the Son of God in Lazarus himself is subordinately implied. Men are not mere tools, but temples, of God.) It is doubtful whether these words were the answer sent back to the sisters, or were said to the disciples. In either case, they evidently carried a double meaning, as again those in ver. 11. 5.] explains ἐν φιλαίς. Observe ἡγάπα here; while we have ἐν φιλαίς in ver. 3, where there was no possibility of misunderstanding the import: cf. note on Matt. v. 46, and Trench, New Test. Synonyms, p. 45. 6.] οὖν connects with ver. 4, 'Having then said this,—although He loved, &c., He abode,' &c.: μὲν pointing on to ἔπειτα μ. τ. in next verse. In all probability Lazarus

was dead, when He spoke the words ver. 4;—or at all events before the messenger returned. 7.] If the οὖν in ver. 6 referred to this verse, the connexion must have been made by καὶ μετὰ τ.: the ἔπειτα cuts off all connexion (Gal. i. 18), and throws back the οὖν as explained above. The question, why our Lord did not go on receiving the message, is not to be answered by any secondary reasons, such as the trial of the faith of those concerned, or the pressing nature of His own ministry in Perea,—but by referring back to ver. 4,—because, for the glory of God, He would have the miracle happen as it did and no otherwise. Compare Meyer. 8.] νῦν = ἀπρὶς—but now. ἐξήτουν, were seeking: ἐπάγει, art thou going? 9, 10.] Our Lord's answer is first general, vv. 9, 10,—then particular, ver. 11. οὐχὶ δὲ. See on ch. ix. 4, where the same thought is expressed. But here it is carried further,—'I have a fixed time during which to work, appointed me by my Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by inference) ye too are safe, walking in this light, which light to you is myself,—walking with me:—whosoever walks without this light,—without me,—without

h = 1 John i. 8, 10. ii. 10.
 i = Matt. xxviii. 13.
 Lake xxii. 45. Acts xii. 6 only, or Matt. xxvii. 52. 1 Cor. xv. 6 al.
 3 Kings xiv. 31.
 k here only.
 3 Kings vi. 15. Job xiv. 13 only.
 (=vds, Acts xvi. 27.)
 l as Matt. ix. 21 al.
 m here only.
 Sir. xiv. 15. xlviii. 13 only.
 n pres., ch. i. 40 rec.
 o = Matt. xxvii. 33. ch. i. 30. iv. 25. x. 16, 34. xxi. 2. Acts ix. 36. plur. only, Gen. xiv. 24 al.
 p = ch. x. 23 al.
 q = 1 Cor. v. 2. (ch. xx. 24. xxi. 3 only.)

περιπατῇ ἐν τῇ νυκτί, ^h 'προσκόπτει, ὅτι τὸ φῶς οὐκ ^h ἐν αὐτῷ. ¹¹ ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὶ Λάζαρος ὁ φίλος ἡμῶν ⁱ 'κεκοίμηται· ἀλλὰ πορεύομαι ἐξυπνίσω αὐτόν. ¹² εἶπον οὖν [οἱ μαθηταὶ] αὐτῷ K εἰ ⁱ 'κεκοίμηται, ¹ σωθήσεται. ¹³ εἰρήκει δὲ ὁ Ἰησοῦς τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς μήσεως τοῦ ὕπνου ^o λέγει. ¹⁴ τότε οὖν εἶπεν αὐτοῖς Ἰησοῦς ^o 'παρρησίᾳ Λάζαρος ἀπέθανεν, ¹⁵ καὶ χαίρω ὑμᾶς, ^q ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ. ἀλλὰ ⁱ ἄγε πρὸς αὐτόν. ¹⁶ εἶπεν οὖν Θωμᾶς ὁ ⁱ 'λεγόμενος ⁱ 'δίδυμος.

10. for αὐτῷ, αὐτῇ D¹ (and lat) sah.

11. κοιμαται and (for ἵνα ἐξυπν.) του ἐξυπνισαι D.

12. om οἱ μαθηταὶ A: ins BC rel vulg lat-e f syr copt goth, and (but aft KDKN lat-δ Syr syr-marg sah arm. rec (for αὐτῷ) αὐτον, with C² rel vulg l syr-txt goth Andr: txt ABC'DKXN 33 lat-δ copt arm. for κεκοιμηται, κοιμῶμαι D latt.

13. om αὐτον (homæotel ?) N.

14. om οὖν A al lat-a Syr copt æth arm. aft λαζαρος ins o φίλος ἡμων D.

15. [αλλὰ, so ACDEFGHLMUAN 33.]

the light of the divine purpose illumining the path of duty, stumbles,—because he has no light in him.' In him, for 'the light of the body is the eye,' and the light must be in us in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light. The twelve-hour division of the day was common among the Jews by this time, being probably borrowed from Babylon (οἱ Ἕλληνες τὰ δωδεκα μίρεα τῆς ἡμέρας παρὰ Βαβυλωνίων ἱμαθον, Herod. ii. 109). As the day in Palestine varied in length from 14h. 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons (see Winer, Realwört. art. 'Tag'). I may remark that this verse refutes the fancy of Townson and others, recently upheld by Dr. Wordsworth (who passes this verse without remark), that St. John adopts the so-called Asiatic method of reckoning time: see on ch. i. 40; iv. 6, al.

Notice δώδεκα emphatically prefixed, implying (as Bengel, —'jam multa erat hora, sed tamen adhuc erat dies') that though the conflict was far spent, there were yet more hours of daylight, and it could not yet be said ἡλθὺς ἐν ᾧ ᾠρα, ch. xvii. 1. Cf. ch. vii. 30; viii. 20; xii. 27: and consult Meyer's able and exhaustive note.

11.] The special reason for going, which the disciples appear not to have

borne in mind, having probably sup from ver. 4 that Lazarus would rec δ φῶς ἡμ.] 'quanta humani Jesus amicitiam suam cum discipulis municat!' Bengel. And the ἡμ. gi reason why they should go too. κοιμῶμαι might have recalled to the least of the disciples that other as Matt. ix. 24. But the former οὐ θάν. had not been understood,—and error ruled in their minds.

12.] σθῆναι οὐ χρηλίσιν, ἀλλ' ἀφυσπνίσθαι Phryn. ed. Lobeck, p. 224. evidently understand the sleep anno to them by Jesus as a physical fact he has fallen asleep,—and a token favourable crisis, and σωθήσεται (E. V. he shall do well), = his recove will probably be the result.

"Notice that Jesus rejoices not ove sad event itself, but that He was there, which might prove salutary to disciples' faith." Meyer. The ἵνα not to be taken as the great end o miracle (expressed in ver. 4), but the regarded them. Beware of the imag ecclastic ἵνα, which does not exist. breaks off: "indicat, satis argument allatum esse." Herm. ad Viger. p.

16.] Θωμᾶς, in Aramaic תאמא δίδυμος. The remark means, I also go (with our Master, implied i καί), that we may die with Him

τοῖς "συμμαθηταῖς "Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν ^{a here only t. Plat. Euthyd. p. 273 c. = ch. v. 6, 6} μετ' αὐτοῦ. ¹⁷ ἔθλων οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ^{w Matt. viii. 28 al. Gen. xxiii. 6, 9. = ch. iii. 28} ἡδὴ ἡμέρας ἔχοντα ἐν τῷ ^{ref.} μνημείῳ. ¹⁸ ἦν δὲ ἡ Βηθανία ^{y ch. v. 2 ref. = ch. xxi. 8. Rev. xiv. 20 only J. Jos. Antt. xviii. 2, 2. = ch. vi. 19 ref. b Acts xxvii. 28. Gal. i. 12. Gen. vii. 20 f. over 81. 1 Thess. ii. 11. v. 14 only f.} ἔγγυς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων ^δ δεκά- ² πέντε. ¹⁹ πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ, ἵνα παραμυθῶσονται αὐτὰς περὶ τοῦ ἀδελφοῦ. ²⁰ ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ. Μαρία δὲ ἐν τῷ οἴκῳ ἔκαθίζετο. ²¹ εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἐτεθνήκει ὁ ἀδελφός μου.

² Macc. xv. 9 only. (Θία, 1 Cor. xiv. 2. -θων, Phil. ii. 1.) ^d Luke viii. 27 f Mt. (Mt. v. r.) xiv. 31. ver. 20. ch. iv. 51. xii. 12. Acts xvi. 16 only f. Tobit vii. 1 al. ^e Matt. xxvi. 55 ref. ^f Coenar. ch. 19 John, ch. xv. 19 al. Luke vii. 30. Acts xviii. 14. 1 Cor. xii. 19.

16. aft *συμμαθηταις* ins *αυτου* D tol lat-*f* *ff*₂ coptt goth.
17. *ηθεν* and *και ευρεν* C¹(app) D latt (not *f*). aft *ο ιησους* ins *εις βηθανιαν* A (as corrd by origl scribe) DXAN² 33 Syr sēth: om [A¹] BCN¹ rel vss. rec *ημερας* bef *ηδη*, with A²C²N rel vulg lat-*b c f* syr Andr: om *ηδη* A¹D fos lat-*e* Syr coptt sēth arm: txt BC¹ 69 (lat-*a g l*) goth. (*ηδημ seems to have produced the confusion, and ηδη being omē was variously reinserted: so Meyer.*) *εν τω μνημειω* bef *εχοντα* DL vulg lat-*b c f*₂ l.

18. om ἡ N¹. om *ως* D Cyr.

19. rec (for πολλοι δε) *και πολλοι*, with A rel lat-*f* syrr goth sēth: txt BCDLXN 33 latt coptt. for *ιουδαιων, ιεροσολυμων* D. rec *τας περι*, with AC² rel: om D: *τας, omg περι*, M: *την* BC¹LXN 33 latt Syr coptt goth sēth arm. [*μαριαμ*, so BCDKLΔ.] rec aft *αδελφον* ins *αυτων*, with AC rel: om BDLN lat-*l* arm.

20. rec ins *ο* bef *ιησ.*, with N al: om ABCD rel Cyr Thl.

21. om ἡ A rel Thl: ins BCDKLX 1. 33. om *τον* BN. om *κυριε* (see ver 32) B C¹(app): ins AC²DN rel. rec *ο αδελφος μου* bef *ουκ αν* (from ver 32), with C¹ rel vulg lat-*b c e f* syr coptt arm; bef the verb AD: order of txt BC¹LXN 1. 33 lat-*a g* Syr goth sēth Chr Cyr.—for *ετεθνηκει*, *απεθανεν* (from ver 32, where none vary) BC¹DKLXN 1. 33 Chr Cyr: txt AC² rel.

with Lazarus, as Grot.). This is in exact accord with the character of Thomas, as shewn in ch. xiv. 5; xx. 25;—ever ready to take the dark view, but deeply attached to his Lord. 17.] Jesus remained two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts v. 6—10. 18.] The geographical notice is given, to account for the occurrence detailed in the next verse. A stadium = $\frac{1}{2}$ of a Roman mile. Meyer remarks, that *ην* does not necessarily imply that the places no longer existed when the Apostle wrote, but may arise from the word occurring in context with a history which is past. So Xen. Anab. i. 4. 9, *οι δε κωμοι εν ολις λοκηνον Παρυσιαδος ησαν*. But seeing that *John alone* uses this form of designation (cf. ch. xviii. 1; xix. 41), and that he

probably wrote after the destruction of Jerusalem, it is more natural (as Meyer himself confesses) to explain the past tense by his regarding Jerusalem and its neighbourhood as laid waste at the time when he published his Gospel. 19.]

Lightfoot (Hor. Hebr. in loc.) gives an account of the ceremonies practised during the thirty days of mourning. The rec. reading, *τας περι* M. s. M., would mean Martha and Mary and their friends—the women mourning with them. The expression is foreign to N. T. diction elsewhere, and might be used here for decorum, seeing that they were *women* who came: or as indicating that the house was one of large hospitality and acquaintance.

20.] The behaviour of the two sisters is quite in accordance with their character, Luke x. 38—42: and thus we have a most interesting point of connexion between two gospels so widely various in their contents and character. Stier thinks (v. 19, edn. 2), as also Trench (Mirr. 398,

g Matt. xxi. 22. 22 καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν
 ch. xv. 7. 1 John iii. 22. σοι ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς ἡ Ἀναστή
 v. 14, 15. Job. xv. 18. ἀδελφός σου. 24 λέγει αὐτῇ ἡ Μάρθα Οἶδα ὅτι ἡ
 of our Lord, here only. h Matt. xx. 19. 1 Thess. iv. 16 al. im.
 1 Matt. xxi. 23, Mr. reff. 1 ch. vi. 50, 40 reff.
 k ch. vi. 50, 40 reff. 1 ch. ii. 11 reff.
 m ch. viii. 51 reff. n acc., Acts
 xiii. 41, from Hab. i. 5. 1 Cor. xiii. 7. 1 John iv. 15.

22. rec at beg ins *αλλα*, with AC²D rel vulg lat-δ c e f f f; om BC¹XN 1 Chr. [*σαν αιησει N.*]

23. om 1st δ A. σου bef δ αδελφος D.

24. rec om η, with AC²N rel: ins BC¹DKLX 33 Chr Cyr.

25. aft *ειπεν* ins δε N¹; ουν X al goth.

27. om *αυτε* D-gr al copt. for *ναι κυριε, ο ιησους A.*

edn. 2), that Mary *did not hear* of the approach of Jesus, and that we must not bring the characters to bear on this case (?).

21.] This saying has evidently been the leading thought of the four days since their brother's death. Mary repeats it, ver. 32.

22.] She seems to express some expectation of the raising of her brother; but it is too great a thing for her to venture to mention:—possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, a 'verbum minus dignum' (Bengel) in the form of her expression, *ὅσα ἂν αἰτήσῃ τὸν θ. κ.τ.λ.* It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from our Lord's own words, ver. 41.

The repetition of *ὁ θεός* after *τὸν θεόν* is to be noticed, as expressive of her faith in the unity of purpose and action between Jesus and God.

23.] I believe these words of our Lord to contain no allusion to the immediate restoration of Lazarus; but to be pedagogically used, to lead on to the requisite faith in her mind. I have to learn whether *ἀναστήσεται* in this direct absolute sense could be used of his recall into human life.

24.] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection.

25, 26.] These words, as Stier observes, are the central point of the history; the great testimony to Himself, of which the subsequent miracle is the proof. The intention of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing Him-

self (*ἐγώ, I, and no other . . .*)

RESURRECTION' (q. d.—that res in the last day shall be only *by me* and therefore I can raise now and more than that, *THE LIFE IT* that he that believeth in me (= in her mind), even though he *is* (*ἀποθάνῃ*, past) shall live; and liveth (physically, 'is not yet dead' believeth in me, shall never die; 'faith in me is the source of life here and hereafter; and those who have Life, so that they shall die;' physical death being only and disregarded, in comparison with which is really and only death. must be (against Lampe, Olshausen Stier) taken of *physical life*, for it opposed to *κάν ἀποθάνῃ*.

εἰς ἐμέ is the subject of both clauses; the former it is said that he *κάν ζήσεται*: in the second, that he *μὴ ἀποθάνῃ*. Olshausen's remark that *ζών* and *ἀποθ.* in the second clause both be physical, if one is, is wrong antithesis consisting, in both clauses reciprocation of the two senses, and spiritual; and serving in the latter clause, as a key hereafter to the case of Lazarus, *whom raised from the dead*.

There can hardly be any room in ver. 26 to the state of the living soul at the Lord's coming (*πάντες δὲ ἀλλαγήσονται* 1 Cor. xv. 51),—for although there, speaking of believers *prima* especially, uses the first person,—(which would be equally true of unbaptized, on whose bodies the change from the present to the *ἀφθαρσία* will equally pass, whom the *οὐ μὴ ἀποθάνῃ* here is equally true,—whereas the saying

στευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν ^o Matt. xl. 8
κόσμον ἔρχομενος. ²⁸ καὶ τοῦτο εἰπούσα ἀπῆλθεν καὶ ^p = Matt. xx.
ἔφωνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς ἡ λάθρα εἰπούσα ^q Matt. i. 19.
'Ο διδάσκαλος ἡ πάριστιν καὶ ἡ φωνεῖ σε. ²⁹ ἐκείνη ^r Matt. viii. 19.
[δὲ] ὡς ἤκουσεν, ἠγέροθι ταχὺ καὶ ἤρχετο πρὸς αὐτόν. ¹⁸ i. al. 7.
³⁰ οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ^s Matt. xxvi. 56.
[ἔτι] ἐν τῇ τόπῃ ὅπου ἡ ὑπήντησεν αὐτῇ ἡ Μάρθα. ³¹ οἱ ^t ver. 1.
οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ ἡ παρα- ^u ver. 20 ref.
μυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ἡ ταχέως ^v ver. 19.
ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ ἡ δόξαντες ὅτι ^w Matt. vi. 7.
ἡ ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ³² ἡ οὖν Μα- ^x Lake xiv. 31.
ριάμ ὡς ἡ ἦλθεν ὅπου ἡ Ἰησοῦς, ἰδούσα αὐτόν ἡ ἔπεσεν ^y Matt. vi. 7.
αὐτοῦ ἡ πρὸς τοὺς ἡ πόδας λέγουσα αὐτῇ Κύριε, εἰ ἡς ὦδε, ^z Matt. vi. 7.
¹⁸ i. al. 7. ¹⁹ i. al. 7. ²⁰ i. al. 7. ²¹ i. al. 7. ²² i. al. 7. ²³ i. al. 7. ²⁴ i. al. 7. ²⁵ i. al. 7. ²⁶ i. al. 7. ²⁷ i. al. 7. ²⁸ i. al. 7. ²⁹ i. al. 7. ³⁰ i. al. 7. ³¹ i. al. 7. ³² i. al. 7.

Rev. i. 17 only. see Mark vii. 26.

²⁸. rec (for τούτο) ταυτα, with AD rel latt syrr sah arm: txt BCLXN copt goth
æth. (33 def.) [μαριαμ, so ABCDKLA 33.] τὴν ἀδελφ. av. bef μα. D.
for λαθρα, σιωπη D latt. for εἰπούσα, εἰπασα BC': txt AC'DN rel.
(33 def.) add σι. D.

²⁹. om δε AC'D rel vulg lat-a e e arm: ins BC'LXN 33. 69 lat-f syr-with-ast coptt
goth. rec (for ηγερθη) ηγειραι, with AC' rel vulg syrr: txt BC'DL X(Treg
expr) N 33 lat-a b c e f ff, l syr-marg (sah?) goth æth arm Andr. rec (for
ηρχετο) ηρχεαι, with AC'D rel vulg lat-c e f syr copt: txt BC'L X(Treg expr) N 33
lat-a b ff, l Syr goth æth (arm).

³⁰. for ουπω, ου D-gr. for δε, γαρ D latt (copt?) goth. ιησ. bef εληλυθει,
omg ὁ, D. om ετι AD rel syrr æth: ins BC'XN 1. 33 latt copt goth arm Ang.
(ετι bef ην F lat-a e sah Andr.) om η D al.

³¹. om και bef παραμυθ. D fos lat-f l goth. [μαριαμ, so BC'DKLA 33.]
rec (for δοξαντες) λεγοντες, with AC' rel latt syr sah goth: txt B C'(appy)
DLXN 1. 33 Syr syr-marg copt æth arm Andr Nonn. ins ιησους bef σκαγε
N'(corr'd 1. m.).

³². [μαριαμ, so BC'E'L.] rec ins o bef ιησ., with C'LXN^{2a} rel: om ABCI²
DKXN¹ 33.—ιησ. bef ην C'(appy). om αυτου D. rec εις τους ποδας bef αυτου,
with D al latt arm Chr Cyr: txt ABCN rel goth Andr Thl.—rec (for προς) εις, with
AC' rel: txt BC'DLXN Cyr Andr. om αυτω DX lat-a copt arm. ωδε bef

setting forth an exclusive privilege of ὁ
ζῶν κ. πιστεύων εἰς ἐμὲ. Besides, such an
interpretation would set aside all reference
to Lazarus, or to present circumstances.

27.] Her confession, though em-
bracing the great central point of the
truth in the last verse, does not enter
fully into it. Nor does she (ver. 40) seem
to have adequately apprehended its mean-
ing. ὅτι μὴν μεγάλη περί τούτου εἶπεν,
ἔγω πῶς δὲ ταῦτα εἶπεν, ἠγνόησι διὰ
τοῦτο ἱερὸν ἰρωτηθῆσα, ἱερὸν ἀποκρίνε-
ται. Euthym. ἔγω, I, for my part: we-
πίστευκα, 'have convinced myself, and
firmly believe.' ὁ ἔρχ. Who should
come: see ref.

28.] Her calling her
sister is characteristic of one who (as in
Luke x. 40) had not been much habituated
herself to listen to His instructions, but
knew this to be the delight of Mary.
Besides this, she evidently has hopes

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raised, though of a very faint and indefi-
nite kind. προσδοκῆσά τι ἀγαθὸν ἀπὸ
τῶν λόγων αὐτοῦ. Euthym. λάθρα.]

ἵνα μὴ οἱ παρόντες Ἰουδαῖοι τοῦτο γνώσι,
καὶ ἴσως καταμηνύσασιν αὐτὸν τοῖς ἱπ-
βουλεύουσιν. Euthym. This fear was
realized (ver. 46).

φωνεῖ σε] This is
not recorded. Stier thinks that the Lord
had not actually asked for her, but that
Martha sees such an especial fitness for her
hearing in the words of vv. 25, 26, that she
uses this expression. But is it not some-
what too plainly asserted, to mean only
calling by inference? Meyer regards the
φωνεῖ σε as proving it to have been a fact.

31.] ἵνα κλ. ἐκεῖ—as is the custom
even now in the East.

32.] The words
of Mary are fewer, and her action more
impassioned, than those of her sister: she
was perhaps interrupted by the arrival of
the Jews: cf. ver. 33. Kühner, Gram.

3 G

οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς οὖν αὐτὴν κλαίουσαν καὶ τοὺς ^cσυνελθόντας αὐτῇ ἰακλαίουσας, ^dἐνεβριμήσατο τῷ πνεύματι καὶ ἐ^eἑαυτὸν 34 καὶ εἶπεν Ποῦ ^fτεθείκατε αὐτόν; λ^gαὐτῇ Κύριε, ἔρχου καὶ ἴδε. 35 ^hἐδάκρυσεν ὁ

^c constr., Mark xiv. 63, or Luke xxiii. 45. ^d Acts ix. 30 al. ^e ver. 38. ^f Matt. ix. 30. ^g Mark i. 43. ^h xiv. 6 only. ⁱ Luc. xvii. 15. ^j Symm. (-μημα, Lam. ii. 6.) xliii. 30. only. ^k Job iii. 34. ^l o = Mark ii. 8 rest. ^m g = Mark xv. 47. xvi. 6. ch. xix. 42. ⁿ f = ch. xii. 27. xiii. 31. xiv. 1, 27. ^o Matt. i. 2. ^p Acts ix. 37.

ης D. rec απεθανεν bef μου, with AC³ rel: ο αδελφος bef απεθανεν αδελφ. bef μου 69 latt: txt BC¹LAN³ 33.

33. om ως N¹. for τους το κλαιοντας, ιουδαιους κλαιοντας τους συνελ^lμετ' αυτης D lat-a δ ο ε ff² L. for ενεβριμησατο το εαυτον, εταραχθη ενβριμωμενος D 1 sah-mnt arm: εβριμησατο AN¹. (corr'd by origl corr in N 35. ins και bef δακρυσεν DN¹ 69 latt Syr copt goth aeth arm. om ο i

§ 627, ann. 4, remarks that when the genitive of the enclitic personal pronoun is prefixed to its substantive, a slight sense of the *dativus commodi* is given: 'non mihi frater mortuus esset.' 33.] In explaining this difficult verse, two things must be borne in mind: (1) that ἐνεβριμάμενος can bear but one meaning, that of *indignor* ('infremuit,' Vulg.),—the expression of *indignation* and *rebuke*, not of *sorrow*. This has been here acknowledged by all the expositors who have paid any attention to the usage of the word. (2) That both from *ὡς εἶπεν*, &c.,—from καὶ ἐτάραξεν. &c., and ver. 35,—the feeling in the Lord was clearly one of *rising sympathy*, which vented itself at last in tears.

These two things being premised, I think the meaning to be, that Jesus, with the tears of sympathy already rising and overcoming His speech, *checked them, so as to be able to speak the words following*. I would read ἐνεβρ. τ. π., καὶ ἔρ. &c., καὶ εἶπεν in immediate connexion, as expressing the temporary check given to the flow of His tears,—*the effort used to utter the following question*. And I would thus divest the self-restraint of all stoical and unworthy character, and consider it as *merely physical*, requiring indeed an act of the will, and a self-troubling,—a complication of feeling,—but implying no deliberate disapproval of the rising emotion, which indeed immediately after is suffered to prevail. What minister has not, when burying the dead in the midst of a weeping family, felt the emotion and made the effort here described? And surely this was one of the things in which He was made like unto His brethren. Thus Bengel: 'Ita Jesus austeriore affectu lacrymas hic cohibuit, et mox ver. 38 abruptit. Eoque major earum fuit auctoritas.' Meyer's explanation deserves mention: that our Lord was indignant at seeing the Jews, His

bitter enemies, mingling their hy tears (Stocobistibränen) with the of the bereaved sister. But, no how unworthy this seems of th and occasion, the explanation will place in ver. 38: for surely the of the Jews in ver. 37 is not e justify it. Still perhaps any con to the solution of this difficult wt to be summarily rejected. not the dat. after ἐνεβρ., 'τοῦ πνεύματος,'—but in Spirit: see i ver. 38. Indignation over and sin, and death the fruit of sin less lay in the background; but t the words (with Olah., Stier, and seems unnatural. ἐτάραξεν understood by Meyer, and perhaps as describing an outward motion body,—He shuddered: and so E δίσσιναι: [not, as Bloomf. somewhatly asserts, a blunder of the α δισσισθῆναι, but the (so-called) intru of σείω, in which it was used of act of 'shaking' bodily; cf. X iii. 4, αὶ δὲ τὰ ὅρα μὲν δεινῶτα ἀκρα δὲ τῇ οὐρᾷ σείουσιν: ib. vi. ταῖς οὐραῖς διασίουσαι: cf. also personal usage, Thuc. iv. 52, το μὲν δὲ ἰσχυρῶς, ἰσχυροί.] συμβα τινύσσισθαι τὰ ἀντίτρα μίρη τι ἐμβριμωμένων. Cyril's comment: οὐ μόνον θεός κατὰ φύσιν ἀλλὰ θρωπος ἦν ὁ χριστός, πάσχει καὶ ἀνθρώπων ἀρχομένης δὲ πως κινεῖσθαι τῆς λύπης, καὶ πρὸς τὸ δάκρυν τῆς ἁγίας σαφίφουσιν αὐτὴν τοῦτο παθεῖν ἐκεί θάπτε ἴθος ἡμῖν, ἐμβριμᾶται δὲ τ ματι, τοῦτ' ἐστὶ τῇ δυνάμει τοῦ ἁγματος ἐκπλήττει τρόπον τινά σαρκί: ἡ δὲ, τὸ τῆς ἐνοουσίας α ητος οὐκ ἐνεγκούσα κίνημα, τρίς θορόβον πλάττειται σχῆμα καὶ σ πένθος γὰρ οἶδεν ἀναρρῆζειν.

36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν. 37 τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύριε, ἦδη ὁ ὄζει· τεταρταῖος γάρ ἐστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἰπόν σοι ὅτι ἐὰν πιστεύῃς ὅψῃ τὴν δόξαν

o here only. Exod. viii. 14 (ἐπ' αὐτῷ, Ald., &c.) only (?).
4, v, περὶ τούτων, of the dead.)

p here only. Herodot. ii. 89. (Xen. Anab. vi. q see Rom. vi. 4.

37. for εἶπον, ελεγον AK Chr-mss.

[εἰδυνοτο, so B'CDK.]

38. ἐμβριμώμενος (itacism ?) AU 69: ἐμβριμωσαμένος C'X Andr. for εἰς, εἰς D. om εἰς N'.

39. om ὁ AD: ins BCN rel. μαρθα bef η ἀδελφῃ D (prefixing η) vulg lat-a f g
syrr coptt aeth arm. rec (for τετελευτηκότος) τεθνηκότος, with C² rel: txt AĒC'
DKLN 33 syr-marg Andr. om γὰρ D aeth Chrysal.

40. om ὁ Δ 1. rec (for οψη) οψαι (itacism ?), with KU: txt ABCDN rel Orig Cyt.

γὰρ οἶμαι σημαίνειν τὸ ἐτάραξεν ἑαυτόν.

35—38.] It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for John seldom uses *οἱ* as a mere copula, but generally as but: see vv. 46, 49, 51.

It is (Trench, p. 407, edn. 2) a mark of accuracy in the narrative, that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee (Strauss has made this very point an objection), of which they probably may have heard, but naturally would not thoroughly believe on rumour only. Again, of raising Lazarus none of them seem to have thought, only of preventing his death.

This second ἐμβριμᾶσθαι of our Lord I would refer to the same reason as the first. *ἰδᾶκουσι μὲν, ἀφ' οὗ τὴν φύσιν ἰνδύεσθαι τὰ λαυῆς* . . . *εἰτα πάλιν ἐμβριμᾶται τῷ πάθει*. Euthym. Only he assigns a didactic purpose, to teach us moderation in our tears; I should rather believe the self-restraint to have been exercised as a preparation for what followed.

The caves were generally horizontal, natural or artificial, —with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal, as the word *σπήλαιον* would lead us to believe. Graves were of both kinds: we have the vertically sunk mentioned Luke xi. 44. See on the whole subject, Winer, RWB. art. 'Gräber:' and cf. Isa. xxii. 16; 2 Chron. xvi. 14; 2 Kings xxiii. 16.

Probably, from this circumstance, as from 'the Jews' coming to condole,—and the costly ointment (ch. xii. 3),—the family was wealthy.

39.] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below. *ἡ ἀδελφὴ τοῦ τετελευτηκότος*, as Meyer remarks, notes the natural horror of the *sister's heart* at what was about to be done.

There is no reason to avoid the assumption of the plain fact (see below) stated in *ἦδη ὄζει*. I cannot see that any monstrous character (Olsh., Trench) is given to the miracle by it; any more than such a character can be predicated of *restoring the withered hand*. In fact, the very *act* of death is the beginning of decomposition. I have no hesitation, with almost all the ancient, and many of the best modern Commentators, in assuming *ἦδη ὄζει* as a *fact*, and indeed with Stier, believing it to be spoken *not as a supposition*, but *as a (sensible) fact*. The entrances to these vaults were not *built up*,—merely defended, by a stone being rolled to them, from the jackals and beasts of prey.

40.] I can hardly think she supposed merely that Jesus desired to *look on the face of the dead*;—she expected *something* was about to be done, but in her anxiety for decorum (Luke x. 40) she was willing to avoid the consequence of opening the cave. This feeling Jesus here rebukes, by referring her to the plain duty of simple faith, insisted on by Him before (vv. 25, 26? or in some other teaching?) as the condition

τού θεοῦ; ⁴¹ Ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς
 τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, ἐν
 σοι ὅτι ἤκουσάς μου. ⁴² ἐγὼ δὲ ᾔδειν ὅτι πάντ
 ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα
 ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. ⁴³ καὶ
 εἰπὼν φωνῇ μεγάλῃ ἔκραύγασιν Λάζαρε, δέμ
 44 ἐξηλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας
 χεῖρας· κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ
 δετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀύσατε αὐτὸν καὶ
 αὐτὸν ὑπάγειν.
 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες π

41. for ηραν ουν, οτι ουν ηραν D al lat-e arm. rec aft λιθον ins
 τεθνηκως κειμενος, with C³ rel Chr-montf; ου ην ΔΚ 1 lat-f syr goth: om E
 33 latt Syr syr-jer æth arm Orig, Chr-mss. aft οφθαλμοις ins αυτον
 Orig, Eus Chr.
 42. om δε D (69) lat-c.
 43. κραξεν C¹ Chr: κραυγαξεν N¹.
 44. rec ins kai bef εξηλθεν, with AC³N rel lat-a b c Iren-lat; και ευθυς
 lat-f Andr: om BC¹L sah Orig. transp χειρας and ποδας AA 69 for
 lat-a b c syrr æth Andr Jer. κηριας (itacism) ΑΧΔΔ 33. περιδ
 ο ιησους bef αυτοις (B) L am coptt Orig: txt A C (appy) DN re
 lat-c ff, syrr æth.—om δ B Orig. rec om 2nd αυτον, with AC²DN rel latt
 goth arm Iren-lat Cyr Andr: ins BC¹L 33 copt æth Orig, Bas-sel Chr.
 45. for ου, δε LN sah. om εκ D 1 (copt?) Orig. for οι ελθοι

of beholding the glory of God (not merely
 in the event about to follow,—for that
 was seen by many who did not believe,—
 but in a deeper sense,—that of the un-
 folding of the ἀνάστασις κ. ζωῇ in the
 personal being). ^{41, 42.} In the filial
 relation of the Lord Jesus to the Father,
 all power is given to Him: the Son can
 do nothing of Himself:—and during His
 humiliation on earth, these acts of power
 were done by Him, not by that glory of
 His own which He had laid aside, but by
 the mighty working of the Father in Him,
 and in answer to His prayer: the dif-
 ference between Him and us in this respect
 being, that His prayer was always heard,
 —even (Heb. v. 7) that in Gethsemane.
 And this ἤκουσάς μου He states here for
 the benefit of the standers-by, that they
 might know the truth of His repeated
 assertions of His mission from the Father.
 At the same time He guards this, ver. 42,
 from future misconstruction, as though
 He had no more power than men who
 pray, by ἐγὼ δὲ ᾔδειν ὅτι πάντοτε μου
 ἀκούεις, 'because Thou and I are One.'
 When He prayed, does not appear.
 Probably in Perea, before the declaration
 in ver. 4. ^{43.} Somo (Chrys. Lampe)

suppose that the revivification b
 place before εὐχαριστῶ σοι,—a
 words were merely a summonis
 But this is highly improbable. T
 parison of ch. v. 25, 28, which
 logically applicable, makes it cl
 ἀκούσαντες ζήσονται is the phy
 well as spiritual order of thing
 κραυγάζειν was not His wont; æ
 xii. 19. This cry signified that
 one, which all shall hear, ch. v. 28
 44.] κειρία, εἶδος ζώνης ἐκ σχοινί
 εὐκός ἱμαντι, ἢ δισμοῦσι τὰς κλί
 ref.), Suidas. κειρία ὁ τῶν νεκρίων
 ἡγουν ἢ κοίνως φασκία (fascia)
 δισμοῦσι τοὺς νεκρούς, Moschop
 Kuinoel). It does not appear whe
 bands were wound about each lim
 the Egyptian mummies, so as m
 impede motion,—or were loosely
 round both feet and both hands,
 hinder any free movement altogeth
 latter seems most probable, and b
 supposed by many, e. g., Basil, H
 gratiar. actione, c. 5, vol. iii. p. 29,
 ἐλωποειργο καὶ ὁ δεδεμένος περ
 θαῦμα ἐν θαβρατι, κειριας διδόν
 πόδας, καὶ μὴ κωλύσθαι πρὸς
 Ancient pictures represent Lazarus

Μαριὰμ καὶ ὁ θεασάμενος ὁ ἐποίησεν, ἔπιστευσαν εἰς αὐτόν. ^c Lake xxiii. 55 ^{ref.}
 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ ^f ch. ii. 11 ^{ref.}
 εἶπον αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. 47 ^g = Matt. ii. 4. ^h xxii. 10. ⁱ Rev. xlii. 10
 αἰ ἡ συνήγαγον οὖν οἱ ^{al.} 9 Chron. ^{al.} 6.
 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἠσυνέδριον, καὶ ἔλεγον Ἵτι ^h John, here
 ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ ^{only.} Matt. ^{al.} 50.
 48 εἰ ἂν ἀφῶμεν αὐτὸν οὕτως, πάντες ἔπιστεύουσιν εἰς ^{Acts v. 41 al.}
 αὐτόν καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἄρουσιν ἡμῶν ^{Prov. xlii. 10.}
 καὶ τὸν τόπον καὶ τὸ ἔθνος. 49 ^{ref.} εἰς δὲ οἱ τὲς ἐξ αὐτῶν ^{Mark xli. 8}
^{ch. ii. 11}
^{ref.}

4 Kings iv. 27.

14. xli. 14. Ps. cii. 16.

m Matt. xxi. 21. ch. ii. 16. xx. 1. 1 Macc. v. 2.

o Mark xiv. 61. Luke xxii. 50.

n Rev. ii. 5. vi.

ελθόντων D. for καὶ θεασαμένοι, ἑωρακοῦς D. rec (for ὅ) ἃ, with A¹N
 rel latt Orig.; txt A¹BCD 1 lat-*s* sah goth æth. rec aft ποιῶσιν add ο
 ἱησοῦς, with C¹3D rel vulg-ed lat-*a* f ff₂ g Syr æth Orig., ἱησοῦς N: om AB
 C¹(appy) LX 1 am(with fuld em forj fos gat ing jac mm tol) lat-*b* c (e) coptt goth
 arm Orig.

46. for ἃ, ὅ CDM 69 lat-*b* e copt goth æth: οσα A Syr: txt B rel vulg lat-*a* c f
 syr sah arm Orig. (S omits ver.) rec ins ο bef ἱησ., with AN rel Orig: om
 BCDL.

47. om οτι D. for πολλὰ, τοιαῦτα D lat-*b* c e ff₂. rec σημεῖα bef ποιῶσιν,
 with D rel vs: txt ABLMXN 33 sah Orig Ath. rec aft ποιῶσιν add ο

48. ins καὶ bef εἰν D al Syr copt-wilk æth. πιστεύουσιν N¹. om καὶ
 bef τον τον DK vulg-ed(not am) lat-*a* b c e f l Syr.—τον τον bef ημων D
 lat-*a* e f.

forth from the tomb, not stepping: and that apparently is right. The συν-

ἄδριον appears to have tied up his chin. ἵπταίν, probably, to his home.

45—57.] THE DEATH OF JESUS THE LIFE OF THE WORLD. *Consequences of the miracle. Meeting of the Sanhedrim and final determination, on the prophetic intimation of the High Priest, to put Jesus to death. He retires to Ephraim.*

46.] Meyer, with his usual philological acumen, takes pains to set right the understanding of this. In the last verse, it is not πολλοὶ . . . τῶν ἐλθόντων, but πολλοὶ . . . οἱ ἐλθόντες: thus identifying the πολλοὶ, with those that came: “many . . . to wit, those that came.” All these ἐπιστεύσαν εἰς αὐτόν (see a similar case in ch. viii. 30 ff.). Then, τινὲς ἐξ αὐτῶν, viz., the ἐλθόντων, and πιστεύόντων, went, &c. The 34 (see on ver. 37) certainly shews that this was done with a hostile intent: not in doubt as to the miracle, any more than in the case of the blind man, ch. ix., but with a view to stir up the rulers yet more against Him. This Evangelist is very simple, and at the same time very consistent, in his use of *particles*: almost throughout his Gospel the great subject, the manifestation of the Glory of Christ, is carried onward by οὖν, whereas 34 as generally prefaces the development of the antagonist manifestation of hatred and rejection of Him. If it seem strange that this hostile step should

be taken by πιστεύοντες εἰς αὐτόν, we at least find a parallel in the passage above cited, ch. viii. 30 ff. 47.] Their words may be read two ways; with, or without, a question after ποιῶσιν. (1) is the ordinary way. (2) as in A. V. R., ‘What do we, seeing that,—because,—this man doeth many miracles?’ 48.] They evidently regarded the result of ‘all believing on Him,’ as likely to be, that He would be *set up as king*: which would soon bring about the ruin here mentioned.

Augustine (in Ev. Joh. Tract. xlix. 26) understands it differently: that, all men being persuaded by Him to peaceful lives, they would have no one to join them in revolt against the Romans; but this seems forced: for no ἐλεύσονται would in that case be provoked. τον τον] not, the temple (sc. ἅγιον, Acts vi. 13. 2 Macc. v. 19 hardly applies, being the place which the Lord chose to put His Name there, not ὁ τόπος ἡμῶν) but our place, as in ref.: i. e. our local habitation, and our national existence. Both these literally came to pass.

Whether this fear was earnestly expressed, or only as a covert for their enmity, does not appear. The ἡμῶν is emphatic, detecting the real cause of their anxiety. Respecting this man’s pretensions, they do not pretend to decide: all they know is that if he is to go on thus, THEIR status is gone. 49—52.] The counsel is given in subtlety, and was intended by Caiaphas in the sense of

p Oorp. Lake
 xiii. 27
 (from 1-a.
 illi. 12) only.
 (Mark xi. 81
 & xv. 28
 v. c.) = Rom.
 ii. 8. viii. 18
 al.
 q Oustr. ch.
 xii. 7. Matt.
 v. 29, 30.
 xviii. 6 only.
 (w. inf.
 Matt. xix. 10
 ref.) see ch.
 xviii. 14.
 r Rom. v. 6, &c.
 xiv. 16.
 2 Cor. v. 14.
 15 bla.
 s 1 Thess. v. 10.
 — ch. xviii.
 14. Matt. ii.
 4. xviii. 26.
 Acts xxi. 28. xxi. 17, 28. xxviii. 17.
 v ch. v. 19 ref. w Matt. xv. 7 al. &
 Zeck. xiii. 7 P. Luke i. 51. Acts v. 37.
 a ch. xvii. 23 only. (1 John v. 8.)
 18) only. (3 Kings xii. 8.)
 t Matt. v. 29, 30 ref.
 x ch. i. 19 ref.
 u = Matt. iii. 12. xii. 30. ch. iv. 30. Im.
 b (and comstr.) Matt. xxvi. 4 (ch. xviii. 14. Acts ix. 28
 c = ch. vii. 4.

50. rec θαλογιζεσθε, with X rel: txt ABDLN 1. 69 Orig, Chr, 2-mss Cyr
 rec ημιν, with AI, rel am lat-c f g syrr sah aeth arm Orig, : om N: txt E
 vulg-ed lat-a b e ff, l.

51. om εκινου D-gr. [rec αμελλεν, with N rel Orig: txt ABDI LU
 69.] rec ins o bef ιησ., with 69 (S 83, e sil): om ABDI, N rel Orig C
 ιησ. bef ημελλ. D.

52. του θεου bef τεκνα A. for διεσκ., εσκορπισμενα D. ις εν bef su
 D lat-a e.

53. for συνεβ., βουλευσαντο BDN 69 Orig, Chr Ath: txt AI, rel Ori
 Chron.

54. rec (for o ουν ιησ.) ιησ. ουν, with ADI, rel: txt BLMXN 1 Orig, Ath.

political expediency only. But it pleased
 God to make him, as High Priest, the
 special though involuntary organ of the
 Holy Spirit, and thus to utter by him a
 prophecy of the death of Christ and its
 effects. That this is the only sense to be
 given, appears from the consideration that
 the whole of vv. 51, 52 cannot for a mo-
 ment be supposed to have been in the mind
 of Caiaphas; and to divide it and suppose
 the latter part to be the addition of the
 Evangelist, is quite unjustifiable.

Δρχ. τοῦ ἐν. ἐκινου repeated again, ch. xviii.
 13. He was High Priest during the
 whole Procuratorship of Pontius Pilate,
 eleven years: Jos. Antt. xviii. 2, 2, and 4.
 3. In τοῦ ἐν. ἐκ. there is no intima-
 tion conveyed that the High Priesthood
 was changed every year, which it was
 not: but we must understand the words
 as directing attention to 'that (remark-
 able) year,' without any reference to time
 past or to come. THAT YEAR of great
 events had Caiaphas as its High Priest.
 See on ver. 57. οὐκ οἶδ. οὐδ.] Pro-
 bably various methods of action had been
 suggested.

Observe λαός here, the
 usual term for the chosen people (ref.) and
 then ἔθνος, when it is regarded as a na-
 tion among the nations: cf. also ver. 52.
 Meyer otherwise: but Scripture usage is

as above. Δφ' αὐ. οὐκ εἰς
 merely of himself, but under the in-
 of the Spirit, who caused him to
 words, of the full meaning of w
 had no conception.

Δρχ. ἐν. Δ
 There certainly was a belief, arisi-
 bably originally from the use of th
 and Thummim, that the High Pri
 indeed every priest, had some kno
 of dreams and utterance of prophec
 find it in Jos. B. J. iii. 8. 3, and P
 Creat. Principium, p. 728, end. Th
 says ὁ πρὸς ἀλήθειαν ἱερεὺς ἐθε
 προφήτης. That this belief existe
 account for the expression here;
 however does not confirm it in al
 but asserts the fact that the Spirit
 oase made use of him, as High Pri
 this purpose. This confirms the
 view of τοῦ ἐναντιοῦ ἐκινου, her
 repeated. See on ver. 49.

ἐτ
 . . .] the purport (unknown to
 of his prophecy. And τοῦ ἐθν. is g
 from misunderstanding by what
 τ. τέκ. τ. θεοῦ . . .] are ti
 σόμενοι εἰς ζωὴν αἰώνιον, the rici
 ch. i. 12, among all nations; see ch

53.] The decision, to put
 death, is understood: and from th
 they plotted that they might slay
 (not, how they might slay Him).

^a περιπατεῖ ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἑγγυς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν. ⁵⁵ ἦν δὲ ἑγγυς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς. ⁵⁶ ἔζητουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῇ ἱερῇ ἐσθηκότες τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; ⁵⁷ ^h Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα εἰάν τις γυνὴ ποῦ ἐστίν, ⁱ μνησθῇ, ὅπως ^k πιάσωσιν αὐτόν.

XII. ¹ Ὁ οὖν Ἰησοῦς ¹ πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος [ὁ τεθνηκώς] ὃν

om *πειθεῖν* (*homosotele*) D al latt æth Orig, Thl Nonn. aft *χωρὰν* ins *σαμφοῦρεν* *saufurim* D; *longinquum* lat-b; *proximum* lat-f. rec (for *μεινεν*) *διετριβε* (see ch iii. 22), with AD¹ rel latt Syr: txt BLM syr-marg Orig. rec aft *μαθητῶν* ins *αυτου*, with A rel *vms* Chr Chron: om BDI₁ LΔN 1 am (with fult) arm Orig, Cyr.

⁵⁵. transp *εγγυς* and *ην* D vulg lat-b c. for *και ανεβ.*, *ανεβ. ουν* D fos lat-b c ff. *εις ιεροσολυμα* bef πολλοι D. for *προ του, πριν το* D.

⁵⁶. ins *και* bef *τον* *ισχ.* D. *εσθωτες* D al. ⁵⁷. rec aft *δεδ.* *δε* ins *και* (see note), with DI₁ rel sah: om ABKLMUXΔN 1. 69 latt syrr coptt (æth?) arm Orig Chron. rec *εντολην* (*because* but one is *μεπι- tioned*), with AD rel latt syr coptt Chron: txt BI₁ MN 1 syr-marg Orig. for *εαν, αν* D. *γνοι* D¹.

CHAP. XII. 1. om ο *τεθνηκως* (as *superfluous*, the fact being sufficiently indicated without it) BLXN lat-a c e Syr syr-jer sah æth Chr-2-mss Ps-Chr: ins ADI₁ rel vulg

54.] Observe the Ἰουδαῖοι here as the official body. He was still among *Jews* at Ephraim. This city is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Jos. B. J. iv. 9. 9. ἑγγ. τ. ἐρ., near the desert of Judah. Its situation is at present unknown (see Winer, RWB. ed. 3, sub voce). Robinson (Harmony, p. 204) supposes it to be the same with Ophrah (Josh. xviii. 23; 1 Sam. xiii. 17: not Judg. vi. 11, 24; viii. 27) and Ephron of the O. T. (2 Chron. xiii. 19, γερ. Keri; γερ. Cetibh), and the modern et-Taiyibeh, twenty R. miles from Jerusalem. See also Van de Velde, "Memoir to accompany the Map of the Holy Land," under Ophrah, p. 338: and Stanley's "Sinai and Palestine," p. 214.

55.] ἐκ τ. χώρ., not 'from that country,'—the connexion with *εἰς τὴν χώραν* above having been severed by the note of time, ἦν δὲ ἑγγυς κ.τ.λ.:—but, from the country generally. ἵνα ἁγν. ἴ.] To purify themselves from any Levitical uncleanness, that they might be able to keep the Passover; see Num. ix. 10; and reff. 2 Chron. and Acts.

56.] τί δοκ. ἔμ., and ὅτι

ὅτι μὴ ἔλθῃ . . . ; are two separate questions, as in E. V. The making them one, is hardly grammatical, seeing that ὅτι μὴ ἔλθ. must have a *future* sense; whereas in that case it would be *past*: 'what think ye, that He is not (i. e. of His not having) come to the feast?'

57.] The import of this verse depends on the insertion or omission of the *καὶ* before οἱ ἀρχιερεῖς. *Without* it, it is merely an explanation of the people's question: For the chief priests &c.: *with* it, it would mean, 'And besides, the chief priests' &c.; i. e. 'not only did the people question, but' &c. The former is in my view most probable; for the command, having been given, would satisfactorily account for the questioning, and not be stated merely as coordinate with it.

CHAP. XII. 1—36.] PROPHETIC ANTICIPATIONS OF THE LORD'S GLORIFICATION BY DEATH. 1—11.] *The anointing at Bethany*. Matt. xxvi. 6—13. Mark xiv. 3—9, where see notes. 1.] *Ὁν πρὸ ἑξ ἡμ.*, see reff. It is an expression frequent in later Greek; so *μετὰ τρισκοντα ἡμ. τῶν γάμων*, Dio lix. 20; *μετὰ δισκ*

m Matt. xvii. 9 ^m ἤγειρεν ^m ἐκ νεκρῶν ὁ Ἰησοῦς. 2 ⁿ ἐποίησαν οὖν
 rel.
 n — Matt. xxi. 1. 2. Mark vi. 21. Gen. xxi. 3.
 o abbe, Matt. x. 28. Luke x. 40. 7.
 p ch vi. 11. Matt. ix. 10. xxi. 7 al. f. Eodr. iv. 10 only.
 q ch. xix. 8v only f. r | Mt. r. ff. a | Mk. only. Can. i. 12. iv. 13, 14 only.
 t | Mk. only t. u (v. r.) Matt. xiii. 46. 1 Pet. i. 7 only t. v ch. xi. 2 reff. w ch. vii. 28 reff. y 2 Cor. ii. 14, 15 and ou
 2. v. 28. w. δα, here only. πλὰς αὐτῶν, Xen. Cyr. i. 3. 5. s | Mt. xii. 46 reff. 2. Phil. iv. 18 only. 2 Mac. ix. 10, 12. s | Mt. xii. 46 reff. a and ou
 com. (f. | Mt.

lat-b f f₂ g l syr copt goth arm. rec om o ιησ., with H rel lat-a δ c e
 ιησ. (omg δ l. m.) bef εκ N: txt A B(omg δ) DEGL₂ LΔΔ² vulg lat-f f₂ g syr
 goth aeth Thl.

2. for εποι. ουν, και εποι. D lat-c e Syr aeth. διηκουει bef μαρθα, omg η.
 rec om εκ, with ADI₂ N rel: ins BL latt syrr Orig. rec (for ανακ
 συν) συνανακειμένων, with Scr's g: συννακ. συν 33: txt ABDI₂ N rel Orig.

3. for λαβουσα, λαμβανει and ins και bef ηλειψεν D vulg-ed(not am) lat-a
 πιστιεως bef μυρου, omg ναρδου, D lat-e. om του B. bef αι
 της εφθαλης l₁ X coptt. for η δε, και η D latt. επλησθη B.

4. for ουν, δε (from ||, Mt xx. 8, Mk xiv. 4) BN copt goth: om L 33 lat-a e
 rec aft ιουδας ins αιμωνος (see ch vi. 71, xiii. 2, 26), with AI Q rel fos lat-f f₂ s
 aeth-ms: σιμων E'(appy) FGHU lat-b c f₂ copt-wilk: om BDLN 1. 33 vulg l₂
 syr-jer copt-dz sah aeth arm Cyr Aug. rec om lat δ, with AI Q rel: ins
 GHULN 33.—for o ιεκ., απο καρωντων D. rec εις εκ των μαθ.
 ιουδας, with ADI Q rel syr copt goth arm: txt BLN 33 Syr sah aeth.
 B(Mai expr) QL 33: ins ADI₂ N rel latt Syr. ος ημελλεν παραδουσαι α
 lat-b c f₂ s.

ειη του οικησαι Ἀβραάμ ἐν γῇ Χαναάν, Philo de Congressu, p. 434. See numerous instances in Groswell, vol. iii. Diss. 1, where he defines the expression to be *exclusive* of the period named as the limit *ad quem* or *a quo* (according as *πρό* or *μετά* is used), but *inclusive* of the day or month or year of the occurrence specified. Thus the arrival, and anointing, at Bethany, will be on the eighth of Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point our Lord came, or whether He arrived at the commencement of the Sabbath, i. e. sunset,—or a little after, on Friday evening, from Jericho. 2. ἐποίησαν] It is not said *who*. It was (Mt. Mk.) in the house of *Simon the leper*. From Lazarus being there, and Martha serving, he may have been a near relative of theirs. See notes on Matt. Lazarus is mentioned throughout the incident, as forming an element in the unfolding of the hatred of the Jews which issued in the Lord's death: notice the climax, from mere connecting mention in ver. 1, then nearer connexion in ver. 2,—to his being the cause of the Jews flocking to Bethany

in ver. 9,—and the joint object wit of the enmity of the chief priests, 10.

3. λίτραν] What weight ported, is uncertain: hardly (see (39) so much as a Roman pound word, originally Greek, was adopted the Aramaic, and is found in the binical writings as equivalent to a see Friedlieb, *Archäologie der Leid chichte*, p. 33. On νάρδ. see note on Mark. 4. τ. πῶδ head, according to Matt. and Marl note on Luke vii. 38.

4.] For we have οἱ μαθ. αὐτοῦ, Matt., merely, Mark. See note on Matt. δ μάλων αὐτὸν παραδιδ

not inserted, nor are any such not St. John without significance. 11 pragmatic connexion with the ns in hand. Only one with thought from Jesus could have originated murmur. And on the other hand, well be, as some have supposed, the rebuke of the Lord on this or the traitorous scheme of Judas hidden in his inmost soul, may have stimulated to immediate action.

τριακωσ. θην.] Common (with the

δηναρίων καὶ ἰδόθῃ πτωχοῖς; ⁶ εἶπεν δὲ τοῦτο οὐχ
 ὅτι ^b περὶ τῶν πτωχῶν ^b ἔμελεν αὐτῷ, ἀλλ' ὅτι ^c κλέπ-
 της ἦν καὶ τὸ ^d γλωσσόκομον ἔχων τὰ ^e βαλλόμενα
 ἰβάσταζεν. ⁷ εἶπεν οὖν ὁ Ἰησοῦς th Ἀφες αὐτὴν ἵνα
 εἰς τὴν ἡμέραν τοῦ ἑνταφιασμοῦ μου ^k τηρήσῃ αὐτό.
⁸ τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμεῖ
 δὲ οὐ πάντοτε ἔχετε. ⁹ Ἐγὼ οὖν ὄχλος πολὺς ἐκ
 τῶν Ἰουδαίων ὅτι ἐκεῖ ^m ἐστίν, καὶ ἦλθον οὐ ^a διὰ τὸν
 Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν
 ἡγήρειν ἐκ νεκρῶν. ¹⁰ ^p ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς

13-
 DEF
 KL
 13U
 13M1.
 60.

(-ἰζίν, 1 Mt.)
 m prae., ch. i. 40 ref.
 Acts v. 22. xv. 27. xxvii. 30.

k and constr. Acts xxv. 21.
 n ch. x. 23 ref.
 2 Cor. i. 17 (See) only. Math. iii. 4.

1 = Matt. iii. 9 ref. Acts xiii. 46.
 p Luke xiv. 31. (ch. xi. 56 v. r.)

5. ins τοις bef πτωχοῖς D 33.

6. transp τοῦτο and εἶπεν D lat-a c e f Syr copt goth. [ἔμελεν, so B: not as
 Verc.] rec (for ἔχων) εἶχεν καὶ, with A₁ rel mm lat-a b o goth: txt BDLQN
 1. 33 vulg (coptt). (το γλωσσόκομον ἔχων was supposed to be a joint predicate with
 κλεπτης, and thus καὶ was inserted after it, and it afterwards became corrected to
 εἶχεν: this agst Meyer, Lücke, and De W., who hold ἔχων to be a grammatical
 correction.)

7. rec om ἵνα, and (for τηρήσῃ) τηρησκειν (see note), with A₁ rel lat-f Syr
 syr-txt goth: txt BDKLQXN 33 latt syr-marg coptt sēth arm Nonn Ambr Gud
 Aug.

8. om ver D (probably from the influence of ||).

9. for ἔγνων τοι, εχλ. δε πολ. εκ τ. ιωδ. ηενυσαν D lat-a. ins o bef οχλος
 B¹LN. om μονον D al lat-b e. om και D latt(not tol f) Vig.
 aft ηγειρεν ins o ιησους D; aft νεκρων, A 33: om BQN rel. ins των bef
 νεκρων D.

10. aft δε ins και B.

difference of the insertion of *ἰδάνω* to
 our narrative, and Mark. The sum is
 about 9l. 16s. of our money (Friedlieb, p.
 31).

6.] γλωσσόκομον, ἀγγεῖον τῶν
 αὐλητικῶν γλωττῶν. Phryn. (De Wette),
 to keep the reeds, or *longues*, of wind in-
 struments:—thus, generally, any kind of
 pouch, or money-chest. See LXX, and
 Josephus, in ref.

ἰβάσταζεν.] It
 seems hardly possible, with St. John's use
 of βασιτάζειν in ch. xx. 15 before us,
 altogether to deny that the sense of
carrying off; i. e. *purloining*, may be here
 intended. And we have examples in Jose-
 phus somewhat analogous: e.g., Antt. vii.
 15. 3, where Hircanus the High Priest,
 wishing to give Antiochus Eusebes money
 to raise the siege, καὶ ἀλλαχόθεν οὐκ
 εὐπορῶν, ἀνοίξας ἵνα οὐκ ᾔδων τῶν ἐν τῷ
 Δαυίδου μνήματι, καὶ βασιτάσας τρις χίλια
 τάλαντα, μέρος ἴδωκεν Ἀντιόχῳ . . .
 See also ib. ix. 4. 5: xii. 5. 4: and Polyb.
 i. 48. 2. And so Origen, Theophyl., al.;
 contra Lücke, De Wette, Tholuck, al.

7.] See note on Matt. ver. 12. To
 suppose that it was a remnant from that
 used at the burial of Lazarus, is not only

fanciful, but at variance with the character
 of the deed as apparent in the narrative.
 The rec. reading, εἰς τ. ἡμ. τ. ἐντ. μου
 τηρήσκειν αὐτό, seems to be an adaptation
 to Mark xiv. 8, in order to escape from
 the difficulty of understanding how she
 could keep for *His burial*, what she
 poured out now. Meyer understands the
 text of the remnant: but Luthardt rightly
 observes that the history clearly excludes
 the idea of a remnant; cf. *ἰπράθη* and
ἰδόθῃ. He himself, with Baumg.-Crusius,
 takes τηρήσῃ as past, 'Let her have kept
 it,' i. e. blame her not for having kept
 it: but this is vapid in sense, and un-
 grammatical. I understand the words,
 which, like all our Lord's proleptical ex-
 pressions, have something enigmatical in
 them, of her whole act, not regarded as a
 thing past, but spoken of in the abstract
 as to be allowed or disallowed: Let her
 keep it for the day of my burial: not
 meaning a future day or act, but the pre-
 sent one, as one to be allowed.

8.]
 See note on Mark, vv. 7, 8. γὰρ im-
 plies the ἔργον καλὸν ἐργάσασθαι εἰς ἐμὶ of
 Matt. ver. 10. 9 ff.] Remember, here

b Matt. xiii.
 16 ref.
 c ch. x. 1 ref.
 d ch. xii. 20
 only.
 e Chron.
 xxiv. 8, 10,
 11 bis only.
 f Jos. Antt. vi.
 1. 2.
 g = Matt.
 xxvii. 6.
 h Mark xii. 41,
 43, 44 i.
 i = ch. xi. 15.
 see Mark xiv.
 18. Acts
 xxi. 26.
 k = Matt. xv.
 14, ch. xii. 18.
 l Kings iv.
 27.
 m Mark xi. 16
 only.
 n 1 M¹. only t.

q ch. vi. 67.
r ch. ii. 11 red.
s ch. i. 20 red.
t here only.
1 Mac. xlii.
51 only.
u Rev. vii. 9
only. Pa.
xcl. 12.
v Matt. viii. 34.
xxv. 6.
w Matt. xiv. 1
only. Judg.
xi. 34 vat.
x ch. xi. 44
red.
y 1 Mt. (red.)
Sch. i. 50 (red.).
a = Acts xxi.
9. xxvii. 6.
b here on y t.
c intr. H. Matt.
v 17 f.
d Zech. ix. 9.
e 1 (Mt. 26.
Mk. 14.
Lk. 22.) only.
f 1 Mt. 26.
Luke xiii. 15
(xiv. 6 v. r.) only. Gen. xxxii. 15.

ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ¹¹ ὅτι πολλοὶ
αὐτὸν ὡς ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς
Ἰησοῦν.

¹² Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἰορὴν
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ¹³ ἔ-
βον τὰ βῆλα τῶν φοινίκων καὶ ἐξῆλθον αἶψα ὑπὸ
τησιν αὐτῷ, καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένο
ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσρα-
¹⁴ ἑλθὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐ-
καθὼς ἐστὶν γεγραμμένον ¹⁵ Μὴ φοβοῦ θυγάτηρ Σι-
δου ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πω-
¹⁶ ὄνου. ταῦτα οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον.

11. τῶν ἰουδαίων bef δε' αὐτον υπηγον D lat-a c e ff. Syr.
12. ins o bef οχλος BL. om ὁ [bef ἐλθων] ΔN¹. rec ins o bef ἰορ., v
B(Mai) 8(e sil) 69(e sil) Orig: om ADLQN rel.—ισ. bef ἔρχεται ALX 33 lat-a
syrr cooptt.
13. συναυτησιν DGLX 69: απαντησιν AKU Orig: txt BQN rel. for αὐ-
αυτου D. rec (for ἐκραυγαζον) ἐκραζον (from || Mt Mk), with A rel Or
txt BD LQN. add λεγοντες ADKQXN 1: om B rel vulg lat-b c sah goth O
for εὐλογημενος, εὐλογητος D. rec om 3rd και, with AD rel latt a
ins BLQN copt 26th Orig. om o bef βασιλευς A N-corr(?) rel Thl: ins BD
QXN¹ (1, e sil). (33 def.)
15. rec θυγατηρ, with N rel Orig: η θυγατηρ B^{copt}: txt AB¹DKLQXΔΔ.
σου A.
16. rec aft ταυτα ins δε, with AD rel lat-a c f copt Orig: om BLQN v
lat-b c sah. for εγνωσαν, ενοησαν D. αυτου bef οι μαθηται BN: om

as elsewhere in John, the Ἰουδαῖοι are not the people, but the rulers, and persons of repute: the representatives of the Jewish opposition to Jesus.

10.] ἐβουλ., not, 'came to a (formal) resolution,' but were in the mind,—had an intention: see Acts v. 33; xv. 37. The High Priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the fact of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way, as an object of popular attention in connexion with Jesus.

11.] ἐπηγον, went away (to Bethany); there is something in the ἔν- which almost always implies away, out from under, the persons or the place in the narrative. And so here, the ἀρχιερεῖς being the main subject of the sentence, the word gets the sense of 'fell away': scil. from under their hand or power.

13—19.] The triumphal entry into Jerusalem. Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—44. On the chronology, see note on Matt. xxi. 1.

12.] τῇ ἐπ., i. e. on the Sunday;—see ver. 1. ἀκούσας.] From the multitude who had returned from Bethany, ver.

The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after suns and the anointing.

13. τὰ β. τ. The articles shew that the palm-trees were on the spot: the branches of the palm trees: or perhaps (Lücke) that the custom was usual at such festivities.

βελ. The classical word is βῆλα, from the Copt *bai*.

14—16.] The Evangelist sees to suppose his readers already acquainted with the circumstances of the triumph entry, and therefore relates it thus concisely.

ἐπεὶ does not involve any discrepancy with the three Evangelists, but is a compendious term implying their details.

15.] The prophecy more fully cited by Matt.

16.] Important, as shewing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the Apostles by the Holy Spirit after the Ascension.

τον, ἀλλ' ὅτε ἡ ἰδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἡ ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. ¹⁷ ἡ μαρτυρεῖ οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἡ ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἡ ἡγείρην αὐτὸν ἡ ἐκ νεκρῶν. ¹⁸ διὰ τοῦτο καὶ ὁ ὑπὴντησεν αὐτῷ ὁ ὄχλος, ὅτι ἡκούσαν τοῦτο αὐτὸν πεποιθέναι τὸ ἡ σημείον. ¹⁹ οἱ οὖν Φαρισαῖοι εἶπον ἡ πρὸς ἑαυτοὺς ἡ Θεωρεῖτε ἡ ὅτι οὐκ ἡ ὠφελεῖτε οὐδέν; ἰδε, ὁ κόσμος ἡ ὀπίσω αὐτοῦ ἡ ἀπῆλθεν.

²⁰ ἡσαν δὲ ἡ Ἕλληνές τινες ἐκ τῶν ἡ ἀναβαίνοντων ἡνα ἡ προσκυνήσουσιν ἐν τῇ ἡ ἑορτῇ. ²¹ οὗτοι οὖν προσ- ἡ ἦλθον Φιλίπῳ τῷ ἡ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας καὶ ἡρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν ἡ Ἰησοῦν.

rec ins o bef ἡση., with DHA : om ABQⁿ rel. for ἐπ' αὐτῷ, περι αὐτοῦ D latt.
¹⁷. elz (for ore) ori, with DE¹KL lat-a b c e ff₂ Syr coptt arm : txt ABQⁿ rel vulg lat-f syr goth æth. (33 def.)
¹⁸. om καὶ B¹EHΔΔ tol lat-a b c e ff₂ l Syr coptt goth : ins A B^{copt} D Q (appy) N rel vulg lat-f syr æth. ὑπὴντησεν αὐτῷ ὄχλος D lat-c Syr. ins καὶ bef o ὄχλος B. for o ὄχλος, ὄχλος πολὺς N. rec ἡκούσε, with EGHUΔ syr : txt ABDQⁿ rel lat Syr coptt. αὐτοῦ bef τοῦτο N.
¹⁹. [εἶπαν BN.] for ἡαυτοῦς, αὐτοῦς D al Chr. aft o κόσμος ins οὗτος DLQX 33 latt Syr syr-with-aet syr-jer coptt æth arm Cyr Nonn Andr Ambr Ambrst.
²⁰. aft ἡσαν δε ins καὶ D Syr æth. rec τινες bef ἡλλήνες, with A rel vulg lat-a g syr arm goth Chr Cyr : txt BDLMQXN 1. 33 am lat-b c e f ff₂. rec προσκυνήσουσιν, with ABQⁿ rel : txt DLΔ.
²¹. ins τῷ bef φιλιππῷ D.

ἐπ' αὐτῷ] So Esch. Eum. 343, γυνομίμαισι λάχῃ τὰδ' ἐφ' ἀμὴν ἐκράνθη.—Soph. Trach. 997, οἶαν ἐπὶ μοι χάριν ἡνύσσω; Plat. Euthyd. 278 A, ὄνομα ἐπ' ἀνθρώποις ἡνατῆς ἡχουσι κείμενον. ταῦτα ἐποίησαν αὐτῷ] viz. the going out to meet Him, strewing clothes and branches in the way, and shouting 'Hosanna' before Him: also perhaps, the setting Him on the ass, implied in the concise narrative. Notice the thrice-repeated ταῦτα, each time signifying "this which was written by the prophet," "the above citation."

¹⁷.] The testimony which they bore is given in Luke xix. 37, 38. Meyer regards the ἐφώνησεν ἐκ τοῦ μνημείου ε. ἡγείρην ἐκ νεκρῶν as an echo of their song of triumph. ¹⁸.] I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any multitude coming from Bethany with Him, nor does this narrative imply it: and surely ὁ ὄχλος in the two verses must mean the same persons. The καὶ here does not imply another ὄχλος, but And on this account the multitude also went out to meet

Him: i. e. their coming out to meet Him and their μαρτυρία on the Mount of Olives, had one and the same cause,—the raising of Lazarus. ¹⁹.] κόσμον, τὰ πλῆθῃ λίγουςιν. Euthym.

ἀπῆλθεν can hardly be altogether without allusion to the fact, or likelihood, of apostasy from Judaism. It is used to signify entire devotion to Him whithersoever He might lead them, as in ref.: and thus implies escape and alienation from themselves.

²⁰—²⁶.] FUTURE SPREAD OF THE KINGDOM OF GOD AMONG GENTILES FROM THE DEATH OF JESUS. Some Greeks desire to see Jesus. His discourse thereupon.

²⁰.] These ἡ Ἕλληνες were not Grecian Jews,—who would not have been so called: but Gentiles, 'proselytes of the gate,' who were in the habit (implied by the pres. part. ἀναβαίνοντων) of coming up to the feast; see ch. vii. 35 reff. and note: also Acts viii. 27. ²¹.] For what reason Philip was selected, it is impossible to say. The Greek form of his name may imply some connexion with Hellenistic Jews, who may have been friends or re-

x = Mark xiv. 41.
 y ch. xiii. 1.
 z vi. 2, 32.
 a ver. 16.
 b Matt. viii. 20
 ref.
 b see Matt. v. 18 ref.
 c (-) Matt. xiii. 31, xvii. 20 f. 1 Cor. xv. 37 only.
 (Lam. iv. 5 only.)
 d = Mark iv. 3 f. L. only.
 e ch. xv. 2, &c. (7 times) only.
 f. Exalt. xvii. 8 only.
 (ποιεῖν κ., Matt. iii. 8, διδόναι κ., Matt. xlii. 8. ἀποδοῦν κ., Rev. xxii. 3. καρποφορεῖν, Matt. xiii. 23)
 g Lake xiv. 28 ref. h = and constr., 2 Tim. i. 12. i Matt. xxv. 44. Acts xix.

ιδεῖν. ²² ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδ²³ ρεται Ἀνδρέας καὶ Φίλιππος, καὶ λέγουσιν τῷ
²³ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων Ἐλθί²⁴ ὦρα ἵνα ὁδοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
 ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσ²⁵
 τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀ²⁶
 πολὺν καρπὸν φέρῃ. ὁ φιλῶν τὴν ψυχὴν
 ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῖ
 κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
 ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου ἐί

²². rec om ὁ, with ADM rel Cyr: ins BLX 33. rec (for 2nd ερ)
 παλιν, omg και bef λεγουσιν, with X rel; παλιν ο D; κ. παλ. κ. H: ι
 ερχεται, retaining και bef λεγ., N: txt ABL 33 lat-a e syr-jer aeth.
²³. for απεκρινατο, αποκρινεται BLXN 33: txt AD rel latt syrr.
²⁵. for απολεισει, απολλυει B(Mai expr) LN 33: txt AD rel vms Clem Cy
 [φυλαξει αυτην on margin in N.]
²⁶. rec 1st διακουη bef τις, with E rel: for εμοι τις, τις μοι D 1. 33 latt arm
 εμοι 69: txt ABK L(μοι) MUXN syrr copt goth Chr. aft σπου ins αν

latives of these Greeks. If they were from the neighbourhood of Bethsaida, they would indeed have been familiar with the person of Jesus:—but what they here requested was evidently a private interview.

²².] Andrew (ch. i. 45) was of the same city as Philip: and this reason of Philip conferring with him is perhaps implied in the τῷ ἀπὸ B. τ. Γ. Bengel remarks on this touch of nature: 'cum sodali, audet.'

ἔρχεται—so ἐπεμψί με Ἀρῖαιος κ. Ἀρράδος, Xen. Anab. ii. 4. 16. ²³.] Did the Greeks see (i. e. speak with) Jesus, or not? Certainly not, if I understand His discourse rightly. But they may have been present at, and have understood it. The substance of His answer (αὐτοῖς, to Philip and Andrew, not to the Greeks) is, that the time was now come for His glorification, which should draw all nations to Him:—but that glorification must be accomplished by His Death. The very appearance of these Greeks is to Him a token that His glorification is at hand. Stier strikingly says, "These men from the West at the end of the Life of Jesus, set forth the same as the Magi from the East at its beginning;—but they come to the Cross of the King, as those to His cradle." (R. J. v. 69, edn. 2.) The rejection of the Jews for their unbelief is the secondary subject, and is commented on by the Evangelist, vv. 37—43. ἵνα, not 'eventual,' nor "for"

any thing, but most strictly of the purpose—the hour has come, that (whose object of preparation, and aim, in the eternal

counsels, it has been, that) the Son should be glorified. ²⁴

thinks, that our Lord begins His action with the double asseveration ἀμὴν, on account of the unrecognition of the mind of the disciples for the elements of His Death. But St. John uses ἀμὴν ἀμὴν. The grain perishes, and is not apparent (as of dicotyledonous plants are) in plant:—see 1 Cor. xv. 36. There is more than a mere parabolic sense in the divine Will, which has fixed of the springing up of the wheat—also determined the law of the action of the Son of Man, and the analogy with the other: i. e. both Death. The symbolism here lies root of that in ch. vi., where (ὁ ἄρτος τῆς ζωῆς. αὐτὸς μὴ ὁ ἑαυτοῦ, but himself alone, with its life uncommenced, lived only within its own limits, passing on. ²⁵.] And this vine Law prevails for the disciples as for their Master:—see Matt. x note. But the saying here proclaims plainly its true extent,—by its connexion with ver. 24, and by ἐμὴ ψυχῇ is not really in the sense: as the wheat-corn retains its identity, though it die, so the ψυχῇ: the two senses are, in their dependence, one. ψυχῇ is the life in both cases the soul, in the present accept that term. ²⁶.] Connexion ministering to, or intimate union Christ (the position of Philip and

α ch. x. 22 reff.
 t ch. xvi. 8, 11.
 Matt. x. 15
 al. lxx.
 xxiv. 8
 u ch. xiv. 20.
 xvi. 11. J.
 see 2 Cor. iv.
 4. Eph. ii. 2.
 vi. 12
 v ch. vi. 27
 reff.
 w = ch. iii. 14.
 viii. 22 only.
 x Ps. ix. 13.
 y = ch. vi. 44 (xviii. 10. xxi. 6, 11. Acts xvi. 19) only. Jer. xxxviii. (xxxi.) 2.
 xxi. 19. Acts xi. 23. Acts. 27. Rev. i. 1 only. 2 Mac. xi. 17. a ch. xviii. 22 only.

30. rec ins o bef ιησ., with A U (Treg expr) rel: om BDGKXN 33. 69.
 αρεν bef ιησ. BL: om και ειπεν N: txt AD rel vss. rec αυτη bef η 4
 E rel vulg-ed lat-g syrr (goth?) Tert: txt ABDLMU²XN 1. 33 am(with fulk
 Cyr Hil Leo. for γεγονεν, ηλθεν D.
 31. om 1st τουτου D al vulg lat-δ g l syr-jer sah Leo Promissa.
 αργων του κοσμου τουτου (homocotet) N¹. ins και bef εκβληθησεται N.
 32. και εγω D 69. αν B. for εκ, απο DL vulg lat-δ c e f f₂ g
 for παντας, παντα DN¹ al latt goth Iren-lat Aug^{expr}.
 33. τουτου N¹. [μελλεν HKUXN 1.]
 34. rec om ουν, with AD rel latt syr copt Chr: ins BLXN syr-marg sah.

does not say that the assurance was *not made for His sake*;—He had prayed, and His prayer had been answered:—but that it had not been thus *outwardly expressed for His*, but for *their* sake. This is likewise true in the case of all testimonies to Him; and especially those two other voices from heaven,—at His Baptism and His Transfiguration. ὅμας is the whole multitude, not merely the disciples. All heard, and all *might have* understood the voice: see ch. xi. 42. 31.] All this is a comment on ἐλήλυθεν ἡ ὥρα, ver. 23: and now a different side of the subject is taken up, and one having immediate reference to the occasion: viz. the drawing of the Gentile world to Him. vñ] He speaks of Himself as having actually entered the hour of His passion, and views the result as already come. κρίσις] not (Chrys., Cyril, Aug., Grot.) ‘the deliverance of this world from the devil’;—nor, ‘decision concerning this world,’ who is to possess it (Bengel):—but (see ch. xvi. 11) judgment, properly so called, the work of the Spirit who was to come, on the world, which ὅλος ἐν τῷ πονηρῷ εἶται, 1 John v. 19. δ ἀρχ. τ. κ. τ.] The ὀνείη τῶν of the Jews, Satan, the δ θεός τοῦ αἰῶνος τούτου of 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12. Observe it is ἐκβληθήσεται, not ἐβάλλεται, because the casting out (ἐξω, ἐκ τῆς ἀρχῆς, Euthym., Grot., or better perhaps, out of δ κόσμος οὗτος, his former place) shall be gradual, as the *drawing* in the next verse. But after the death of Christ the casting out *began*, and its first-fruits were, the coming in of the Gentiles into the Church. 32.] See reff. Here there is more perhaps implied in ὅψ. than

in either of those places: viz. *t with all its consequences*. The crucified, is in fact the Saviour so that the exalting to God’s rig set forth by that uplifting on There is a fine touch of pathos ponding to the feeling of ver. ὁψω. Hermann’s descriptio meaning of ἐν τούτῳ γίνεσθαι gives it: “sumo hoc fieri, et p nino fieri, sed utrum vere funecne, experientia cognoscam.” 832. The Lord Jesus, though *all this*, yet in the weakness of h ity, puts himself into this seemi ‘if it is so to be:’ cf. Matt. xxvi this is missed by the shallow scholarlike rendering ‘*when*,’ need hardly remind my reader never bear. See on ch. xiv. 3: 2. ἐλκύσω] By the diffusi Spirit in the Church: manifest preaching of the Word mediately pleading of the Spirit immediat fore the glorification of Christ, t drew men to the Son (see ch. v note), but now the Son Himself self. Then it was, ‘no man except the Father draw Him:’ Son draws *all*. And, to *Himself* uplifted, thus exalted;—the gre of Faith: see ch. xi. 52. 33. can hardly mean more than by w of death. Lampe (‘non nude signu genere mortis, sed in sensu latit talem mortis, etiam internam adeoque ad fructus etiam hujus spicit’) and Stier find in the whole consequences and charact Death; but see ch. xviii. 32. does not say that this was *all* the

Ἡμεῖς ἡκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς ἐμένει
 εἰς τὸν αἰῶνα καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι
 τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ
 ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἐτι μικρὸν
 χρόνον τὸ ἐφῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὥς τὸ
 φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ
 περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.
 36 ὥς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ
 φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν
 ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν
 αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν. 38 ἵνα ὁ λόγος Ἡσαίου
 τοῦ προφήτου πληρωθῇ ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν
 τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπα-
 καλύφθη; 39 διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν ὅτι

2. 2 Kings xiii. 30.

u Luke i. 51. Acts xiii. 17 only.

1. 17, 18 al. 1 Kings iii. 7.

v Matt. x. 26. Rom.

sv bef λεγεις, with ADN rel latt sah arm Ath Cyr: txt BLX syrr copt Chr.
 aft εστιν ins ουν D.

35. rec (for εν υμιν) μεθ' υμων, with A rel Syr sah(appy) Chr Cyr: txt BDKLMX
 1. 33. 69 latt syr copt goth Cyr Nonn Victorin. aft περιπατετε ins ουν D lat-e
 copt Aug. rec (for ως) εως (from e preceding), with N rel latt syr goth arm

Cypr: txt ABDKLX 1. 33 syr-marg coptt Cyr Did. υμας bef σκοτια D vulg-ed
 (not am) lat-a Cypr spec.—ins η bef σκορια N^{1a}.

36. rec (for ως) εως, with E rel: txt ABDLM Did Ath-mas. rec ins o bef ηστ.,
 with AN^{2a} ? rel: om BDL N¹ (perhaps). for απελθων, απηλθεν και D latt.

39. for οτι παλιν, και γαρ D copt-ma.

meant, but that it was its first and obvious
 reference.

34.] In such passages as
 Ps. lxxxix. 36, and perhaps cx. 4; Dan.
 vii. 13, 14. τοῦ νόμου] The O. T.;
 see ch. x. 34. The actual words ἔτι δεῖ
 εἶναι τὸν υἱὸν τοῦ ἀνθρώπου, had not been on this occa-
 sion used by Jesus; but in His discourse
 with Nicodemus, ch. iii. 14, and perhaps
 in other parts of His teaching which have
 not been recorded. τίς ἐστίν]

They thought some other Son of Man,
 not the Messiah, was meant; because this
 lifting up (which they saw implied taking
 away) was inapplicable to their idea of the
 Messiah, usually known as the Son of Man.

35.] He does not answer them, but
 enjoins them to make use of the time of
 His presence yet left them. ὥς, as, not
 exactly "while:" walk, according to your
 present state of privilege in possessing the
 Light: which indeed can only be done
 while it is with you. τὸ φῶς, 'Myself'

—see ch. vii. 33; viii. 12; ix. 4, 5.
 ἐν ὑμῖν, among you: see ref., and ch. xv.
 24 (or in the deeper meaning of ch. xi. 10,
 which see, and note). The light is an

easy transition from their question, if, as
 above supposed, Ps. lxxxix. 36 was alluded
 to: 'His (David's) seed shall endure for
 ever, and his throne as the sun before Me.'
 περιπατ.] i. e. 'make use of the
 Light, do your work in it, and by it.'
 οὐκ οἶδεν ποῦ ὑπάγει. 'Has no guide nor
 security, no principle to lead him.'

36.] It is by believing on the Light, that
 men become sons of Light: see ch. i. 12.

Our Lord probably went to Bethany,
 Luke xxi. 37.

37—50.] FINAL JUDGMENT ON THE
 UNBELIEF OF THE JEWS. 37—43.]

The Evangelist's judgment on their un-
 belief (37—41), and their half-belief (42,
 43). I do not regard these verses as form-
 ing the conclusion to the narrative of the
 public ministry of the Lord, on account of
 vv. 44—50 (where see note): but doubt-
 less the approaching close of that ministry
 gives occasion to them, and is the time
 to which they refer.

37.] τοσαῦτα,
 so many: not, so great: see ch. vi. 9;
 xxi. 11. οὐκ ἐπίστευ.] i. e. the gene-
 rality did not;—they did not, as a people:

s ch. x. 32 reff.
 t ch. xvi. 6, 11.
 Matt. x. 15
 al. Isa.
 xxiv. 8
 ch. xiv. 30.
 xvi. 11. J.
 see 2 Cor. iv.
 4. Eph. ii. 2.
 vi. 12.
 v ch. vi. 37
 reff.
 w = ch. iii. 14.
 viii. 28 only.
 x Ps. ix. 13.
 y = ch. vi. 44 (xviii. 10. xxi. 6, 11. Acts xvi. 19) only. Jer. xxxviii. (xxxi.) 2.
 xxi. 19. Acts xi. 23. xxv. 27. Rev. i. 1 only. 2 Mac. xi. 17. a ch. xviii. 28 only. see 3

30. rec ins o bef ιησ., with A U (Treg expr) rel: om BDGKXN 33. 69.
 ειπεν bef ιησ. BL: om και ειπεν N: txt AD rel vna. rec αυτη bef η φων
 E rel vulg-ed lat-g syrr (goth?) Tert: txt ABDLMU^xN 1. 33 am(with fultd fo
 Cyr Hil Leo. for γεγονεν, ηλθεν D.
 31. om 1st τουτου D al vulg lat-b g l syr-jer sah Leo Promiss. om
 αρχων του κοσμου τουτου (homocotet) N¹. ins και bef εκβληθησεται N.
 32. και εγω D 69. αν B. for εκ, απο DL vulg lat-b c e f f₂ g Chr
 for παντας, παντα DN¹ al latt goth Iren-lat Aug-expr.
 33. τουτου N¹. [εμελλεν HKUXN 1.]
 34. rec om ουν, with AD rel latt syr copt Chr: ins BLXN syr-marg sah.

does not say that the assurance was *not*
made for His sake;—He had prayed, and
 His prayer had been answered:—but that
 it had not been thus *outwardly expressed*
 for *His*, but for *their* sake. This is like-
 wise true in the case of all testimonies to
 Him; and especially those two other
 voices from heaven,—at His Baptism and
 His Transfiguration. ὅμας is the
 whole multitude, not merely the disciples.
 All heard, and all *might have* understood
 the voice: see ch. xi. 42. 31.] All
 this is a comment on ἀληθινὴ ἡ ὥρα,
 ver. 23: and now a different side of the
 subject is taken up, and one having imme-
 diate reference to the occasion: viz. the
 drawing of the Gentile world to Him.
 οὖν] He speaks of Himself as
 having actually entered the hour of His
 passion, and views the result as already
 come. κρίσεις] not (Chrys., Cyril,
 Aug., Grot.): 'the deliverance of this world
 from the devil';—nor, 'decision concerning
 this world,' who is to possess it (Bengel):
 —but (see ch. xvi. 11) judgment, pro-
 perly so called, the work of the Spirit who
 was to come, on the world, which ὅλος ἐν
 τῷ ποταμῷ κείται, 1 John v. 19.
 ὁ ἄρχ. τ. κ. τ.] The πῶντ' τῶν of the Jews,
 Satan, the ὁ θεὸς τοῦ αἰῶνος τούτου of
 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12.
 Observe it is ἐκβληθήσεται, not ἐκβάλ-
 λεται, because the casting out (ἐξω, ἐκ τῆς
 ἀρχῆς, Euthym., Grot., or better perhaps,
 out of ὁ κόσμος οὗτος, his former place)
 shall be gradual, as the *drawing* in the
 next verse. But after the death of Christ
 the casting out began, and its first-fruits
 were, the coming in of the Gentiles into
 the Church. 32.] See reff. Here
 there is more perhaps implied in ὅψ. than

in either of those places: viz. *the*
with all its consequences. The
 crucified, is in fact the Saviour gl
 so that the exalting to God's right
 set forth by that uplifting on the
 There is a fine touch of pathos,
 ponding to the feeling of ver. 27,
 ὁψοῦ. Hermann's description
 meaning of ἰδὼν τοῦτο γίνεσθαι
 gives it: "sumo hoc fieri, et pote
 nino fieri, sed utrum vere futur
 necne, experientia cognoscam." V
 832. The Lord Jesus, though k
 all this, yet in the weakness of his l
 ity, puts himself into this seeming
 'if it is so to be': cf. Matt. xxvi. 4
 this is missed by the shallow as
 scholarlike rendering 'when,' w
 need hardly remind my readers t
 never bear. See on ch. xiv. 3: 1 J
 2. ἰδύσθω] By the diffusion
 Spirit in the Church: manifested
 preaching of the Word mediately, a
 pleading of the Spirit immediately
 fore the glorification of Christ, the
 drew men to the Son (see ch. vi. 4
 note), but now the Son Himself to
 self. Then it was, 'no man can
 except the Father draw Him: no
 Son draws all. And, to Himself, a
 uplifted, thus exalted;—the great
 of Faith: see ch. xi. 52. 33.]
 can hardly mean more than by wha
 of death. Lampe ('non nude signific
 genere mortis, sed in sensu latiori
 talem mortis, etiam internam in
 adeoque ad fructus etiam hujus mor
 spicit') and Stier find in the wor
 whole consequences and character o
 Death; but see ch. xviii. 32.
 does not say that this was all that i

Ἡμεῖς ἡκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς ἐμένει
 εἰς τὸν αἰῶνα καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι
 τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ
 ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἐγὼ μὲν
 χρόνον τὸ ἐφ' ὧς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ
 φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ
 περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.
 36 ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ
 φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν
 ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν
 αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν. 38 ἵνα ὁ λόγος Ἡσαίου
 τοῦ προφήτου πληρωθῇ ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν
 τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπα-
 καλύφθη; 39 διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν ὅτι

2. 2 Kings xiii. 30.

u Luke i. 51. Acts xiii. 17 only.

1. 17, 18 al. 1 Kings iii. 7.

Deut. v. 16.

v Matt. x. 26. Rom.

σὺ βέβηλεις, with ADN rel latt sah arm Ath Cypr: txt BLX syrr copt Chr.
 aft. ἐστίν ins οὖν D.

35. rec (for ἐν ὑμῖν) μεθ' ὑμῶν, with A rel Syr sah (appy) Chr Cyr: txt BDKLMX
 1. 33. 69 latt syr copt goth Cyr Nonn Victorin. aft. περιπατεῖτε ins οὖν D lat-e
 copt Aug. rec (for ὡς) ὡς (from s preceding), with M rel latt syr goth arm

Cypr: txt ABDKLX 1. 33 syr-marg coptt Cyr Did. υμᾶς bef σκοτία D vulg-ed
 (not am) lat-a Cypr spec.—ins η bef σκορία N^{1a}.

36. rec (for ὡς) ὡς, with E rel: txt ABDLM Did Ath-mss. rec ins ο bef ἡσ.,
 with AN^{2a}? rel: om BDL N¹ (perhaps). for ἀπελθὼν, ἀπηλθεν καὶ D latt.

39. for οτι παλιν, καὶ γὰρ D copt-mss.

meant, but that it was its first and obvious
 reference.

34.] In such passages as
 Ps. lxxxix. 36, and perhaps cx. 4; Dan.
 vii. 13, 14. τοῦ νόμου] The O. T.;
 see ch. x. 34. The actual words ἐγὼ δεῖ

ἐφ. τ. vl. τ. ἄν., had not been on this occa-
 sion used by Jesus; but in His discourse
 with Nicodemus, ch. iii. 14, and perhaps
 in other parts of His teaching which have
 not been recorded. τίς ἐστίν]
 They thought some other Son of Man,
 not the Messiah, was meant; because this
 lifting up (which they saw implied taking
 away) was inapplicable to their idea of the
 Messiah, usually known as the Son of Man.

35.] He does not answer them, but
 enjoins them to make use of the time of
 His presence yet left them. ὡς, as, not
 exactly "while:" walk, according to your
 present state of privilege in possessing the
 Light: which indeed can only be done
 while it is with you. τὸ φῶς. 'Myself'

—see ch. vii. 33; viii. 12; ix. 4, 5.
 ἐν ὑμῖν, among you: see ref., and ch. xv.
 24 (or in the deeper meaning of ch. xi. 10,
 which see, and note). The light is an

easy transition from their question, if, as
 above supposed, Ps. lxxxix. 36 was alluded
 to: 'His (David's) seed shall endure for
 ever, and his throne as the sun before Me.'
 περιπατ.] i. e. 'make use of the
 Light, do your work in it, and by it.'
 οὐκ οἶδ. π. ὑπ.] 'Has no guide nor
 security, no principle to lead him.'

36.] It is by believing on the Light, that
 men become sons of Light: see ch. i. 12.

Our Lord probably went to Bethany,
 Luke xxi. 37.

37—50.] FINAL JUDGMENT ON THE
 UNBELIEF OF THE JEWS. 37—43.]

The Evangelist's judgment on their un-
 belief (37—41), and their half-belief (42,
 43). I do not regard these verses as form-
 ing the conclusion to the narrative of the
 public ministry of the Lord, on account of
 vv. 44—50 (where see note): but doubt-
 less the approaching close of that ministry
 gives occasion to them, and is the time
 to which they refer.

37.] τοσαῦτα,
 so many: not, so great: see ch. vi. 9;
 xxi. 11. οὐκ ἐπίστ.] i. e. the gene-
 rality did not;—they did not, as a people:

w 1 John ii. 11. ⁴⁰ πάλιν εἶπεν Ἡσαΐας ⁴⁰ "Τετύφλωκεν αὐτῶν τοὺς
 2 Cor. iv. 4 only. 1-a. αἰδ. 19 only. μούς, καὶ ⁴¹ ἐπώρωσεν αὐτῶν τὴν καρδίαν,
 12. vi. 6. (12a. vi. 6.) ἰδῶσιν τοῖς ὀφθαλμοῖς καὶ ⁴² νοήσωσιν τῇ καρδίᾳ καὶ
 x Mark vi. 52. viii. 17. Rom. xi. 7. 2 Cor. iii. 14 only. φῶσιν καὶ ἰάσονται αὐτούς. ⁴¹ ταῦτα εἶπεν Ἡσ
 Job xvii 7 vsf. only. εἶδεν τὴν ⁴² δόξαν αὐτοῦ· καὶ ἐλάλησεν περὶ
 y = Mark iv. 42 ⁴² ὁμῶς ⁴³ μέντοι καὶ ἐκ τῶν ἀρχόντων
 2 Matt. xiv. 17. 1 Tim. i. 7 al. ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαί
 Prov. i. 24, 6. a = Matt. xxi. 8 ref. ὧμολόγουν, ἵνα μὴ ⁴⁴ ἀποσυναγάγωγι γίνωνται.
 2 Is. vi. 1. b Is. vi. 1. 1 Cor. xiv. 7. πῆσαν γὰρ τὴν ⁴⁵ δόξαν τῶν ἀνθρώπων μᾶλλον
 c 1 Cor. xiv. 7. Gal. iii. 15 only. τὴν δόξαν τοῦ θεοῦ.
 2 Mac. xv. 5. d here only. ⁴⁴ Ἰησοῦς δὲ ⁴⁵ ἐκραξεν καὶ εἶπεν Ὁ ⁴⁶ πιστεύω
 Hierod. i. 189 end. o = ch. iii. 1 ref. f ch. ii. 11 ref. g ch. ix. 22. Rom. x. 10. h ch. ix. 22
 i = 2 Tim. iv. 10. 1 Pet. iii. 10, from Pa. xxiii. 19 Rev. xii. 11. k = ch. v. 41, 44.
 1 Gen. i. 1 Pet. iii. 14. m here only. 2 Mac. xiv. 42. n ch. i. 15. vii. 28, 27.

40. om τὸν οφθαλμὸν καὶ ἐπώρῳσιν αὐτῶν (homoiotē) D. rec w
 (conformation to preceding), with B² [sic: see table] rel Eus Chr Thdrt: tx
 XN 33. 69 Eus. ins μη bef νοση. D vulg-ed lat-a. (-συνωσιν D 69.)
 νοσησῶσιν τῇ καρδίᾳ, τῇ καρδίᾳ συνωσῶσιν N. rec επιστραφῶσιν, with
 επιστρεψῶσι (so LXX) KLMX Eus Did., -ψουσι 69: txt BD² N 33. re
 (conformation to foregoing: the authority is too strong, to suppress the fut t
 LXX), with LU² (1, e sil) Eus: txt ABDN rel lat-δ Eus-ms Did.
 41. aft ταῦτα ins δ: D Did Chr Hil Jer. rec (for ors) ors, with D rel
 goth æth Eus, Chr Hil Ambr Jer: txt A B(Btly) LMXN 1. 33 lat-e coptt ar
 ins του θεου bef 1st αυτου D: for αυτ., r. θ. 69.
 43. for ηπερ, υπερ LXXN 1. 33. 69 Chr-ms.
 44. for δε, ουν D al. for κραξεν κ. ειπει, κραξεν κ. ειλεγεν D 69 lat
 Eus. [αλλα, so BDLA.]

see ver. 42. 38.] On ἵνα πλ. see note, Matt. i. 22: beware of the 'ecbatic' or 'eventual' sense, which has no existence.

39.] διὰ τοῦτο refers to the last verse, and εἶτι sets forth the reason more in detail; see ch. v. 16; 1 John iii. 1; Matt. xxiv. 44. The common interpretation (Theophyl., Vulg., Lampe, Tholuck, Olsh., al.), by which διὰ τοῦτο is referred forward to εἶτι, would require some particle, καί, or δέ, to denote a transition to the fresh subject. De Wette, Meyer, Lücke, edn. 3, Grot. al. οὐκ ἔδυν.] could not—i. e. it was otherwise ordained in the divine counsels. No attempt to escape this meaning (as *nolebant*, Chr. Thl. &c.) will agree with the prophecy cited ver. 40. But the *inability*, as thus stated, is coincident with the fullest freedom of the human will: compare οὐ θέλω, ch. v. 40. εἶτι, not 'for,' but because. A more special ground is alleged why they could not believe:—see above.

40.] The prophecy is freely cited, after neither the Heb. nor the LXX, which is followed in Matt. xiii. 14 f. What God bids the prophet do, is here described as *done*, and by Himself: which is obviously implied in the Heb. text. The reading

αὐτῶν (Morus) supplying ὁ λαὸς the subject of τετύφ. and ἐπώρ., the question,—as ungrammatical consistent with the context, w only allow of ὁ ἐβρος (i. e. *Jehoni subject*. 41.] εἶτι αἰδ., be saw. "This apocalyptic vision occasion of that prophecy." Meyer αὐτοῦ, of Christ. The Evangelist his judgment,—having (Luke xxiv his understanding opened to un the Scriptures,—that the passage is spoken of Christ. And indeed considered, the glory which Isaiah only be that of the Son, Who is τὸ γὰρ σμα τῆς δόξης of the Father, V eye hath seen. κ. α. τ. αὐ. depend on εἶτι: and he spake of Him.

42.] e. g. Nicodemus and others like them. On εἶπ note, ch. ix. 22. 43.] is a ref ch. v. 44. περ (in ἡπερ), in t augments the disjunctive force of Kühner, ii. § 747, ann. 4, where t amples are given. 44—50.] the guilt of their unbelief, from t of Jesus Himself. It was by t Commentators generally thought t verses formed part of some other

οὐ πιστεύει εἰς ἐμέ, ἀλλὰ εἰς τὸν πέμψαντά με· ⁴⁵ καὶ ὁ ^{ο = ch. vi. 46.}
^{θεωρῶν ἐμέ} ^{θεωρεῖ τὸν πέμψαντά με.} ⁴⁶ ἐγὼ ^ῥ φῶς ^{εἰς}
^{τὸν κόσμον} ^{ἔληλυθα}, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ
^{σκοτίᾳ} μὴ ^{μείνῃ.} ⁴⁷ καὶ ἴαν τις μου ἀκούσῃ τῶν ῥημά-
^{των} καὶ μὴ ^{φυλάξῃ}, ἐγὼ οὐ ^{κρίνω} αὐτόν· οὐ γὰρ
^{ἤλθον} ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.
⁴⁸ ὁ ^{ἄθετῶν} ἐμέ καὶ μὴ ^{λαμβάνων} τὰ ῥήματά μου ^{ἔχει}
^{τὸν κρίνοντα} αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει
^{αὐτόν ἐν} ^{τῇ ἐσχάτῃ} ἡμέρᾳ. ⁴⁹ ὅτι ἐγὼ ^ῥ ἐξ ἐμαυτοῦ οὐκ
^{ἐλάλησα}, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ^{ἐντολὴν}
^{ἔδωκεν} τί εἶπω καὶ τί λαλήσω· ⁵⁰ καὶ οἶδα ὅτι ἡ ἐντολὴ
^{αὐτοῦ} ζωὴ αἰωνίος ^{ἔστιν.} ἃ οὖν ἐγὼ λαλῶ, καθὼς
^{εἴρηκέν} μοι ὁ πατὴρ, οὕτως λαλῶ.

XIII. ¹ Πρὸ δὲ τῆς ἑορτῆς τοῦ ^β πάσχα, εἰδὼς ὁ ^α
^{1 John ii. 20.} ^{b Matt. xxvi. 2 recf.}

45. om καὶ D.

46. om παρ B.

47. om μὴ D fos lat-a b c ff, i Ambr. rec (for φυλάξῃ) πιστεύσῃ, with E rel
 lat-f q syr-marg goth: txt ABDKLLXN 1. 33. 69 latt syrr coptt sath arm Ath Nonn.
 for ἀλλ ἵνα, ἀλλὰ D¹-gr.

49. ἐξ ἐμαυτοῦ bef εγω D: om εγω G. rec (for ἐδωκεν) ἔδωκεν, with DN rel
 Chr: txt ABMX 1. 33. 69 Did Cyr.

50. αἰωνιος ἐστιν bef ζωῇ D: ἐστιν bef ai. 69 al. rec λαλῶ bef εγω, with Δ rel
 sah: om εγω D em lat-a: txt ABLMXN 1. 33. 69 vulg lat-b c f ff, g copt arm
 Bas Tert.

delivered at this period. But this is im-
 probable, from no occasion being specified,
 —from ver. 36,—and from the form and
 contents of the passage, and its reference
 to the foregoing remarks of the Evangelist.
 I take it—with almost all modern Com-
 mentators—to be a continuation of those
 remarks, substantiating them by the tes-
 timony of the Lord Himself. The words
 are taken mostly, but not altogether, from
 discourses already given in this Gospel.

44, 45.] ^{ἐκρ.} κ. ^{ἐλκ.} not pluperf.
 (nor ever), but indefinite, as ^{ἐπιστευσαν},
^{ὡμολ.}, and ^{ἡγάπ.} above. ^{ἐκρ.} is used
 of open public teaching, see ref.

On the close connexion with the Father, see
 ch. v. 24, 38; vii. 19, 42; xiv. 10. The
 words are in logical sequence to ver. 41,
 in which the Evangelist has said that *the*
glory of Jehovah and *His glory* were *the*
same.

46.] See ver. 35; ch. viii. 12;
 ix. 5. The ^{μῆνι} here expresses that all
 are originally in darkness,—as ^{μῖνει}, ch.
 iii. 36.

47.] See ch. iii. 17; v. 45;
 viii. 15. The omission of ^{μὴ} (see var.
 read.) appears to have been occasioned by
 a mistaken idea that vv. 48 and 47 were
 in contrast to one another.

48.] See

ch. iii. 18, also v. 45 ff., and Heb. iv. 12.
 On ^{ἀθετῶν} and ^{μὴ} λ. see ref.: and

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on the emphatic ^{ἐκείνος}, referring to the
 primary subject, cf. note on ch. vii. 29,
 also on ch. iii. 28. 49.] See ch. v. 30;
 vii. 16, 17, 28, 29; viii. 26, 28, 38. On
^{ἐντολή}, ch. x. 18. There does not ap-
 pear to be any real difference here, though
 many have been suggested, between ^{εἶπω}
 and ^{λαλήσω}: both are summed up in
^{λαλῶ} in the next verse: compare Matt.
 x. 19. 50.] See ch. vi. 63 (and note),
 68. On ^{οἶδα}, ch. iii. 11; v. 32; viii. 55.

The ^{ἐντολὴ} αὐτοῦ is, results in, not
 as a means merely, but in its accomplish-
 ment and expansion, *eternal life*; see ch.
 iii. 15; v. 24; vi. 40. Thus all who
 do not believe are without excuse;—be-
 cause Jesus is not come, and speaks not,
 of Himself, but of the Father, Whose will
 and commandment respecting Him is, that
 He should be, and give, Life to all. They
 who reject Him, reject Life, and (ch. iii.
 19) prefer darkness to Light.

CHAP. XIII.—XX.] *Third division of*
the Gospel. JESUS AND HIS OWN.

XIII.—XVII.] HIS LOVE AND THE
 FAITH OF HIS OWN. XIII. 1—30.]
 HIS LOVE IN HUMILIATION. 1—11.]

His condescension in washing their feet.
 On the chronological difficulties, see notes
 on Matt. xvi. 17, and ch. xviii. 28.

3 H

o ch. ii. 4. ref.
f ch. xii. 23.
ref.
e Lake x. 7.
ch. vii. 3 al. f
Wlad. vii. 27
al.
h ch. i. 11
ref.
i Matt. x. 22.
xii. 131
Mk. Lake
x. iii. 6.
1 Thess. ii. 16
only. Ps. 12.
18. 2. 2.
1 Cor. i. 8.
2 Cor. i. 12.
2. 2. 2.
Heb. vi. 11.
Rev. ii. 26.
m ch. vi. 71. xii. 4 al.
p - ch. xi. 29. Matt. ix. 19 al.
k Matt. iv. 1 ref.
a Lake xv. 22. Eccl. x. 7.
q - here only. see ch. x. 11.

Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ
κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας^h τοὺς
τοὺς ἐν τῷ κόσμῳ, ἵς τέλος ἡγάπησεν αὐτούς.
δείνῳ γενομένου, τοῦ^k διαβόλου ἥδηⁱ βεβληκε-
τὴν καρδίαν ἵνα^m παραδοῖ αὐτὸν Ἰούδας Σίμωνος
ῥώτης, ὃ³ εἰδὼς ὅτι πάντα^a δίδωκεν αὐτῷ ὁ πα-
τὴρ τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τ-
ὸ ὑπάγει, ὃ⁴ ἐγείρεται ἐκ τοῦ δείνῳ καὶ^q τίθ-
εται ἐν τῷ κόσμῳ.

CHAP. XIII. 1. rec (for ἦλθεν) ἐληλυθεν (from ch. xii. 23), with E rel: i
txt ABKLMXN 1. 38. 69 Orig Chr Cyr. for ἰδιους, ἰουδαίους N¹.

2. γενομένου (because supper was not ended: but see note) BLX
γενομένου N: txt A D-gr rel latt Orig, Chr Cyr. ins re bef διαβ. A.
καρδ. ἰουδα σιμωνος ἱσακαριωτου ἵνα αὐτον παρ. (rearrangement to escape
of construction, see note), with AD rel lat-a c e f q syrr eth Orig, i: txt
vulg lat-b g (copt) arm Orig, —ισακαριωτου LM vulg lat-g arm. —σιμων
παρεδωκεν, with A rel: txt BD¹N.

3. rec aft εἰδὼς ins o ἵνα., with A rel lat-b f q syrr copt Orig, Cyr: om
vulg lat-a c e ff, eth-rom Orig, Chr Aug. for δίδωκεν, εἰδωκεν BKL
txt ADN rel Orig, ins ori bef πρὸς D.

There can be no reasonable doubt that this meal was the same as that at which the Lord's Supper was instituted, as related in the three Evangelists. The narrative proceeds without any break until ch. xvii. 26, after which our Lord and the disciples go to Gethsemane.

1.] πρὸ τ. ὁρ. τ. π.] *How long*, is not said: but probably, a very short time;—not more than one day at the most;—see ch. xviii. 28 and note. The words belong to the whole narrative following, not to εἰδὼς or ἀγαπήσας. εἰδὼς.] The view with which our Lord washed His disciples' feet, is shewn by the repeated εἰδὼς and by ἀγαπήσας . . . αὐτούς. The connexion is:—'Jesus loved His own even to the end (of His life in the flesh), and gave them in the washing of their feet a proof of His love; and to this act He was induced by the knowledge that He must soon leave this world; and although this knowledge was united (ver. 3) with the highest consciousness of His Divine mission and speedy glorification, yet this latter did not prevent Him from giving this proof of His self-humiliating love' (De Wette).

τοὺς ἰδ. τ. ἐν τ. κ.] See ch. xvii. 11.

2.] εἰδὼς γιν. : not as E. V. 'supper being ended,' for (ver. 12) He reclined again, and in ver. 26, the supper is still going on:—but, supper having begun, or having been served—see ἵνα γενομένου ἐν B7θ. Matt. xxvi. 6, 'When Jesus had arrived at B;—and πρῶτος γενομένης, 'when it had become morning,' ch. xxi. 4. Cf. also

γενομένου σαββάτου, Mark vi. τοῦ 3. 43. β. β.] The constructive text, according to the true resolved and difficult. But its me be immediately perceived, if i βεβληκός τις ἐν τὴν καρδίαν, sug proposed, viz. to the mind of Ju devil having by this time sugi Judas) that Judas Iscariot t Simon (i. e. that he) should be The interpretation of β. β. β. 'having conceived in his (the devi (Meyer), is wholly unworthy of and simply absurd. Judas had t covenanted with the Sanhedrim Him, Matt. xxvi. 14 and ||, w here be meant by the devil h it into his heart:—the thoro abandonment to Satan which l actual deed, being designated ver Luke (xxii. 3) expresses the st treasonable purpose otherwise, the same. The fact is here s enhance the love which Jesus s the following action. 3.] ε He did what follows with a full the glory and dignity of His ow 'Præfatio gloriæ est instar proti ne quid indignum fecisse existi minus pedes suorum lavans.' Ben The perfect, εἰδωκεν, and presen are used indefinitely: of thing the counsel of God: or perhaps as consistent with the historical ὑψίστην, ῥιθμῶν, to give life sence to the whole scene.

ἰμάτια, καὶ λαβὼν ᾠλέντιον διέζωσεν αὐτόν. ὁ εἶτα
 βάλλει ὕδωρ εἰς τὸν νικτήρα, καὶ ἤρξατο νίπτειν τοὺς
 πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
 διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον·
 λέγει αὐτῷ Κύριε, σὺ μου νίπτεις τοὺς πόδας; ἀ-
 κριβήθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ
 οἶδας ἄρτι, γνῶσθ δὲ μετὰ ταῦτα. λέγει αὐτῷ Πέτρος
 Οὐ μὴ νίψῃς μου τοὺς πόδας ἵς τὸν αἰῶνα. ἀπ-
 ακριβήθη Ἰησοῦς αὐτῷ Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος

only. (see Lake xi. 26. xii. 46. Acts viii. 21.)

4. aft τα ἰματια ins αυτου D al vulg lat-a c f g syrr aeth Bas Hil.

5. aft εἶτα ins λαβων, also ὕδωρ bef βάλλει D 69 arm. aft μαθητων ins αυτου D al fos lat-c f q syr copt aeth.

6. for συμ. περ., τον περ. συμ. D lat-a. rec ins και bef λεγει, with AN rel latt syr aeth arm: om BDL lat-e l Syr copt Orig spec. rec aft αυτω ins εκεινος, with ADN²⁴ rel lat-f, syr Chr spec: om BN¹ lat-b aeth Orig Cyr. om κυριε N¹.

7. for ὁ, α N¹.

8. aft πειρος ins κυριε D al. νιψεις (ilacism?) D 1 Orig. rec τους ποδας bef μου, with AN rel lat-a Orig, Chr, Cyr: txt BCL vulg lat-b c e f f, g Orig. rec (for ιησ. αυτω) αυτω ο ιησ., with N rel; αυτω ιησ. GK: om αυτω C² D lat-b e copt arm spec: txt A B[sic: see table] C¹ L am(with forj) Orig.

lp. 'cas, quæ lotionem impedirent.' Bengel. He put Himself into the ordinary dress of a servant. Or, which is far more probable, on the deepest grounds, did He not humble Himself so far as *literally* to divest Himself, and gird Himself merely, as the basest of slaves?

5.] τὸν νικ., the vessel usually at hand for such purposes. The context seems to shew that He had washed the feet of one or more before the incident of the next verse: were it not so, ἤρξατο might merely express his doing something unusual and unlooked for. φ is perhaps by attraction for θ, which would be the ordinary case after διεζωσμένος; cf. Rev. i. 13; xv. 6: or it may be dative by construction, as in Hom. II. x. 77, πὰρ δὲ ζωστήρ κείρο παναίολος, φ ῥ' ὁ γισαῖδς Ζώνηυθ', and other examples in Meyer.

6.] And (the οὖν taking up the narrative again at the ἤρξατο, q. d., 'in pursuance of this intention') He comes to Simon Peter; not *first*, as some have maintained, both with and without reference to the primacy of Peter:—for that would be hardly consistent (see on the preceding verse) with the context, which seems to require that the washing should have begun and been going on, before He came to Peter.

νίπτεις art Thou washing (intending to wash) my feet! He thinks the act unworthy of the Lord; even as many think that great act of Love to have been, which was typified by it. Notice that μου

is enclitic, *not emphatic*, in which case it would be ἐμός. The having his feet washed is a matter of course: it is the Person who is about to do it that offends him.

7.] Hitherto our Lord had been silent. He emphasizes the ἐγὼ and σὺ, but so as to set forth Himself as the Master, Peter as the disciple, not wholly cognizant of His will and purpose, and therefore more properly found in subjection to it.

ὁ ἐγὼ ποιῶ] i. e. (1) *this washing itself*, as a lesson of humility and love, ver. 14. (2) Its *symbolical meaning*, vv. 9, 10. (3) The *great Act of Love*, the laying aside my glory, and becoming in the form of a servant, that the washing of the Holy Spirit may cleanse men.

μετὰ ταῦτα] (1) was known very soon, but (2) and (3) not till after the Spirit was given.

8.] The rash and self-opinionated apostle opposes to μετὰ ταῦτα his οὐ μὴ . . . εἰς τ. αἰῶνα. In interpreting our Lord's answer, we must remember, that He replies more to the *spirit* of Peter's objection, than to his words. The same well-meaning but false humility would prevent him (and does prevent many) from stooping to receive at the hands of the Lord that spiritual washing which is absolutely necessary in order to have any part in Him, Rom. viii. 9, 'If I wash thee not, thou hast no part in Me;' but the affirmative proposition is not equally true; witness the example of Judas, who was washed, but yet had no part in Jesus. In

μετ' ἐμοῦ. ⁹ λέγει αὐτῷ Σίμων Πέτρος Κύριε, πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν ἰ
¹⁰ λέγει ὁ Ἰησοῦς αὐτῷ Ὁ ἡλελουμένος οὐκ ἔχει εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἐστὶν καθαρὸν καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες. ¹¹ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχ καθαρὸι ἐστέ. ¹² Ὅτε οὖν ἐνίψεν τοὺς πόδας καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλι αὐτοῖς Γινώσκετε τί πεποιήκα ὑμῖν; ¹³ ὑμεῖς φησὶ ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγει γάρ. ¹⁴ εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας
 a Acts ix. 27. xvi. 24. Heb. x. 22. 2 Pet. ii. 22. Rev. i. 6 only. Exod. ii. 6. b Matt. iii. 14 ref. c vv. 8, 20. ref. d = ch. vii. 22. Zech. iv. 2. see ch. ix. 34. e ch. xiv. 22. 1 Cor. v. 2 al. Num. xxiv. 17. foh. x. 17, 18 ref. g Luke xi. 27 ref. h = here only. i Rom. Lake xiv. 20. 1 Kings ix. 9. Ps. lxxxvi. 5 vat. k = ch. iv. 17. viii. 48. Matt. xv. 7 al. Jor. i. 12.

9. *petros* bef *simon* B: om *simon* D: txt ACN rel vms Orig. om *μονον* bef *τους* *ποδας* D latt copt. om *μου* DEGH 69 lat-e Euthym Ambr spec.

10. om o bef *ησθ*. B Orig. rec (for *ουκ εχει χερας*) ou *χρειαν εχει*, rel Chr Cyr Jer Ambr: txt ABC¹N lat-a e g Orig. Tert. add *τη νιψασθαι* D. rec (for *ει μη*) η, with AC¹ rel: om E²FH: txt BC¹DL Orig, Chr Dion-areop.—om *ει μη τους ποδας* N. for *νιψασθαι, μονον* for *αλλ' εστιν, εστιν γαρ* D Syr arm Chr Cyr.

11. aft *γαρ* ins *ησθ*. D Syr. om 2nd clause D. rec om *οτι, w* vulg lat-e g Orig, spec: ins BCL 33 lat-a b c f f₂ l syrr Cyr.

12. om *και* bef *ελαβεν* AC¹ L (appy) N 33 ev-y fos lat-a b c Syr copt æth BC¹ D. for *αυτου, αυτων* N: om D lat-b e spec. rec om with D rel mm: ins ABC¹LN 33 Syr copt æth Orig Dion-alex. rec *ανι was not perceived that the apodosis began at ιπεν: hence the omission of και and the other changes*, with ADN^{2a} rel vulg lat-b c syr goth arm Chr spec N¹ lat-a e Syr copt æth Orig. [*και αναπισων παλιν ειπεν αυτοις* writ margin of A, possibly by the original scribe.]

14. *τους ποδας* bef *υμων* DK vulg lat-a c e f f₂ syr. ins *ποσω* *μαλλ*

the *spiritual* sense of washing, this is not so. Whoever is washed by Jesus, has part in Him. We are here in the realm of another and deeper logic: the act being no longer symbolic, but veritable.

9.] The warm-hearted Peter, on learning that *exclusion* would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an incipient apprehension of the meaning of our Lord's words. The *εαν μη νιψω σε* has awakened in him, as the Lord's presence did, Luke v. 8, a feeling of his own want of cleansing, his entire pollution. This sense (Stier, Bengel, Baumgarten-Crusius) is denied by Lücke and Olsh.

10.] Reference appears to be made to the fact that one who *has bathed*, after he has reached his home, needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth, but only yet in its foreshadowing, in the purifying effect of faith working by love, the Apostles, with

one exception, *had*; and this for represented to them, besides its humility and brotherly love, the need of cleansing from daily even after spiritual regeneration hands of their divine Master.

vii. 1; James i. 21; Acts xv. 8, ii. 22. On καθ. εστε, see xv. 3.

11.] τὸν παραδιδόντα ἐρχόμενος, him that should be the indefinite characteristic pres 12—20.] *This act, a pattern denying love for His servants.* γινώσκ. τί π. θ.] These words are not so much in expectation of a as to direct their attention to the

13.] ὁ δὲ δόσκ. and ὁ δ. a nominatives, as in ref. (Win 1, edn. 6.)

14.] 'Pedilavi Dominus discipulis adhibuit, et ad beneficium confederationis patialis, et ad παιδείαν docendae humilis, ver. 34, coll. ver. 1. Pedilavi discipulorum inter se eo ut alter alterum quoquo modo a

καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὁφείλετε ἀλλήλων ὁ νίπτειν
 καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. ἡ ἀμὴν ἀμὴν
 λέγω ὑμῖν, οὐκ ἔστιν δούλος ὁ μεῖζων τοῦ κυρίου αὐτοῦ,
 οὐδὲ ἀπόστολος ὁ μεῖζων τοῦ πέμψαντος αὐτόν. οὐ
 ταῦτα οἰδάτε, μακάριοι ἐστε ἵαν ποιῆτε αὐτά. οὐ περὶ
 πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἔξελεξάμην· ἀλλ'
 ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώγων μου τὸν ἄρτον
 ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. μὴ ἀπ' ἄρτι
 λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται

r constr., ch. i. 8. ix. 8. Mark xiv. 49.

xi. 9.) = here only. (Luke xxi. 28. xxiv. 50 al.)
 v here only. Gen. iii. 15. (vismos, Pa. l. c.)
 xiv. 7. Rev. xiv. 18 only.

a Matt. xxiv. 28. ch. vi. 54—55 only t.

1 Kings xi. 38.

a = 2 Thess. ii. 4. Pa. cv. 25.
 w Matt. xxiii. 29. xxvi. 29, 64. ch. (l. 53 v. r.)

1 Luke xvii. 10.
 ch. xix. 7 al.
 = Heb. iv. 11.
 viii. 5. ix. 22.
 James v. 10.
 2 Pet. ii. 6
 only t. Mr.
 xiv. 16.
 2 Mac. vi.
 28. 31 only.
 a ver. 24.
 o = Matt. xi.
 11. ch. xiv.
 25. v. 29 al.
 Gen. xiviii.
 19.
 p = 2 Cor. viii.
 28. Phil. ii.
 25. 3 Kings
 xiv. 6 p. 28.
 (not val.)
 only. see
 Hrod. i. 31.
 q ch. vi. 70 red.

ημεῖς D lat-a ff. 2 (Syr).

νίπτειν bef ἀλλήλων N.

15. διδωκα AKMN 33. 69 Cyr.

ποιεῖτε (iactation) DEFGHMA 1 Cyr.

18. aft εγω ins γαρ AK 1. 69 lat-c l q Syr copt arm Cyr.

rec (for τινας) ους,

with AD rel Eus: txt BCLMN 33 Orig., Cyr. πληρωθη bef η γραφη D vulg

lat-b c goth. rec (for μου) μετ' μου, with ADN rel vulg lat-a d syr copt goth

arm Orig., Eus.: txt BCL tol sth Orig., Eus., Cyr-comm. επηρην AUN 1.

om επ' B.

19. rec οταν γινηται bef πιστευσητε, with ACD rel vulg-ed lat-c f ff, q goth Orig.,

Thdrt: txt BLM Frag-nitr am(with fuld forj ing mt) lat-a d e g copt Orig., Cyr.—

πιστευσητε BC Orig.: txt ADN rel. (Frag-nitr def.)

consequendam puritatem animæ; et ut alter alteri pedes lavet,—vel proprie, 1 Tim. v. 10, idque serio, si scilicet accidat, ut opus sit: est enim præceptum affirmativum, obligans semper, sed non ad semper: quale etiam illud, 1 Joh. iii. 16—vel synecdochice, per omne genus officiorum, quæ alter alteri etiam servilia et sordida, modo opportuna, præstare potest. Dominus igitur per ipsum pedilavium purificavit discipulos: quare etiam Petrum amanter coëgit: sed discipulis pedilavium mutuum non hoc nomine præcepit; neque adeo tanta est pedilavii literatenus imitandi necessitas, quantam nonnulli statuerunt: quum Johannes v. gr. Thomas pedes nusquam laverit; et tamen major pedilavii Dominici et fraterni similitudo, quam plerique agnoscunt. Hodie pontifices et principes pedilavium ad literam imitantur; magis autem admirandus foret, v. gr. pontifex, unius regis, quam duodecim pauperum pedes, seria humilitate lavans. Bengel. The custom of literally and ceremonially washing the feet in obedience to this command, is not found before the fourth century. 15.] καθώς, not δ, ἐγὼ ἰδ. Our Lord's action was symbolical, and is best imitated in His followers by endeavouring, 'if a man be overtaken in a fault, to restore (καταρτιζέτω) such an one in the spirit of meekness; Gal. vi. 1. 18, 17.] The pro-

verbial expression οὐκ ἔστιν δ. . . is used here in a different sense from ch. xv. 20. Here it is, 'if the Master thus humbles Himself, much more should His servants and messengers'; see Matt. x. 24; Luke vi. 40; and on ver. 17, Luke xii. 47, 48. The mere recognition of such a duty of humility, is a very much more easy matter than the putting it in practice. 18.] I say it not (viz. the ἵαν ποιῆτε ἀντά) of you all: for there is one who can never be μακάριος. Our Lord repeats His δὲ ἀλλ' οὐχὶ πάντες of ver. 10, and the sad recollection leads to His trouble in spirit, ver. 21. 19.] ἐγὼ οἶδ. The ἐγὼ is emphatic; and the reason of its emphasis is given in ver. 19. Connexion: 'It might be supposed that this treachery has come upon Me unawares; but it is not so: I (for my part) know whom I have selected (viz. the whole twelve; see ch. vi. 70, not only the true ones [Stier], as in ch. xv. 16, said when Judas was not present): but this has been done by the determinate counsel and foreknowledge of God, declared in the Scriptures.' On the citation, see LXX. The words here are given freely, the LXX having μεγάλυνεν ἐπ' ἐμὲ πτερνισμόν. This is another instance of the direct and unhesitating application of the words of the Psalms by our Lord to Himself. τὴν πτ.] congruit hic

consequendam puritatem animæ; et ut alter alteri pedes lavet,—vel proprie, 1 Tim. v. 10, idque serio, si scilicet accidat, ut opus sit: est enim præceptum affirmativum, obligans semper, sed non ad semper: quale etiam illud, 1 Joh. iii. 16—vel synecdochice, per omne genus officiorum, quæ alter alteri etiam servilia et sordida, modo opportuna, præstare potest. Dominus igitur per ipsum pedilavium purificavit discipulos: quare etiam Petrum amanter coëgit: sed discipulis pedilavium mutuum non hoc nomine præcepit; neque adeo tanta est pedilavii literatenus imitandi necessitas, quantam nonnulli statuerunt: quum Johannes v. gr. Thomas pedes nusquam laverit; et tamen major pedilavii Dominici et fraterni similitudo, quam plerique agnoscunt. Hodie pontifices et principes pedilavium ad literam imitantur; magis autem admirandus foret, v. gr. pontifex, unius regis, quam duodecim pauperum pedes, seria humilitate lavans. Bengel. The custom of literally and ceremonially washing the feet in obedience to this command, is not found before the fourth century. 15.] καθώς, not δ, ἐγὼ ἰδ. Our Lord's action was symbolical, and is best imitated in His followers by endeavouring, 'if a man be overtaken in a fault, to restore (καταρτιζέτω) such an one in the spirit of meekness; Gal. vi. 1. 18, 17.] The pro-

x ch. iv. 26 ref. ὅτι ἡ ἐγὼ εἰμι. 20 ἄμην ἄμην λέγω ὑμῖν, ὁ ἴλα
 y ch. i. 12 ref. ἂν ἡ τίνα πέμψω, ἐμὲ ἴλαμβάνει· ὁ δὲ ἐμὲ ἴλα
 z ch. xvi. 23. xx. 26 bis ἴλαμβάνει τὸν πέμψαντά με.
 a ch. xi. 85 ref. 21 Ταῦτα εἰπὼν Ἰησοῦς ἑταράχθη τῷ ἡ π
 b Mark ii. 8 ref. καὶ ἑμαρτύρησεν καὶ εἶπεν Ἀμην ἄμην λέγω ὑμῖν
 c = ch. xii. 17 ref. ἐξ ὑμῶν παραδώσει με. 22 ἐβλεπον εἰς ἀλλήλ
 d Mark vi. 20 v. i. Lake μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν
 Luke xiv. 4. Acts xxv. 20. 2 Cor. iv. 8. Gal. iv. 20 only. Gen. x xii. 7. Matt. xx. 10. 11 ref. ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς. 24 ἡ νεύει οὖν τούτq
 Luke xvi. 22 ref. 2 Kings xii. 8. g = ch. xi. 5. Gen. xlii. 29. h Acts xxiv. 10 only. Prov. iv. 25 only. (δυνάμει)

20. [rec *εαν*, with D rel Orig.; txt ABCKLMXN Frag-nitr 33 Cyr.]

λαμ. *εμε* D Syr Chr [not 33 as Tischdf].

21. rec ins ὁ bef *ησ.*, with ACD rel : om BLN. *εμιν* bef *λεγω* B.

22. rec aft *εβλεπον* ins *ουν*, with ADLN rel Cyr; *δε* al lat-*a* Syr *αθη* Orig lat-*e* arm Orig. ins *οι ιωδαιοι* bef *εις αλληλους* N' (but marked for α the original corrector). *απορουντες* D 69.

23. rec aft *ην* ins *δε*, with AC'DN rel lat-*a* *c* *f*, Syr syr-with-ast copt BC'L Orig. (Frag-nitr def.) rec om *εε*, with EFGHUA (S 1, *e* sil) g ins ABCDN Frag-nitr rel latt Syr coptt *αθη* Orig, Cyr. aft *ον* ins *και* om ὁ B.

24. om *ουν* C' Δ (Treg expr) 69 lat-*c* *f*, Syr arm.

rec (for *και λεγει*

sermo imprimis ad lotionem pedum, et ad morem veterum discumbentium ad *panem* edendum.' Bengel. 19.] 'Now, from this time, I announce it to you, that when it shall have happened, you may believe that I am (thé Christ).' See ch. xvi. 1, and above on *εγω ειμι*, ver. 18.

20.] See Matt. x. 40. The connexion is very difficult, and variously set down. It has been generally supposed (Euthym., &c.) that the words were to comfort the Apostles for the disgrace of their order by Judas, or in prospect of their future labours. But then would not *αν τινα π.* have been expressed by *υμας*? Another view is to refer back to vv. 16, 17, and suppose the connexion to have been broken by the allusion to Judas. But is this likely, in a discourse of our Lord? I rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me (ver. 18), but invested with an ambassadorship for Me, and in Me, for the Father; and yet he will lift up his heel against Me.' And the consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the *εταράχθη τῷ πν.* of the next verse.

21—20.] Contrast of the manifestations of love and hate. See notes on Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. 21.] See

above. One of those mysterious things of spirit, which passed Lord,—ch. xi. 33 and xii. 27. *εμαρτύρ.* implies the delivery of so and important announcement. the first time He had ever plainly. All four Evangelists the substance of the announcement. 23.] In Matt. and Mark the their questioning in *words*. *ε συνζητεῖν πρὸς ιατροῦς* would imply the same. We seem called to decide a much-controverted question where in John's narrative the of the Lord's supper is to be I believe certainly before this ment, as in Luke: and if before it before the washing of the disciples for I see no break which would between our ver. 1 and ver. 21. Since the captivity, the Jews lay in the Persian manner, on d couches, each on his left side, face towards the table, his le resting on a pillow and suppo head. Thus the second guest to hand lay with his head near the the first, and so on (Lücke ii. 56 *ον ἡγάπα ὁ Ἰησ.*) The disciple John himself, see ch. xxi. 20; al nated thus, ch. xix. 26; xxi. 7 legomena to John, § 1. 6). See note on Matt. ver. 23. Peteristically imagines that John beloved disciple, would know: but

Πέτρος καὶ λέγει αὐτῷ Ἐπὶ τίς ἐστιν περὶ οὗ λέγει.
 25 ἁπασι τὸν ἐκείνους οὕτως ἐπὶ τὸ ἵσθηθαι τοῦ Ἰησοῦ
 λέγει αὐτῷ Κύριε, τίς ἐστιν; 26 ἀποκρίνεται οὖν ὁ Ἰησοῦς
 Ἐκείνός ἐστιν ὃς ἐγὼ βαψῶ τὸ ψωμίον καὶ δώσω
 αὐτῷ. 27 βαψάς οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν
 Ἰουδᾷ Σίμωνος Ἰσκαριώτου. 27 καὶ μετὰ τὸ ψωμίον,
 τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ
 Ἰησοῦς Ὁ ποιῆς ποίησον τὰ χεῖρα. 28 τοῦτο δὲ οὐδεὶς

Rom. xii. 20, from Prov. xxv. 21.)

p Luke xxii. 2.

q ch. xi. 4. 1 Tim. iii.

14. Heb. xiii. 23 only t. Wlad. xiii. 9. 1 Mac. ii. 40 only.

τις ἐστιν) πυνθισθαι τις αν ειη (see note), with AD rel syrr copt goth Cyr: πυνθ. τις αν ειη περι ου ελεγεν και λεγει αυτω ειπε τις ἐστιν N: txt BCLX Frag-nitr 33 vulg æth Origale.—[N has περι ου λεγει as well as περι ου ελεγεν.]

25. rec επαισεων (from Luke xv. 20, αναπ. not seeming appropriate), with AC³DN¹ rel Cyr: txt BC¹KLXN^{2a} 33 Orig. rec adds δε, with A rel lat-ff, q syrr copt-dz goth Cyr; ουν DLMXAM 1. 33. 69 vulg syr-marg copt-wilk: om BC lat-s Orig. rec om ουντω, with ADN 1. 69 vms Orig: ins BC rel goth Euthym. (ουντος [ίστασις] KSUA.)

26. rec om ουν, with AC³DN¹ rel vulg lat-b c; αυτω D 69 lat-s: txt BC¹LXN^{2a} lat-a syr-marg Orig. om δ B[sic: see table] M. aft ιησ. ins και λεγει DN 69 Syr copt æth. ins αν bef ιγω D 1. rec βαψας το ψωμιον επιδωσω, omg και (correct for elegance; επιδ., which Meyer thinks genuine, from its not being elsewhere used by John, might well be a copier's reminiscence of such passages as Mt vii. 9, 10 ||, or even Luke xxiv. 30, 42), with ADN rel, but επιβαψας (from || Mt, Mk) ADK 1. 69: βαψ. το ψ. δωσω αυτω MX: txt BCL copt æth arm Orig. (οδ γιγρπαται Ἐκεῖνός ἐστιν ὃς ἐγὼ δώσω τὸ ψ., ἀλλὰ μετὰ προσθήκης τοῦ Βάψω βαψω γαρ, φησι, τὸ ψ. κ. δώσω). rec (for βαψας ουν) και επιβαψας, with A rel: και βαψ. D 69 Orig: txt BC¹LXN (lat-a) Orig, Cyr. om το B. rec om λαμβανει και, with ADN^{1-2b} rel latt syrr: ins BCLMXN^{2a} 33 syr-marg æth Orig. rec ισκαριωτη (as ch vi. 70), with AN rel copt: απο καρωτου D: txt BCLMX Frag-nitr 33 lat-g Orig, mss.

27. om μετα το ψωμιον D lat-s. om τοτε DLM vulg-ed(not am forj fos) lat-a b c copt Orig, (ins.) Cyr Ambr. om δ D¹Δ. for λεγει ουν, και λεγει D Syr arm. rec ins ο bef ιησ., with ACDN Frag-nitr rel: om BL.

28. om δε B al.

knowing, asks of the Lord. It is an argument for the reading in the text, that (Schulz) John never uses the optative.

25.] ἀναπεσών, sitting (lying) at meat on the bosom of Jesus. οὕτως, as in ref. I understand it, that John, who was before lying close to the bosom (in τῷ κόλπῳ) of Jesus, now leaned his head absolutely upon His breast, to ask the question. This escaped the notice of the rest at the table:—see on Matt. as above.

26.] This = Matt. ver. 23, Mark, ver. 20. Meyer remarks, that the ἐγὼ is expressed as a contrast to the ἐκεῖνος. τὸ ψ., probably a piece of the unleavened bread, dipped in the broth made of bitter herbs. 27.] ‘post offulam, non cum offula.’ Bengel. Observe the ψωμίον stands for the act in which it played a principal part. This giving the sop was one of the closest testimonies of friendly affection. τέτα

carries a graphic power and pathos with it: at that moment. εἰσῆλ. εἰς ιη. δ E.] See ver. 2 and note. Satan entered

fully into him, took full possession of him, —so that his will was not only bent upon doing the deed of treachery, but fixed and determined to do it then and there. The words must be understood literally, not as Theod. Mops., as merely betokening ἡν ἐκρωσιν τὸν καταθυμιὸν τῷ διαβόλῳ λογισμῶν. δ ποιῆς . . .] Those words are not to be evaded, as being permissio (Grot.) or dismissio (obdi προστάττοντος οὐδὲ συμβουλευόντος, ἀλλ’ οὐκ ἐκδόντος καὶ διευκύνοντος ὅτι αὐτὸς μὲν ἐβούλετο διορθώσασθαι, ἐκιδὴ δὲ ἀδιορθώτως εἶχεν, ἀφῆκον αὐτόν. Chrys. Hom. in Joan. lxx. 1. 2). They are like the saying of God to Balaam, Num. xxii. 20.,—and of our Lord to the Pharisees, Matt. xxiii. 32. The course of singular action is presupposed, and the command to

1 ver. 28.
 a here only.
 cf. eis τῆ.
 Matt. xiv. 31.
 xxvi. 8 al.
 t ch. xii. 6
 (red.) only.
 u constr., Matt.
 vi. 8 rec.
 v — Matt.
 xxvi. 28.
 xxvii. 7 al.
 w arrangement
 of words.
 Acts xii. 4.
 Rom. xi. 31. 1 Cor. ix. 15. xiv. 2. 2 Cor. ii. 4. Gal. ii. 19. x ch. vii. 20 rec.

ἐγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.
 γὰρ ἰδοὺκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδ.
 λέγει αὐτῷ Ἰησοῦς Ἀγόρασον ὦν χρεῖαν ἔχομεν
 τὴν ἑορτήν ἢ τοῖς πτωχοῖς ἵνα τί θῇ. 30 λαβὲ
 τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ.
 οὖν ἐξῆλθεν, λέγει Ἰησοῦς Νῦν ἰδοῦξάσθη ὁ υἱ

29. for εἶπε, ori D, quia latt. rec ins ὁ bef ἰουδας, with CD rel Cyr:
 LMUXN 1. 33. 69 Orig. rec ins ὁ bef ἰεσ., with ACD rel: om BM Orig.
 30. rec εὐθ. bef ἐξῆλθεν, with A rel lat-a f q syrr goth: txt BCDLMX
 vulg lat-δ c copt arm Orig. Ambr.—rec εὐθως, with A rel: txt BCDLXN Or
 31. om οὖν (joining for the most part ori εἰ, to ver 30) A rel fos syrr:;
 Chr Thl: ins BCDLXN 1. 33. 69 copt arm Orig Cyr. rec ins ὁ bef ἰεσ.,
 rel: om BLAN.

go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not δ, or εἰ τῆ, *ωσθῆναι*, but δ *ωσθῆναι*:—that which thou art doing, hast just now fully determined to put in present action, do more quickly—than thou seemest willing:—or perhaps better 'than thou wouldst otherwise have done,' which seems the account to be ordinarily given of this use of the comparative:—reproving his lingering, and his pretending—(Matt. ver. 25)—to share in the general doubt.

28.] Not even John: who knew he was the traitor, but had no idea the deed was so soon to be done (Lücke, De Wette). Stier supposes John to exclude himself in saying οὐδεις τ. *ἀναε*, and that he knew.

29.] The first supposition agrees with ver. 1,—that it was *πρὸς τῆς ἑορτῆς τοῦ πάσχα*. Had it been the night of the passover, the next day being hallowed as a sabbath, nothing could have been bought. On the whole question see notes on Matt. xxvi. 17, and ch. xviii. 28. On the second supposition, see ch. xii. 5. The gift to the poor might be, to help them to procure their paschal lamb.

30.] The remark ἦν δὲ νύξ (which certainly concludes this period, see *ὄρα οὖν*, ver. 12) seems to be added to bring the whole narrative from ch. xiii. 1 to ch. xviii. 3 into precision, as happening on one and the same night. It is perhaps fanciful to see, as Orig., Olah., Stier, &c. have done, an allusion to the *σκόρια* in Judas's soul, or to *ὕμνων* . . . ἡ ὥρα καὶ ἡ ἔξουσία τοῦ σκόρου, Luke xxii. 53; though doubtless there the Lord alludes to its being *also night*: but I quite feel, with Meyer, that there is something awful in this termination—it was night.

31—XVI. 33.] HIS LOVE IN KEEPING

AND COMPLETING HIS OWN. An 31—XIV. 31.] *He comforts them assurance that He is going to the*

31—38.] *Announcement of its effect on Peter.* Here comes solemn and weighty portion of tk (ch. xiii. 31—xvii. 26) which Olah without reason calls 'Χιλιετίσθι most holy place.' He beautifully 'These were the last moments w Lord spent in the midst of His own His Passion, and words full of meaning flowed during them from lips:—all that His heart, glowing w had yet to say to His own, was co into this short space of time. At conversation with the disciples tal the form of usual dialogue: recl the table, they mournfully reply question Him. But when (ch. they had risen from the supper, course of Christ took a higher for rounding their Master, the disciples to the Words of Life, and seldom (only ch. xvi. 17, 29). Finally, sublime prayer of the great High the whole Soul of Christ flowed earnest intercession for His own Heavenly Father.' Olah. ii. 329.

νῦν ἰδοῦξ.] It was not that the pre Judas, as some have thought, hind great consummation imported by but that the work on which he w out, was the ACTUAL COMMENCEMENT that consummation: 'ab hinc emi siones Christi initium capiebant.' It is true that his presence hinde expression of these gracious words quasi obice rupto torrentes gratie Jesu effunduntur.' Id. 330. Spoken proleptically as if accom because the deed was actually in which was to accomplish it. The glo spoken of here, and in *δοξάσθη*, ver

ἀνθρώπου, καὶ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ. 32 [εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ,] καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 ἡ τεκνία, ἔτι ἡ μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετε με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 λέγει

ο here bla, ver. 26. ch. viii. 21, 22. xiv 4. Rev. xiv. 4 only.
 12. Matt. xii. 16 st. f1 John ii. 8 & passim. — 1 Cor. iv. 6. Gen. xlii. 33.
 Rom. i. 12. xv. 5 only.

John (1 John ii. 12, 22, iii. (7 v. r.) 18, iv. 4. v. 21) only, xza Gal. iv. 19 f. ch. xiv. 19. Heb. x. 37 only. Jer. xxviii. 23. see ch. vii. 33. a as above (s). ch. xvi. 14. Rev. (7 times). Matt. xxvi. 39, 73 & Mt. 2 Cor. xii. 1, 16 only. b = Matt. viii. 19. Mark vi. 10. c ver. 15. ch. xv. g Mark ix. 50.

32. om εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ (homotele) BC²DLXN¹ 1 fuld(with harl) lat-a b c ff, g syr aeth-mss Tert Ambr: ins AC²N²a rel vulg-ed lat-e f Syr coptt goth aeth-rom Orig, Hil. for εαυτω, αυτω BHA Orig.

33. om οτι DN al vulg lat-b c e ff, aeth Cyr. rec υπαγω bef εγω, with EFGH SAA lat-a b q syrr Chrj: txt ABCDN rel vulg lat-e f ff, l goth arm Orig.

34. aft καθως ins καγω D. om ινα N.

35. for εν αλληλοις, μετ' αλληλων N.

not the same. *This* is the glorifying of God by Christ on earth, in His course of obedience as the Son of Man, which was completed by His death (ὑπήκοος μέχρι θανάτου, Phil. ii. 8). And His death was the transition-point between God being glorified in Him, and He being glorified in God—manifested to be the Son of God with power by His resurrection, and received up to the Father, to sit at the right hand of God. This latter (ver. 32) is spoken of by Him here as future, but immediate (ἰθὺς) on His death, and leads on to the address in ver. 33. ἐν ἑαυτῷ is in God (the Father), not in Christ. εαυτ. reflects back on the subject of the sentence: and ἐν is not 'by means of,' but *in*, by the resurrection of Him into that glory, which He had indeed before, but now has as the Son of Man, with the risen Manhood; so παρὰ εαυτῷ, ch. xvii. 6. Grotius compares 1 Sam. ii. 30 (τοὺς δοξάζοντάς με δοξάσω LXX). ἀντιδραμεῖται αὐτῷ ὁ πατήρ τὸ μῖζον οὐ ὁ φόρος τοῦ ἀνθρώπου πεποιήκειν. Origen. in Joan. tom. xxxii. 18, vol. iv. p. 451.

33.] τεκνία—here only used by Christ—affectingly expresses His not only brotherly, but fatherly love (Isa. ix. 6) for His own, and at the same time their immature and weak state, now about to be left without Him. καθὼς εἶπν.] 'No-luit discipulis citius hoc dicere: infidelibus dixit citius.' Bengel. But naturally the two clauses, 'Ye shall seek Me and not find Me, and shall die in your sins,' also spoken to the Jews (ch. vii. 33; viii. 21), are here omitted: and by this omission the con-

nexion with ver. 34 is supplied;—'Ye shall be left here: but, unlike the Jews, ye shall seek Me and shall find Me, and the way is that of Love,—to Me, and to one another (so Stier, v. 140 ff. edn. 2)—forming (ver. 35) an united Body, the Church, in which all shall recognize My presence among you as My disciples.'

34.] The καινότης of this commandment consists in its simplicity and (so to speak) intimacy. The same kind of love was prescribed in the O. T. (see Rom. xiii. 8):—'as thyself' is the highest measure of love, and it is therefore not in degree that the new commandment differs (Cyr., Euthym., Theod. Mops.) from the old, nor in extent, but in being the commandment of the new covenant,—the first-fruit of the Spirit in the new dispensation (Gal. v. 22); see 1 John ii. 7, 8 (and note), where καινή is commented on by the Apostle himself.

I cannot agree with Stier (v. 148, edn. 2), that ἐν in the second sentence is not || with ἵνα in the first, but signifies ('I have loved you') 'in order that &c.' The sentence is analogous to ver. 14, and the new point in it is the καθὼς ἡγ. ὑμ., which is therefore set first, and should be (as in E. V.) retained so.

35.] πάντες,—all the world,—and the object is to be, not mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwithstanding this proof of His presence among them, shall hate them: see 1 John iii. 10—15. But among πάντες they themselves are also included—brotherly

h — ch. iii. 8
rec. αὐτῷ Σίμων Πέτρος Κύριε, ἡ τοῦ ὑπάγεις; ἀπ' Ἰησοῦς^{bc} Ὁπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαις δὲ ὕστερον. 37 λέγει αὐτῷ Πέτρος 1 Matt. ix. 11, 14 al. διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν 2 Jch. x. 11 rec. μου ὑπὲρ σου ἰθὺς. 38 ἀποκρίνεται Ἰησοῦς Τὴν σου ὑπὲρ ἐμοῦ ἰθὺς; ἀμὴν ἀμὴν λέγω σοι, 3 k Matt. xxv. 34 (ref.), 1 comstr., Luke xii. 69. ἡ ἀλέκτωρ ἡ φωνήσῃ, ἕως οὗ ἂν ἄρνησῃ με τρίς. XIV. 1 Μὴ ἂν παραστέθω ὑμῶν ἡ καρδιά· ὁ πῶς 2 Matt. x. 33 rec. εἰς τὸν θεόν, καὶ ὁ εἰς ἐμὲ ὁ πιστεύετε. 2 ἐν τῇ οἰκίᾳ 2 ch. xi. 38 rec. 2 ch. ii. 11 rec.

36. for ἀπεκριθῇ, λαλεῖ D latt. rec aft ἀπεκριθῇ ins αὐτῷ, with AC³D (with fos) lat-q syr aeth: om BC¹L copt goth arm. rec ins δ bef ἡσ., w rel Chr Cyr: om ABC¹LN. aft οπου ins εγω D S-marg UXN 33. 69 h Orig., Chr Cyr Thl. for νυν, σν D¹ gat(with mt); μεi συνσac. D². ακολουθῆσαι add αρτι (see ver 37) D lat-e. rec transp ὕστερον and αελοα with AC³ rel vss: txt BC¹LXN 1. 33 latt Orig., Chr Cyr Ambr Aug.—aft αελοα C³ rel: bef, D: om ABC¹LXN 1. 33.

37. rec ins δ bef πετρος, with BL¹MN 69 (1. 33, e sil) Cyr: om AC rel.—om D al. om κυρι N¹ 33 vulg. for δυναμαι σοι, δυνασαι μεi A. νυν (see ver 36) C¹DLX om ABC³N rel. for ακολουθῆσαι, ακολουθεν B AC³DN rel. om αρτι C¹LX. υπερ σου bef την ψυχην μου XN.

38. rec (for αποκριναται) ἀπεκριθῇ, with C³D rel Cyr: txt ABC¹LXN 1. 33. rec adds αὐτῷ, with C¹EGHSUAA¹ vulg-ed lat-δ f q Syr copt aeth C ABC³N rel am lat-a e f j, syr goth arm. rec ins δ bef ἡσ., with C³ ABC³DKLXN 33. 69. add και ειπεν αὐτῷ D lat-c (fj). ins οτι b D lat-c syrr goth. rec φωνησει, with CD rel Orig Cyr: txt ABGKUJ rec απαρνηση (from ||), with ACN rel: txt BDLX 1 Orig.

CHAP. XIV. 1. pref και ειπεν τοις μαθ. αυτου D lat-a c.

love is the true sign to them of being children of God, 1 John ii. 3—5.

36.] This announcement of Peter's denial is probably the same with that in Luke xxii. 33 ff., where see notes: but distinct from that on the way to Gethsemane, Matt. xxvi. 34; Mark xiv. 30. Δκ. 32 30τ.] alluding probably both to the future reception of His Apostle into His glory, and to the particular path by which he should come to that glory;—as in ch. xxi. 18, 19.

37.] Peter understands our Lord's death to be meant;—see Luke, ver. 33.

38.] The 3^{da} τί is not answered—but Peter's boast solemnly questioned. See a somewhat similar question, ch. i. 51. There was at the same time a startling inversion of the subsequent facts, in this boast; to which our Lord, I think, alludes in His question,—τ. ψ. σου ὑπὲρ ἐμοῦ θήσεις; The οὐ μὴ ἀλέκ. φων. necessarily implies, as it was night, ἐν τῇ νυκτὶ ταύτῃ,—and binds the whole events of this chapter to ch. xviii. CHAP. XIV. 1—31.] This first division of the great discourse (see above on ch. xiii. 31) is spent in more directly comforting the disciples for their Lord's departure, by the assurance of His

going to the Father, and its consequent

1—10.] HE, in his union with the Father, will take His own to Him 1.] A pause has intervened; 'I humbled and silent' (Lücke); the παραστέθειναι τῇ καρδίᾳ on account sad things of which they had been ing;—Judas's treachery,—Peter's—the Lord's departure from them. πιστεύετε both times is imperati Cyr., Nonn., Thl., Euth., Aug., Lampe, Lücke, De Wette, Stier, 1 (ed. 6), and A. V. R. Many (E Beza, Grot., Olsh., also E. V.) to first as indic., the second as impe believe in God: believe also in me this is inconsistent with the whole of the discourse, which presupposes of belief in God in its full and true as begetting trust in Him. Luthe both as indicative. The command mately connected with ch. xiii. 3 faith in the glorification of Christ Father, and of the Father in Him.

2.] This comfort—of being brought to their Lord—is administered to them in various forms of speech simply adapted to their powers of apprehension

πατρός μου ῥῥοιαὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν
 ὑμῖν· ὅτι πορεύομαι ῥῥοιμάσαι τόπον ὑμῖν. καὶ ἐὰν
 πορευθῶ καὶ ῥῥοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ
 παραλήψομαι ὑμᾶς πρὸς ἐμαντόν, ἵνα ὅπου εἰμί ἐγὼ
 καὶ ὑμεῖς ἦτε. καὶ ὅπου ἐγὼ ὑπάγω οἰδατε τὴν ὁδόν.

rec 23 only +
 1 Mace. vii.
 38 only.
 q = 11th, xl.
 16. 2 Kings
 vii. 12.
 r here his &
 Rev. xii. 8
 out 10 Carm.
 xv. 3.
 s pres., Matt.
 xxvii. 83 ref.
 t Mark ix. 2 ref. Cant. viii. 2. n ch. xiii. 23, 26 ref.

2. om *an* N. rec om *ori* (mistaken for the mere *ori* recitantis, and so, as often, overlooked), with C²N rel lat-*a e f q* goth *æth* Chr: ins ABC²DKLXN 33. 69 vulg lat-*b c ff₂ g q* syrr copt arm Cyr.

3. om *καὶ* bef *ετοιμ.* ADEGHKMA lat-*f* Syr (copt) goth Phot: ins B[sic: see table] CNN rel latt syr *æth* arm. *ετοιμασαι* DM lat-*f q* Syr copt Thl Euthym. rec υμιν bef *τοτον*, with AC rel vulg lat-*b c f ff₂ g*: txt BDKLXN 1. 33 copt Cyr Thdrt. *ερχομαι* bef *παλιν* D Ambr. for *ητι, εσθαι* *eritis* D.

4. om *εγω* DLX 1. 69 lat-*a b e ff₂ g* arm Chr Ambr. rec ins *καὶ* bef *την ὁδον* and aft it ins (a 2nd) *οιδαστε* (mistaken filling up of sense), with AC²DN rel vulg syrr goth Chr Cyr: txt BC²LQXN 33 copt (*æth*).

of spiritual things. The *οἰκία* is Heaven: Pa. xxxiii. 13, 14; Isa. lxiii. 15. In it are many (in number—not in degree of dignity, as Clem. Alex., Basil., Theod., Chrys., Theophylact, Tert., Hil., Aug., &c., at least no such meaning is here conveyed) abiding-places; room enough for them all;—*ἱκαναὶ διέσθαι καὶ ὑμᾶς συνισσμένους ἡμῖν αἰ.* Euthym. If not,—if they could not follow Him thither, He would not have concealed this from them. This latter assurance is one calculated to beget entire trust and confidence; He would not in any matter hold out vain hopes to them;—His word to them would plainly state all difficulties and discouragements,—as indeed He does, ch. xv. 18; xvi. 1, 4; which last verse *ἵνα μνημ.* . . . ὅτι ἐγὼ εἶπον ὑμῖν, is decisive for the above interpretation here, against those who would join *ὅτι πορεύομαι* . . . with *εἶπον ἂν ὑμῖν* (Euthym., Aug., Erasm., Luther, Bengel):—which besides does violence to the next verse, where the 'going to prepare a place' is stated as a *fact*. The *ὅτι* may, it is true, have been inserted as a *ὅτι recitantis*, to favour the view just controverted: but it is much more probably genuine, signifying *because*, and belongs to the whole sense of vv. 1, 2, as a reason why their heart should not be troubled.

The sense confidently proposed for the many mansions by a correspondent,—that He was going to one part of His Father's house, while they would remain in another, that house being not Heaven, but the Universe,—is entirely put out of the question, as being frigid in the extreme under the solemn circumstances,—as being contrary to all Scripture analogy of expression,—and as inconsistent with the *πορεύομαι ετοιμασαι τόπον ὑμῖν*, where the *τόπος* is of necessity correlative with

the *μοναί*, which are in that *οἰκία* whither He is going. Besides, their earthly *μικρὸς χρόνος* could in no sense be called a *μονή*. The *ετοιμασαι τόπον* is that of which we sing,—'When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers': see note on Luke xxiii. 43. And thus it is *τόπος*, not *ῥῥος μονάς*:—the place as a whole, not each man's place in it.

3.] On *ἵαν* (not '*when*,' here or any where), see note, ch. xii. 32. Here there is no translation of feeling: only in the extract from Hermann there, we may read '*experientiā (vestrā) cognoscetur.*'

In order to understand this, we must bear in mind what Stier well calls the 'perspective' of prophecy. The coming again of the Lord is not one single act,—as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the great complex of all these, the result of which shall be, His taking His people to Himself to be where He is. This *ἔρχομαι* is begun (ver. 18) in His Resurrection—carried on (ver. 23) in the spiritual life (see also ch. xvi. 22 ff.), the making them ready for the place prepared;—further advanced when each by death is fetched away to be with Him (Phil. i. 23); fully completed at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state.

4.] And where (whither) I go ye know the way. They might have known, and doubtless did know in some sense; but, as Lampe remarks, '*interdum quis laudatur ut officii sui moneatur.*' We use thus '*you know*,'—leaving to be supplied, '*if you would give the matter thought.*'

ὅπου, to the Father; τὴν ὁδόν (in our Lord's own case, of which this verse

⁵ λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἶδαμεν ποῦ ὑπάρχεις καὶ πῶς οἶδαμεν τὴν ὁδόν; ⁶ λέγει αὐτῷ ὁ Ἰησοῦς εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἐρχόμενος πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. ⁷ εἰ ἐγνώκειτέ με τὸν πατέρα μου ἂν ᾔδειτε· ἀπ' ἄρτι γινώσκετε καὶ ἑώρακατε [αὐτόν]. ⁸ λέγει αὐτῷ Φίλιππος καὶ δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν. ⁹ λέγει αὐτῷ Ἰησοῦς· Ὁσούτων χρόνον μεθ' ὑμῶν εἰμι, καὶ ἐγνώκας με, Φίλιππε; ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα καὶ πῶς σὺ λέγεις· Δείξον ἡμῖν τὸν πατέρα; πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστι;

⁵. *αθ θωμας* ins ὁ λεγομενος διδυμος D al Nonn. om και BC¹L lat-a δ. rec (for οἶδαμεν την οδον) δυναμεθα την οδον ιδεσθαι, with AC²NQ(N) rel BC¹D lat-a δ e Cyr Tert.—(δυναμεθα N.—r. οδ. bef δυν. KN.—r. οδ. bef lat-δ e Tert.)

⁶. om ὁ C¹L²N: ins ABC²DNQ rel. ⁷. *γνωσκατε* D¹N. *εἰμὶ* DN Chr: om A al. rec (for *αν ειδητε*) *εγν αν*, with AC²D¹N rel: txt BC¹LQX 1. 33 Cyr Ath.—*γνωσεσθαι* D¹N. και bef απ' αρτι, with AC²DNN rel vulg lat-δ c e f ff, Iren-lat, Tert Novat Hil om BC¹LQX 1 lat-a Victorin. for *γνωσκετε, γνωσεσθε* (written -σθαι) N. om last αυτον BC¹ Iren-lat: ins AC²DNQN rel latt Iren-lat-mss Tert Hil.

⁸. ins o bef φιλιππος N. ⁹. om ὁ AL. *τοςουτω χρονω* DLQN^{1-3b} Iren-lat Orig-lat Cyr Marcell, b (appy) had *τοςουτον*: txt ABNN^{1a} rel Hippol Orig. om και bef πως BQ¹ Cyr Hil Iren-lat Aug Ambr¹: ins ADN rel lat-f syrr goth arm. aft λεγει οτι N¹.

10. *πιστευεις* B¹[sic]. rec (for *λεγω*) λαλω, with AQN rel: *λελαληεν*

treats), *His death*. ⁵.] Thomas is slow of belief and apprehension. The answer to ποῦ ὑπάγεις; ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him; see ch. xx. 25: *ἦτο γὰρ*, says Euthym., *αἰσθητὸν εἶναι τινα τόπον ὅπου ὑπάγει, καὶ ὁδὸν ὁμοίως τοιαύτην*. ⁶.] Our Lord, as Lücke (after Bengel) remarks (ii. 596), inverts the order of Thomas's question, and in answering it practically, *for them*, speaks of 'the Way' first. *He* is THE WAY; not merely the Forerunner; which would imply on our part only an outward connexion with Him as His *followers*:—but *the way*, in and on which we must go, having an inner union with and in Him (De Wette) (see Heb. x. 20). ⁷.] *ἢ ἅλ.*] more than ὅτι ἀληθεύω κ. πάντως ἵσταναι ταῦτα, Euth. It is another side of the same idea of *the Way*;—God being true, and only approached by and in truth. Christ is THE TRUTH, in Whom only (Col. ii. 3) that Knowledge of Him is gained, which (ch. xvii. 3) is eternal life. ⁸.] *ἢ [ζωή]*] not merely because οὐδὲ ὁ θάνατος διασπῆσθαι ὑμᾶς ἐμοῦ, Euthym.,—but as being THE LIFE (see ver. 19: Gal. ii. 20) of all His, in Whom only they who

live can come to the living Father (c. 57). *οὐδεὶς ἐρχ. . .*] This pl states the ποῦ ὑπάγω, and the way δὲ ἐμοῦ as τῆς ὁδοῦ. ⁷.] ch. viii. 19. *ἀπ' ἄρτι*.] There is difficulty, if we bear in mind the v. ch. xiii. 31. The henceforth is the first time, beginning with our Lord's glorification, which was now at hand. Lücke marks: 'ἀπ' ἄρτι' is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here leaptically, in reference to the hour of glorification being come' (ii. 596). ⁸.] Philip misunderstands *ὥρα*, to *see* 'seeing is a vision,'—and intimates *one such sight of God* would set at all their fears, and give them perfect confidence. ⁹.] The Son is the only Son of the Father to men: see ch. 44, 45; Col. i. 15; Heb. i. 3; 1 Tim. vi. 1. This seeing of the Father in Him, is only seeing His bodily presence, but *knowing* Him (*οὐκ ἐγνωκάς με*). ¹⁰.] ch. x. 30, 38, and for the latter clause viii. 28, where the contrast is, as it purposely inexact in *dictio*,—*words* b

τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἅπ' ἑαυτοῦ οὐ λαλῶ, ὁ δὲ c ch. v. 19 rec.
 πατὴρ [ὁ] ἐν ἐμοὶ ^d μένων ποιῇ τὰ ἔργα αὐτοῦ. 11 πιδ = John only. ch. vi. 56. xv. 5 al.
 DE στευέτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί.
 KL εἰ δὲ μή, ^e διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12 ἀμὴν e coastr., ch. iv. 26, 40, 41 al.
 IUX - 69. ἀμὴν λέγω ὑμῖν, ὁ ^f πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ f ch. ii. 11 rec.
 ποιῶ κακείνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι g Mart xvi. 17 rec. ch. xv. 16. xvi. 23, 24, 26 al. coastr., ch. xiii. 31, 32.
 ἐγὼ πρὸς τὸν πατέρα πορεύομαι. 13 καὶ ὁ ^h τι ἂν αἰτήσητε
 ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα ⁱ δοξασθῇ ὁ

αὐτῷ (to conform to following: or perhaps from ch vi. 63, where rec has λαλῶ, and ἐστὶ λαλῶ.): txt BLNX lat-e syr-marg copt. (λέγω over the line 1. m. in B: see table.) om ὁ bef εν BL vulg lat-δ e ff, g q Orig Did Aug Faustin: ins ADQN rel lat-a c f syrr syr-cu. rec ins αὐτος bef ποιῇ, omg αὐτου, with ANQ rel vulg syrr syr-cu goth arm Orig Ath Chr: ποιῇ τα ἔργα αὐτος LX 33 Cyr: txt BDN.

11. transp o πατηρ εν μοι and εγω εν τω πατρι (and for και εγω, καγω) D: om και o πατηρ εν μοι A. elz aft εν μοι ins ιστιν, with 1. 69, vulg lat-c e Iren-lat Cyr, Hil: om [A]BDNQm rel(H, Treg expr) 33. 69, Chr Cyr Tert Hil. for μη, μηγε D. om δια N'. for αυτα, αυτου B uth. om μοι (as not logically corresponding to the μοι before) DL 33 vulg lat-c e f g Syr syr-cu syrr-jer Tert Hil Ambr.

12. rec aft πατερα ins μου, with E rel lat-e syrr: om ABDLQXN 1. 33. 69 latt copt goth aeth arm Chr Nonn Ambr Aug. πορευομαι H'Q copt.

13. for αιτησητε, αιτηται B, αιτητε Q.

placed in one member and *works* in the other; and, as there, *ἔργα* and *ῥήματα* are taken as correlative and co-extensive;—all the working of the Lord Jesus being a *λαλιά*, a *revelation of the Father*. De Wette supposes both *ἔργα* and *ῥήμ.* to be understood in *both places*. Without the [ὁ], the sense will be, of course, the Father, abiding in Me ποι. τὰ ἔργα αὐτοῦ] doeth His works: they are not Mine, but His, done in and by Me: but *ἐν ἐμοί*, present and abiding, so that ὁ ἱσχυρὸς ἐμὲ ἱσχυρεῖν τὸν πατέρα.

11—24.] *Jesus will make proof of His abiding union with the Father, in His union with His own*: and this, vv. 12—14, in *answering prayer*: vv. 15—17, in the *sending of the Spirit*: vv. 18 ff., as a *pledge of the completion of this union in His personal return*. The Lord now unfolds out of this *ποιῶ τὰ ἔργα αὐτοῦ*, the great promise of the Paraclete. δὲ τ. ἔργα αὐτῶ See ch. x. 38. The object here seems to be, to fix their attention on the *works* as a plain testimony even to such as could not simply believe so deep a thing on His assertion (πιστ. μοι), and one which ——— 12.] should become subjective in themselves hereafter,—by virtue of their living union with Him who is gone to the Father, and become the dispenser and channel of the Spirit. ‘Qui Christo de se loquenti credit, in Christum

credit.’ Bengel.

μείζ. τούτων] This word μείζ. is not to be evaded (so as to = *πλείονα*, Lampe), but taken in its full strict sense. And the keys to its meaning will be found ch. i. 51; v. 20. *The works* which Jesus did, His Apostles also did,—scil., raising the dead, &c.;—*greater works than those*, they did,—not in *degree*, but in *kind*: *spiritual* works, under the dispensation of the Spirit, which *had not yet come in*. But they did them, *not as separate from Him*: but *in Him*, and *by Him*; and so (ch. v. 21) *He* is said to do them. The work which He did by Peter’s sermon, Acts ii., was one of these *μείζονα ῥούτων*,—the first-fruits of the unspeakable gift.

This union of them with and in Him is expressed here by τὰ ἔργ. ἃ ἐγὼ ποιῶ, κακείνος ποιήσει. ‘He has sown, we reap; and the harvest is greater than the seed-time.’ Stier, v. 189, edn. 2.

13.] I have retained the period after πορεύομαι (Gröt., Griesb., Lachm., Knapp, Lücke, Meyer, Stier place a comma only and connect this verse with the δεῖν), because the sense remains much the same, and the style is better preserved.

αἰτήσητε, scil. τὸν πατέρα: so ch. xv. 16; xvi. 23. But this does not exclude, but *distinctly includes*, prayer to Christ; so blended are these two (as the ὁρᾶν, ver. 9), that we have not *ποιήσει*, but *ποιήσω*, and, ver. 14, emphatically ἐγὼ ποιήσω.

1 Matt. xix. 17 πατὴρ ἐν τῷ ὠφ. 14 εἰάν τι αἰτήσητε ἐν τῷ ὠφ
 1 ver. 20. ch. μου, ἐγὼ ποιήσω. 15 εἰάν ἀγαπᾷτε με, τὰς ἐντολάς
 xv. 20. xvi. ἐμὰς τηρήσατε. 16 καγὼ ἐρωτήσω τὸν πατέρα,
 7. 1 John ii. 1 only f. ἄλλον παράκλητον δώσει ὑμῖν, ἵνα ᾖ μεθ' ὑμῶν εἰς
 Job xvi. 2. αἰῶνα, 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος
 Aq. δύνανται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γιν
 k = ch. xv. 20. xvi. 13. see 1 John iv. α.
 1 = ch. i. 13. δυνάται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γιν
 recf. m = ch. vi. 40. xii. 45.

14. aft αἰτήσητε ins με BEH U (Treg expr) ΔN 33 vulg lat-c f Syr-ed sy arm-usc: om ADQ rel lat-a e g Syr-misc. for ἐγω, τουτο (from 1a A B[sic: see table] L 33 vulg lat-c e g q copt arm Cyr Aug: ἐγω τουτο 1 ΔQX rel.

15. om με N¹. τηρήσατε BL Eus Cyr: τηρήσατε N 33. 69¹.

16. [αγῶ, so BDQM 1.] for ἐρωτήσω, τηρήσω N¹(sic). rec (for ᾖ (from ver 17), with AD rel Eus Cyr-jer: txt (B)LQX(N) 33 lat-a b c e f ff, syr-cu syr-marg copt goth Cyr-jer Did Ambr Hil Lucif.—μεθ' ὑμῶν εἰς τὸν αἰῶνα B: μεθ' ὑμῶν bef N.

17. for ᾖ, on N^{2a}(but o restored). for αὐτο (3 times), αὐτον D¹L, and

He who prays to the Father, prays to the Son. This ποιῶ answers to the ποιήσαι in ver. 12; the reason why you shall do these greater works, is, on account of the all-powerful Spirit of grace and supplication which my going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in my Name (i. e. in union with Me, as being Mine, manifesting forth Jesus as the Son of God) ye shall ask. And the end of this is, that by these μαζον τούτων, the wonders of grace and triumphs of the Spirit, the Father may be glorified (His glory shewn forth) in and by the Son. 14.] solemnly repeats as a promise, what was incidentally asserted before: 'For this is a truth, that whatever' &c. And besides, adds the ἐγὼ: it is I that will do it: shewing that the use of the first person before was emphatic. 'ἐγὼ hoc jam indicat gloriam,'—Bengel.

15.] is a following out of ἐν τῷ διόμαρι μου: 'That way of prayer is the way of loving obedience, in which the Spirit is ever found, and which is only trodden by His help:'—and also of ἵνα δοξ. ὁ π. ἐν τ. vi., 'As the Father is honoured in the Son, so must the Son be honoured in you:'—see ch. xv. 10.

16.] And then the Spirit shall proceed forth upon you. Not αἰρήσω, but ἐρωτήσω—'familiaris petendi modus,' Bengel:—rather perhaps, a manner of asking implying actual presence and nearness,—and here used of the mediatorial office in Christ's ascended state. παράκλητον] Olshausen remarks that the interpretations of this word range themselves in two classes, which again by no means exclude one another:—those of 'COM-

FORTER,' and those of 'ADVO [Teacher' (Theodore of Mopsuest Ernesti) is out of the question.] etymology of the word requires the as its strict meaning, and in this meaning it satisfies 1 John ii. 1, κλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν: but not so all the places where it is used of the Holy Spirit,—not verse, where of the Son and Spirit. And therefore the other meaning,—forter, including as it does in its ft (see Rom. viii. 26, where both, the συν λαμβάνεσθαι and the ὑπερεντυχεῖς are united) the Advocate also, has both here and in Germany (3r Luther) sanctioned by Christian use, the most adequate rendering. See deacon Hare's Mission of the Comforter vol. ii. note J a. He shews that W from whom we have our Comforter, used 'comfort' for the Latin *comfortus* as e. g. Luke xxii. 43; Acts ix. 1. Thus the idea of help and strength is veiled by it, as well as of consolation. It was this office [comfortari] which I had filled to His disciples while with Him—and which the Holy Spirit was to even more abundantly (and in a higher sense, because their state would be higher on the removal of Jesus from them. 17.] τὸ π. τ. ἀλ., not 'the true Spirit' but 'THE SPIRIT OF TRUTH;'—the ἔ. Who is truth, 1 John v. 6,—of Whose truth comes, and who alone leads into whole truth, the truth of God, ch. xvi δ κόσμ.] = οἱ ψυχικοί, 1 Co 14, those who live according to the desires of the flesh and the mind, and have receptivity of the things of God. θεωρεῖ] sometimes = γινώσκει, but

αὐτό· ὑμεῖς γινώσκετε αὐτό, ὅτι ¹⁸ παρ' ὑμῖν ¹⁹ μένει καὶ ἐν ὑμῖν ἐστίν. οὐκ ἂφῆσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ²⁰ ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με. ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. ²¹ ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν. ὁ ἔχων

ch. i. 40.
Acts ix. 42 al.
o ver. 27.
ch. viii. 29.
xvi. 32.
Matt. v. 24 al.
p James i. 27 only. Ps. ix. 14, 15 (16, 18).
q pres. ver. 3. r ch. xlii. 33 res.
s = ch. v. 38.

ΜΝ³⁴ (but re-corr'd) 69, (2nd) 69, (3rd) G²MTU:—om 2nd *αὐτο* BN lat-*a* Lucif.

rec aft *υμεις* ins *δε*, with AD rel vulg lat-*c* *e f ff*, *g* Cyr-jer Cyr Did Ambr: om BQN lat-*a* *b* Lucif Quæst.

rec (for *ἐστίν*) *ἐσται*, with AD¹QN rel vulg syr syr-jer copt æth arm: txt BD¹ 1. 69 tol lat-*a* *b c e f ff*, Syr syr-cu goth Lucif Ambr Quæst.

19. om 2nd *με* LQ. rec (for *ζήσετε*) *ζησεσθε* (*more usual*), with ADQN rel Chr Cyr Hil: txt BLX.

20. rec *γνωσεσθε* bef *υμεις*, with DN rel lat-*a* *c e* syr copt goth arm: om *υμεις* A lat-*b* Syr æth Chr Cyr Victorin: txt BLM¹QX 33 vulg lat-*f*. καὶ ἐγὼ Ε²GMUΔ Chr.

here, as being separated from it by *οὐδὲ*: 'recognizes not in His operations (obj.) *nor knows* (subj.):'—has neither sight nor knowledge of. γινώσκετε] present, but spoken of their state as disciples opposed to the world,—and proleptically, as before. They were even now not of the world (ch. xv. 19), and are therefore viewed in the completion of their state as opposed to it.

μένει (not *μενεί* as vulg. and some other vss.) is rightly explained by De Wette to be future in *signification*, as any present predication of permanence must necessarily be; abideth, as *μῖνει*, ch. viii. 35. Euthym. understands *παρ' ὑμ. μῖνει* of the Spirit abiding in *Jesus*, Who was among them: but wrongly.

[*ἐστίν*] This was perhaps corrected to the future, because, though their knowledge of the Spirit proper to their complete state, and His dwelling, remaining, among them, had in some inferior sense begun,—His dwelling in them had not. See Hare, *Mission of the Comforter*, ii. note I. With the reading *ἐστίν*, the prolepsis is still stronger.

18.] ὀρφ. should be orphans, as in the E. V. marg. The office of the *παράκλη.* is to connect the disciples with the Father: if therefore they had Him not, they would be *fatherless*. The expression connects with *revivia* ch. xiii. 33, and as Euthym., springs from *πατρικὴ ἐνσπλάγχνυα*. This makes *ἐρχομαι*, I am coming, plain, as applying to the coming by the Spirit, who is one with Christ:—not only the ultimate personal coming, which is but the last step of the *ἐρχομαι*, nor only the bodily coming again to them and not to the world at the Resurrection, which was but a pledge of His lasting presence in the Spirit: see on ver. 3. *ἐρχομαι* is (as there) the complex of these

—the great *Revisitation*, in all its blessed progress. The absence of any connecting particle as *γάρ*, with *ἐρχομαι*, arises (Meyer) from the depth of affection in the Lord's heart.

19—21.] This *ἐρχομαι* is explained to consist in His presence among them by the life of His Resurrection, which is theirs; by (ver. 20) the witness of the Spirit in their hearts; and (ver. 21) their sanctification by the Spirit in love, and the consequent manifestation of Jesus to them.

Luthardt (ii. p. 309 f.) attempts to confine *ἐρχομαι* (and this whole passage) to the *παρουσία*, in spite of the plain sense of vv. 19, 20, relying on the analogy of Rev. xxii. 17, and saying that on the common interpretation, the Church would have no cause to long for her Lord: and so Aug., Maldon., Hofm., al. But manifestly the context is against him: and he must thus explain away many other passages (e.g. Matt. xviii. 20). The presence of Christ by the Spirit is none the less real, for being incomplete.

19.] The immediate reference of this *θεωρεῖς* is to the forty days (see Acts x. 41)—but only as leading on to its wider and deeper reference to the spiritual life.

20.] *ζῶ*, not *ζήσω*—the principle of Life being immanent in Him.

21.] *ἐγὼ*, in all its fullness, including the most blessed sense of *ζωή*,—the Life of the Spirit,—here and hereafter. See Meyer's note.

20.] *ἐκ τῇ ἡμέρᾳ*, no particular day: but 'each of these periods, as its continually increasing light breaks upon you, shall bring increased knowledge of your unity in Me with the Father, and my dwelling in you by the Spirit.' If any particular day is to be thought of, it would naturally be the Pentecost.

21.] *ἔχων κ. τῆράν*, 'qui habet in memoria et servat in vita.'

a ver. 15.
b ch. i. 18 ref.
c act., here hie.
Acts xxiii.
16, 22. xxiv.
1. xxv. 2, 15.
Heb. xi. 14
only. Exod.
xxiii. 18.
p. Matt.
xxvii. 53.
Heb. ix. 24.
Wind. i. 2.
d Acts vii. 40.
from Exod.
xxiii. 1.
e ch. viii. 51 al.

f ver. 2 only.
1 Macc. vii.
38 only.
μονήν
πορεύσθαι.
Thuc. i. 131.
Jos. Ant.
viii. 18. 7.
g ver. 17 ref.

τὰς ἐντολάς μου καὶ *τηρῶν αὐτάς, ὁ ἐκείνός ἐστιν ἀγαπῶν με ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἑμφανίσω αὐτὸν ἐμαυτόν. 22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης Κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἑμφανίζει σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; 23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με, τὸν ὁ λόγον μου τηρήσει καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ ἡμῶν παρ' αὐτῷ ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὁ ἀκούετε οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς 25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. 26 ὁ δ

21. [καγω, so BDGLQXAN 1.]

22. for αὐτῷ, αὐτοῖς N^{2a} (but αὐτῷ subsequently restored). for Ἰσκαριώτης απο καρῶν του D. rec om 1st kai (as unnecessary and misunderstood: o perhaps from ki preceding), with ABDELX 33 latt Syr syr-cu coptt goth æth ar Orig-lat Cyr: ins QN rel syr lat-g Chr Thl. for γεγονεν, εστιν D Chr. μιλλεις bef ημιν D. εμφανιζειs A lat-a Lucif.

23. rec ins o bef ηση., with MXA 69 Orig: om ABDN rel Cyr Thl. fo ελευσόμεθα, ελευσομαι D lat-e syr-cu. for μονην παρ' αὐτῷ, προς αὐτου μονην I Syr. rec (for ποιησομεθα) ποιησομεν (more usual), with A rel Orig Ath Epiph ποιησομεν MAA: ποιησομαι D lat-e syr-cu: txt BLXN 1. 33. 69 Orig, Eus Ath-m Did Naz Nyssen Epiph Chr-ms Cyr Thdrt Antioch.

24. τηρησει D copt. aft o λογος ins o εμος D lat-a e syr arm Gaud. or πατρος B(Hic) 69 ev-y Did Chr-mss. (see ch v. 30; vi. 38, 39, 40; vii. 16 al.)

Aug. in loc. Or perhaps more accurately (with Stier), 'He who *has* my commandments, as being my disciple by outward profession (not thus only: but *holds* them, by the inner possession of a living faith. So Meyer), and *keeps* them:' see Luke xi. 28. And τηρ. is more of the inner *will* to keep them, than the absolute observance, which can only follow on high degrees of spiritual advancement.

ἐμφ. αὐτ. ἐμ. by the Holy Spirit: see ch. xvi. 14. This (as Stier observes) is the highest promise which can be made to man (see ver. 23), and yet it is made to every man who ἔχει κ. τηρεῖ the commandments of the Lord Jesus. Cf. EXOD. in ref.

22.] Ἰούδας, οὐχ ὁ Ἰσκ. = Ἰούδας Ἰσκάβου of Luke vi. 16: see note on Matt. x. 3. Meyer remarks that the οὐχ ὁ Ἰσκαριώτης is *pragmatically* superfluous, after ch. xiii. 30, but is added by St. John from his deep horror of the Traitor who bore the same name. The question seems to be put with the Jewish idea, that the Messiah, the King and Judge of the nations, must necessarily *manifest himself to the world*.

[καὶ preceding an interrogation, expresses astonishment at what has just been said, and, assuming it, connects to it a conclusion which appears to refute

or cast doubt on it. So Eur. Med. 1388 —ὦ τίςνα φίλτατα! "μητρί γε, σοὶ δ' οὐ. κάκειν' ἔτασ; See more examples in Hai tung, i. p. 146, and cf. Kühner on Xer Mem. p. 117.] τί γέγ. ἐστ. What has happened, that . . . ? i. e. how is it, the . . . ? 23, 24.] These verses contain the answer to the question in both its parts:—ἡμῖν, because love to Christ leading to the keeping of His word, is the necessary condition of the indwelling and manifestation in man of the Father and the Son;—οὐχὶ τῷ κόσμῳ, because want of love to Christ, leading to neglect of His words, necessarily excludes from communion with the Father and the Son, and the Spirit, who reveals the Son in man. "Th addition πρὸς αὐτὸν ἔλ. κ. μονήν παρ' αὐτῷ ποσ. makes this incapacity still plainer and more deeply felt." Meyer For (καὶ, and hence you may infer what am setting forth) the word which ye *has* (and which the world οὐ τηρεῖ = ἀθετεῖ, —is not Mine, but the Father's (not 'non tam . . . quam'). On the gracious and wonderful promise of ver. 23, see Rom. viii. 15. 25—31.] His farewell and the parting bequest of His Love 25.] λελάληκα is proleptic, referring, as εἶπον (ver. 26), to the future

^b παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψῃ ὁ πατὴρ ἐν τῷ ὀνόματί μου, ^b ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ἵψο-
 μνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. ²⁷ εἰρήνην ἡ ἀφίημι
 ὑμῖν, εἰρήνην τὴν ἐμὴν ἰδίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος
 δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ^m ταρασσέσθω ὑμῶν ἡ
 καρδιά μηδὲ ⁿ δειλιάτω. ²⁸ ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν
 Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπατέ με, ἐχάρητε
 ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ ^p μείζων

1. 7.)

o pres., vv. 2, 18. Matt. xvii. 11. xxvi. 2.

p — ch. iv. 12. viii. 53. Gen. xiviii. 19.

^{26.} πέμψῃ bef το πν. το αγ. N¹. for δ, ον LXX^{2a} Chr-mss: om N¹.
 aft ο πατηρ ins μου D lat-g Syr syr-cu copt-wilk Eus Gand. for εἶπον, αν εἶπω
 D al latt. aft υμιν ins εγω BL: om AD rel vss Orig.

^{27.} aft δίδωσιν ins υμιν N.

^{28.} αγαπατε D¹HL 69. rec aft 2nd οτι ins εἶπον (*cf preceding clause*), with
 E rel Ath Thl Ambr: om ABDE¹LXN 1. 33. 69 latt syrr syr-cu syr-jer copt goth
 Orig Chr Cyr. rec aft πατηρ ins μου, with D¹N¹ rel lat-a f syrr Eus: om
 ABD¹LX N-corr^{2a} p) 1. 33 vulg lat-b c e ff, g l uth Iren-lat Orig-lat Chr Cyr-comm
 Nonn Tert Cyr Hil.

διδάξει and ὑπομνήσει. Meyer supposes that a *pause* took place here, and the Lord looks back on what He had said to them. But this does not seem so natural.

^{26.}] q. d. 'I know that ye do not understand them yet: but' &c. τὸ πν. τὸ ἅγ.] The Paraclete is now more closely defined by this well-known Name,—and, by δ πέμψῃ ὁ πατήρ, and ἐκεῖνος . . . designated *personally*, as One sent, and One acting on them. ἐν τῷ ὀν. μου] not, 'in My stead,' but in regard of Me—'in answer to My prayer, and prayers in My name,—to those who bear My name,—and as a means of manifesting Me.'

^{28.} εἰπάτε πάντα stands by itself, not with δ ἵκον:—shall teach you all things;—'all that can and may be learnt by you, all that belongs to your work and life in Me.' ὑπομνήσει] What is not understood is liable to be forgotten;—and therefore in this word is implied the giving them a right understanding of, as well as recalling, what Jesus had said to them: see ch. ii. 22; xii. 16.

It is on the fulfilment of this promise to the Apostles, that their sufficiency as Witnesses of all that the Lord did and taught, and consequently THE AUTHENTICITY OF THE GOSPEL NARRATIVE, is grounded. ^{27.}] This is introduced by ver. 25, which suggests the speedy close of the discourse. It was customary to take leave with wishes of peace:—so 1 Sam. i. 17; Luke vii. 50; Acts xvi. 36; 1 Pet. v. 14; 3 John 15. Also, to reassure by such words, see Gen. xliii. 23; Judg. vi. 23. But our Lord distinguishes His peace, *true* peace, 'the peace which I have and give'

(see ch. xv. 11), from the mere empty word used in the world's form of greeting. Peace (in general) He *leaves* with them;—His peace He *gives* to them, over and above that other. The καθὼς ὁ κ. διδ. must refer, I think (with Lampe, Lücke, and Stier), to the world's *manner of giving*,—not to the unreality of the world's peace, of which, however true, there is no direct mention here. The world can only give peace in empty formulae, saying 'Peace, peace,' when there is no peace: Jer. vi. 14 al.

^{28.}] as far as ὑμᾶς is a reason why their heart should not be troubled;—then the rest of the verse removes all ground of δειλία, since it is an *exaltation* of Him whom they loved, which is about to happen; and therefore a ground of joy, and not of fear.

μείζων] And therefore the going of Jesus to the Father is an *advancement*. This word greater, as Luther well remarks (Stier, v. 228, edn. 2), is not here used as referring to the *Nature or Essence of the Son as related to the Father*,—but as indicating that particular subordination to the Father in which the Lord Jesus then was,—and the cessation of the state of humiliation, and entering into His glory, which would take place on His being received up to the Father. So also Calvin: 'Non confert hic Christus Patris Divinitatem cum sua, nec humanam suam naturam divinæ Patris essentiae comparat, sed potius statum præsentem celestis glorie ad quam mox recipiendus erat.' And Cocceius: 'non intelligitur hic minoritas secundum naturam humanam,—quia intelligitur minoritas quæ per perfectionem ad Patrem *deponitur*' (Stier, *ibid.* Similarly, De Wette,

q constr., Matt. μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν ἵπριν γενέσθαι, ὅταν γένηται, πιστεύετε. 30 οὐκ ἔτι πολλὰ λαλή μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐμοὶ οὐκ ἔχει οὐδέν. 31 ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγατὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὗ ποιῶ. ἔγείρεσθε, ἄγωμαι ἐντεῦθεν.

q constr., Matt. xxi. 24 al. lxxi. 10. lxxi. 11 only. see Eph. ii. 2. v. 12. Luke xxi. 37. xxi. 31. 1 Cor. ix. 15. tellus, ch. ix. 8. xv. 25. u w. dat., ch. xv. 14, 17. Acts i. 2. xiii. 47 al. Exod. xii. 28. (w. wrot., Heb. ix. 20.) v = ch. xi. 7 refl. v = Matt. ix. 13. ch. x.

29. aft πιστευετε ins μοι D.

30. rec aft του κοσμου ins τουτου, with 1 latt copt Orig. Ath Thdrt Hil.: ABD-gr N rel syrr Cyr Thdrt Thl-comm Nonn Hil, Aug. aft ουδεν ins εν D lat-a.

31. om και A'E lat-b ff. for ενετειλατο, εντολην εδωκεν (cf ch xii. 49) B (1. 33) latt æth-pl Cyr: txt ADN rel syrr goth(appy) arm. om ο πατηρ D ο l æth.

Tholuck). And this removes all reason for fear, as *they* will be exalted in *Him*.

The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians, see Suicer, Thea. ii. pp. 1368, 9), seems not to belong to the sense of the passage. That *there is a sense* in which the Father is greater than even the glorified Son, is beyond doubt (see especially 1 Cor. xv. 27 f.); but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office that this *minoritas* consists, —so on the other hand this verse implies in itself *no such minoritas*, the discourse being of *another kind*. 29.] εἶρηκα—viz. 'the prophecies of My Resurrection and Ascension,' &c. πιστεύετε] See

ch. xiii. 19, where εἰς ἡμέραν is supplied. That *ye* may believe, in the fullest sense of the word. 'Neque enim Eum Dei Filium non et ante credebant: sed cum in illo factum esset quod ante prædixit, fides illa quæ tunc quando illis loquebatur fuit parva, et cum moreretur pæne jam nulla, et revixit et crevit.' Aug. in Joh. Tract. lxxix. 1. 30.] οὐκ ἔτι πολλὰ λ.:—then, as Stier remarks, He had *some* words more to say, and was not about to break off at ver. 31, as some have supposed: cf. Grotius: "q. d., temporis angustia abripiunt verba."

ὁ τ. κ. ἄρχων] i. e. Satan:—not, Satan in Judas, but *Satan himself*, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and xxii. 53. ἐν ἐμοὶ οὐκ ἔχ. οὐδ.] 'nullum scilicet omnino peccatum.' Aug. ibid. 2. This is the only true interpretation: *has nothing in Me*—no point of appliance whereon to fasten his attack. But Meyer well observes, that

this is rather *the fact to be assumed* the *ground* of what is here said, than *thing itself* which is said. De We Lücke, Tholuck, and many others ren it, '*has no power over me*,'—οὐδέν αἰθανάτου, Euthym. 31.] 'But

Death is an act of voluntary obedi that it may be known that I love: obey the Father—that the glory of Father in and by Me may be manifest

The construction is elliptic: sup. 'But (his power over me for death be permitted by Me) that,' &c. And a period at ποῦ, as usually done. Meyer, al., and Luthardt, would carry the sense from ποῦ, 'But that the we may know that I love the Father, and the Father commanded me, *thus I arise, let us go hence*.' I need only pu to the inner feeling of any who have lear to appreciate the majesty and calmnes our Lord's discourses, whether a sent so savouring of theatrical effect is lil to have been spoken by Him. We notwithstanding safely believe that the εἰ. ἰν., without this connexion, does doubtedly express the holy boldness of Lord in going to meet that which wa come upon Him, and is for that reason serted by St. John.

ἐγείρ., εἰ. ἐ These words imply a movement from table to depart. Probably the rest of discourse, and the prayer, ch. xvii., delivered when now all were stand ready to depart. There would be a little pause, in which the preparations departure would be made. But the p is clearly the same, see ch. xviii. 1, τα εἰκῶν ὁ Ἰησοῦς ἐξῆλθεν:—besides wh we can hardly suppose (Grot., &c.) courses of a character like those in ch. xvi. to have been delivered to as man eleven persons, while *walking by the*

XV. ¹ Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργός ἐστιν. ² πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ. ³ ἥδη ὑμεῖς καθαροί

Jer. ii. 21. only. Ezek. xv. 2. only. — Matt. xxi. 33, Ac. i. (2 Tim. ii. 6. James v. 7) only. e ch. xii. 24 ref. f ch. xi. 48 ref.

Matt. xxvi. 29 f. v. 4. B. James iii. 12. Rev. xiv. 18, 19 only. 1st. v. 2. — ch. i. 9. iv. 23. Heb. viii. 3 al. d vv. 4, 5, 6 g — here

CHAP. XV. 1. om 2nd ὁ ΔΑ.

2. φερων AH 33. καθαρις D vulg lat-b c e ff, g l copt Orig-lat Hil. for αὐτο, αὐτον N. rec πλυσια βαφ καρπον, with AD rel copt goth Orig Thdrd: txt BLM¹X(N) 33 latt Hil Novat.—πλειω N.

3, 4. om ἥδη το φερειν (passing by mistake from φερειν ver 2 to φερειν ver 4) D¹.

and in a time of such publicity as that of the Paschal Feast. Still less is the supposition of Bengel and Beausobre probable,—that ch. xiii. xiv. happened outside the city, and that between ch. xiv. and xv. the paschal meal takes place. Compare also ch. xiii. 30, which is decisive against this idea.

CHAP. XV. 1—27.] *Injunction to vital union in love with Jesus and one another.*

1—11.] *Their relation to Him.* Various suggestive circumstances have been imagined, but none of them are satisfactory. The vineyards on the way to Gethsemane (Lampe),—the carved vine on the great doors of the temple (Rosenmüller, bibl. exeget. Repert. i. 166 [Lücke],—see Joseph. B. J. v. 5. 4; Antt. xv. 11. 3); a vine trained about the window of the guest-chamber (Knapp, Lücke conj., Tholuck, 6), are all fanciful, and the two first (see on ch. xiv. 31) inapplicable. The cup, so lately partaken (Mey., Stier), is certainly nearer,—see below. But I believe with Lücke that most probably the Lord did not take the similitude from any outward suggesting occasion, but as a means of illustrating the great subject, *the inner unity of Himself and His*. Occasion enough was furnished, by the O. T. symbolism of the vineyard and the vine,—Isa. v. 1 ff.; Jer. ii. 21; Ezek. xix. 10 ff., and especially Ps. lxxx. 8—19: by the intimate analogy of vegetable life (of which the tree bearing fruit is the highest kind, and of such trees the vine the noblest) with spiritual, and perhaps also by the γίνωγμα τῆς ἀμψ. having been so recently the subject of their attention and the Lord's prophecy, Luke xxii. 18 ||.

1.] The Vine and branches stand in a much nearer connexion than the Shepherd and the sheep, or the lord of the vineyard and the vines; and answer to the Head and members in Eph. v. 23, 30; Col. ii. 19, linked together by a common organization, and informed by one and the same life. ἡ ἀληθινή] not only, 'by which

prophecy is fulfilled:' not only, 'in which the organism and qualities of the vine are most nobly realized' (Tholuck), but as in ch. i. 9, true, i. e. original, *archetypal*. The material creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the divine nature; only ἀντίτυπα τῶν ἀληθινῶν, Heb. ix. 24; ὑποδείγματα τῶν ἐν τοῖς οὐρ., ib. 23; see ch. vi. 32. ὁ γεωργός] Not only the tiller of the land, but the vine planter and dresser; He who has originated the relation between the vine and branches by planting the Vine in this earth (the nature of man), and who looks for and ensures the bringing forth of fruit. 2.]

The Vine contains *fruitful*, and *unfruitful* branches. Who are these unfruitful branches? *Who are the branches?* Clearly, all those who, adopting the parallel image, are made *members* of Christ by baptism, Rom. vi. 3, 4; compare σὺμφυτοι, ib. ver. 5, also Rom. xi. 17 ff. The Vine is the *visible Church* here, of which Christ is the *inclusive* Head: the Vine contains the branches; hence the unfruitful, as well as the fruitful, are ἐν ἐμοί. Every such unfruitful branch (notice the μή in an hypothesis, not οὐ) the Father αἶρει,—pulls off and casts away: and every one that beareth fruit He καθαίρει (an allusion to αἶρει, but only in the Greek [?]): "suavis rhythmus," Bengel), prunes, by cleansing it of its worthless parts, and shortening its rank growth, that it may ripen and enlarge its fruit better. Cf. Aesch. in Ctes. (iii. 166, quoting Demosthenes), ἀμπελοργουσί τινες τὴν πόλιν, ἀνατεμῆκασι τινες τὰ κλήματα τοῦ δήμου. The two, τῶν κλ., καὶ τῶν

...., are pendant nominatives, a construction usual with John in connexion with πᾶν, see ch. vi. 39; xvii. 2. 3.] καθαροί, see ch. xiii. 10. In Eph. v. 26, we have both the washing διὰ τὸν λόγον, and the word (ἐν ῥήματι), united. The word of Christ dwelling in them by Faith

h — Rom. xiv. 16, xv. 13. i Cor. vii. 6. i ver. 2 ref. ch. v. 19 ref. k ver. 1 ref. ioh. i. 8. Eph. ii. 12. m Matt. v. 13 ref. n Gen. Matt. 3. 16 al. fr. o Matt. xxi. 19, 20 ref. p — Luke xv. 15 ref. q — Matt. xiii. 40. Rev. xii. 30. xxi. 2. Dent. iv. 11. r ch. xiv. 10 ref. s ch. v. 38 ref.
 ἐστε ἡ διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. ⁴ μέναιτε ἐν καγῶ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται ἵ κα φέρειν ἵ ἀφ' ἑαυτοῦ, ἐὰν μὴ μέναι ἐν τῇ ἁμπέλῃ, οἱ οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μέναιτε. ⁵ ἐγὼ εἰμι ἡ πέλος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καγ αὐτῷ, οὗτος ἵ φέρει ἵ καρπὸν πολύν· ὅτι ἵ χωρὶς ἐμο δύνασθε ποιεῖν οὐδέν. ⁶ ἐὰν μὴ τις μέναι ἐν ἐμοὶ, ἵ ἐβ) ἵ ἐξῶ ὡς ἡ τὸ κλήμα καὶ ἵ ἐξηράνθη, καὶ ἵ συνάγο αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ ἵ καίεται. ἵ μέναιτε ἐν ἐμοὶ καὶ τὰ ρήματά μου ἐν ὑμῖν ἵ μέναι, ὁ

4. *μεναι* BL lat-a. rec *μεναιτε*, with D rel Eus: txt ABLN.
 5. aft *εγω* ins γαρ D¹ (and lat) lat-a. om *εν* bef *εμοι* D¹-gr. om D¹ (and lat): ουδὲ εν B.
 6. rec *μεναι*, with N^{3a} rel Cyr: txt ABDN¹. *επληθη* D¹. for *αυτα*, DLXAN 1. 33. 69 vulg lat-e g q Syr sath arm Cyr: txt AB rel am lat-a b c f j copt. rec om *το* bef *πυρ* (less usual, cf Mt iii. 10, vii. 19; Luke iii. 9), DHX Orig Cyr Thdr: ins ABN rel Chr.
 7. aft *εν* ins δε D fos lat-f copt goth. for *μεναι ο, η οσα Ν*.

(see ver. 7) is the purifying principle (ch. xvii. 17). But the καθαροὶ here is not = *εκαθαριμένοι*, *pruned*, in the sense of ver. 2. The ἡδη limits it to their present capacities and standing. There was more pruning at hand, when the sap should begin to flow,—when the Spirit should be shed abroad; and this future handling of the γιωργός is indicated by *μεναι ἐν ἐμοὶ* . . . 4.] *καγῶ ἐν ὑμ*. must not (with Euthym., Meyer, and Lücke) be taken as a *promise*, which (see on *ἐν ἐμοὶ* above) would be contrary to the sense: but (with Aug., Tholuck, Bengel, Stier, who however modifies it by rendering ‘so abide in Me that I may abide in you’) as a clause dependent on *μεναι ἐν ἐμοὶ*, ‘Take care that ye abide in Me and I in you’ both *these* being necessary to the bringing forth fruit: see ver. 5, where the two are similarly bound together.

Here the natural strictness of the similitude is departed from. The branch cannot sever itself from the vine: but, *such a case supposed*, every one will see the inevitable consequence. Bengel says well, “Hic locus egregie declarat discrimen naturæ et gratiæ.” It is the *permitted free-will of the creature* which makes the difference between the branches in the two cases.

5.] The interpretation of the allegory which each mind was forming for itself, the Lord solemnly asserts for them. Notice *οὗτος*—he and no other: “it is he, that . . .” *χωρὶς ἐμ*. is more than ‘without Me,’ it = *χωρισθῆναι ἀπ’ ἐμοῦ* (Mey.), *separate from Me*, from being

in Me and I in you. The *ὅτι* *ῥη* what is *implied* in *χωρὶς ἐμ*. οὐ δ. π. rather than the words themselves: union with Me (*μεναι ἐν ἐμοὶ*) is the efficient cause of fruit being produced having no power to do any thing *ποιεῖν καρπόν*: for *φέρειν* is here throughout), to bring any thing to fection, to do any of the *ἔργα* of which ye are, separate from Me.

This verse is a most important text against supra-lapsarian error, shewing that *falling from grace is possible*, pointing out the steps of the fall. serve this is *not said of the unfro branch*, which the Father *takes away* judgment): but of one who *will not* in Christ, becomes separate from I (1) is *cast out* (of the vineyard, or of Vine) like a (τὸ κλ. scil. τὸ ἀχρημ. Euth.) branch in such a case: (2) *bec dried up*, having lost the supply of giving sap (‘quenched the Spirit,’ 1 T v. 19): (3) is gathered up with other (Matt. xiii. 40) by the angels at the day: (4) is cast into the fire, as the r of that judgment; and finally (5) ‘*eth*’; not, ‘is burned,’ in any sens being *consumed*; ‘*und muß bren* Luther.

The aorists I take Meyer as a consequence of the whole t spoken by our Lord as if the great were come: hence also the presents, / λουσιν and *καίεται*. 7.] All brin forth fruit is the result of answered pr for the assisting grace of God: and ti fore the answer of all prayer is here

θέλῃτε αἰτήσασθε, καὶ γενήσεται ὑμῖν. ⁸ ἐν τούτῳ ^{t 1 John iv. 17.}
⁹ ἔδοξάσθῃ ὁ πατήρ μου, ἵνα * καρπὸν πολλὸν * φέρῃτε, ^{see ver. 12.}
καὶ γένησθε ἑμοὶ μαθηταί. ⁹ καθὼς ἡγάπησέν με ὁ πατήρ, ^{ch. vi. 30}
καγὼ ὑμᾶς ἡγάπησα. * μένετε ἐν τῇ ἀγάπῃ τῇ * ἐμῇ. ^{u ch. xiv. 12.}
¹⁰ εἰάν τας * ἐντολάς μου * τηρήσῃτε, μένετε ἐν τῇ ἀγάπῃ ^{v ch. xvi. 21.}
μου· καθὼς ἐγὼ τοῦ πατρὸς τὰς * ἐντολάς * τηρήρηκα, καὶ ^{w = ch. iii. 20.}
μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ¹¹ ταῦτα λελάληκα ὑμῖν ἵνα ἡ ^{y 20. see}
¹² χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ, καὶ ἡ χαρὰ ὑμῶν * πληρωθῇ. ^{ver. 11.}

θελετε A al Cyr-comm. rec αιτησεσθε, with N rel Cyr: txt ABDLMX 1 lat-δ e ff,
goth æth arm Chr. (-σθαί AD lat-a c f Syr.) om υμιν D¹.
8. πολυν bef καρπον D copt. rec γενησεσθε, with AN rel: txt BDLMX 1
latt æth Chr Amphil Thl. for εμοι, μου D¹ al.
9. rec ηγαπησα bef υμας, with AD²N rel vulg lat-c f goth Novat: txt BD¹L 1. 33
lat-a b e q.
10. om εαν τας αγαπη μου (possibly homotel) N¹. for 1st μου, τας εμας A.
for 2nd μου, τη εμη XN²a. for εγω, καγω DN. rec τας εντολας bef
του πατρος (conformation to foregoing), and adds μου, with AD rel lat-c e f q goth
Cyr: txt BN lat-a b ff, Chr-mss Novat. for τηρηρηκα, τηρηρησα N.
11. aft ταυτα ins δε D syr. rec (for η) μινη, with N rel lat-f Syr: txt ABD
1 (33 latt) syrr goth æth arm.

misled to those who abide in Christ and have His word (Heb. vi. 5) abiding in them. αἰτήσασθε is the imperative used proleptically of the future time. This not having been seen, it has probably been altered to αἰτήσαισθε: see ch. xiv. 13. 8 εἰάν θέλητε, in the supposed case, is necessarily in the way of God's will, and as tending to πολλὸν καρπὸν φέρειν. 9.] ἐν τούτῳ belongs to the following, not the preceding: ἐν τούτῳ, ἵνα . . . as in E. V., see reff. ἔδοξάσθῃ again is proleptic, representing that in the spiritual dispensation the fact is habitually so. See on this sense of the aorist, Winer, edn. 6, § 40. 5. b. 2. The πολλὸς καρπὸς is not merely 'large success in the apostolic mission,' but 'individual advance in bringing forth the fruits of the Spirit.' καὶ γένησθε] and that ye may become My (true) disciples, ἀπαρισθῇ-σθε, Euthym. (reading the future, see below.) 'Fundamentum Christianismi, fieri discipulum Christi: fastigium, esse discipulum Christi.' Bengel. According to the reading γένησθε, the actual result of what precedes is stated: and thus ye shall become . . . 9.] The Love between the Father and Christ is compared with that between Christ and His disciples. The sense is best served by placing a colon (as in E. V.) after ὑμᾶς ἡγάπησα, making μείνατε κ.τ.λ. a separate injunction, and καγὼ = ὁρθως. With only a comma at ἡγάπησα, that which is the great assertion of the sentence, is

suffered to slip by unnoticed; viz., that 'As the Father hath loved the Son, so the Son His disciples.' τῇ ἀγ. τῇ ἐμ. may be rendered the love of Me, as in Luke xxii. 19 || 1 Cor.,—but the sense is not good, and the expression is not parallel with τῇ ἀγ. μου in ver. 10; so that I prefer my love, the love which I have towards you; remain in it; do not cast yourselves out of it. The other sense is implied in this, but not expressed. 10.] The way thus to remain is prescribed; even that way of simple obedience to His Will, which He followed to the Will of the Father. On τῇ ἀγάπῃ μου, see above: in the last clause, αὐτοῦ is prescribed, as Meyer well says, to denote the high consciousness of bliss and dignity in abiding in the Father's love. 11.] λελάλ. again proleptic, hastening to the end of the discourse, and treating it as ended. ἡ χ. ἡ ἐμὴ] not 'joy concerning Me' (Euthym.), nor 'joy derived from Me' (De Wette), nor 'My joy over you' (Aug., Lampe, Lücke, former edd.), but My joy, properly speaking (see 2 Cor. ii. 3, οὐκ ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἰστί): "His own holy exultation, the joy of the Son in the consciousness of the love of God, of His Unity with the Father: see ver. 10." (Lücke, 3rd edn.) κ. ἡ χ. ἐμ. πλ.] That their joy might, by the indwelling of that His Joy, be uplifted and ennobled (πληρωθῇ) even to fulness, —to the extreme of their capability and satisfaction,—and might remain so.

a. v. 8, 17. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλή-
 ch. xiii. 16, 34. Matt. καθὼς ἠγάπησα ὑμᾶς. 13 μέζονα ταύτης ἀγάπην οἱ
 xiii. 34 al. ἔχει, ἵνα τὶς τὴν ὡς ψυχὴν αὐτοῦ ὅθι ὑπὲρ τῶν φίλων αὐ-
 b. ch. x. 11 ref. 14 ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ἃ ἐγὼ ἐντέλλομαι
 c. Luke xii. 4. d. ch. xiv. 31 ὑμῖν. 15 οὐκέτι ἄλλω ὑμᾶς δούλους, ὅτι ὁ δοῦλος
 e. Mark x. 18 ref. οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους,
 f. ch. vi. 45 ref. πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑ-
 g. ch. xviii. 20. Acts ii. 28, from Ps. xv. 11. Rom. ix. 22 al. Ezech. xlv. 22. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑ-
 h. ch. vi. 70 ref. καὶ ἐθήκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ-
 i. = Acts xx. 28. 1 Tim. i. 12. 2 Tim. i. 11. Heb. i. 2. Ps. xx. 9. 2 Matt. xiii. 44. 1 ch. xii. 24 n

13. ουδε εις B. om τις D¹N¹ lat-a b c e ff. arm Cyp^r Lucif.

14. aft υμεις ins γαρ D¹N¹. ποιησητε D¹ latt. rec (for δ) οσα, with
 rel syrr: δ B lat-a e g goth seth Cyp^r Lucif: txt DLXN 1. 69 vulg lat-b c f.
 syr-marg copt.

15. rec υμας bef λεγω, with D-gr I, rel lat-g goth Orig: txt ABLXN 33 latt
 copt Constt Iren-lat Orig-lat, Chr-mss Cyp^r Hil Lucif. for α, οσα D¹
 vulg lat-b c f Chr Thl Ambr.

16. ins πολυ(sic) bef καρπον A (Ambr). om ινα N¹.

12-17.] *Union in love with one another enjoined on them.*

12.] That He may shew them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now the commandment (as including all others) is again explained (see ch. xiii. 34) to be, *mutual love*,—and that, after His example of Love to them.

13.] A difficulty has been unnecessarily found in this verse, because St. Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us *when we were enemies*. But manifestly *here* the example is from common life, in which if a man did lay down his life it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: our Lord does not assert of himself, that He laid down his life *only* for his friends (as defined in the next verse), but puts forward *this side* of his Love as a great and a practical example for his followers. His own great Sacrifice of Himself lies in the background of this verse; but only in the background, and with but one side of it seen, viz., his Love to *them*. See 1 Tim. iv. 10, and compare 1 John iii. 16.

14.] *ἵνα*, as in ver. 8, depends on αὐτῇ, not on any *will* implied in ἀγάπη (De Wette), nor used ἐκπαλιῶς (Olsh.),—and answers to 'scilicet, ut:' see on this use of *ἵνα*, note on 1 Cor. xiv. 13.

14.] parallel to ver. 10,—and, like it, guarded, in vv. 15, 16, 17, from legal misinterpretation.

15.] *prophetically* spoken, of the state in which He would place them under

the Spirit. Nor is there any discrep with ch. xiii. 13, 16, and ver. 20 which are also spoken of their future dition: for in that sense both relations subsist together. It is the *lower* *seu* *δεῦλος* which is brought out in this v. The proleptical character of the saying clearly shewn in the *οὐκ οἶδεν τι ποιᾷ* *εἰς*, for this was precisely their condition, but was after His Ascension changed into light and knowledge.

ἐγνώρισα ὑμῖν.] Here again the allusion is to their future (see ch. xvi. 12) to their future under the dispensation of the Spirit: even to the fulness and completion of it as Aug. remarks, Tract. lxxxvi. 1; compare the confession of one of the great Apostles, 1 Cor. xiii. 10. 'Sicut immortalitatem carnis et salutem animæ futuram exspectamus, quamvis jam nunc accepto salvi facti esse dicamur omnium notitiam quæcumque Unigenitus audivit a Patre, futuram sperare dicimus, quamvis hoc jam se fecisse dicat Christus.' Aug. ut supra.

16.] 1 John iv. 10, 19. Further proof of love, in his choosing His, when they not chosen Him.

16.] pointed: see Acts xiii. 47; 1 Thess. i. and ref. Euth., Chrys., Thl. explain ἐφ' ἑαυτοῖς, in the parabolic sense. But parable seems to be no further return than in the allusion implied in *καρπὸν* "Ordnained," in E. V., is objectionable conveying a wrong idea.

ἐν τῇ καρ. φ.] ὅτι. probably merely expressive (see ref. and Matt. xviii. 15; xix. 21, πορεύεσθαι, Luke viii. 14) the activit

καὶ ὁ καρπὸς ὑμῶν ^m μένη· ἵνα ὁ τι ἂν αἰτήσητε τὸν ^{m = 2 Cor. III. 11. Heb. xii. 27. 1 Pet. I. 2.} πατέρα· ἐν τῷ ὀνόματί μου δῶ ὑμῖν. 17 ταῦτα ἐντέλωμαι ὑμῖν, ὅτι ἀγαπᾶτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ ^p πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἕκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἕκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ λόγου ὃν ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ

Rev. xviii. 5 only. 1 Chron. xvi. 12, and usually in LXX.

1 attr., Mark vii. 18 ref.

[εἰαν ἈΝ.] for αἰτησῆτε, αἰτητε BL. for δῶ, δώσει N: δῶη EGHNXA 33, δώσει M: txt ABDI, rel Chr Cyr.

17. om ἵνα D lat-s.

18. μισεῖ bef υμᾶς N Orig-lat. om υμῶν D lat-a ὁ c e ff, copt æth arm Cyr, om υμῶν N'. for μεμίσηκεν, ἐμισήσαν N: ἐμισήκεν N'.

19. om δε D lat-s. for ουκ ἐστει, ητι D' (Orig). ο κοσμος bef μισει υμᾶς N.

20. τους λογους ους D: τον λογον ον N. aft λογον ins μου EGI, ΔΑ vulg lat-g q syr æth. for εγω ειπον, ελαλησα N. [for υμιν, υμᾶς αν N', but as dotted l. m.] ins μου bef δουλος D'-gt. τηρησωσιν N.

living and developing principle; not the missionary journeys of the Apostles (Grot., Lampe, Meyer). The καρπὸς is not the Church, to be founded by the Apostles, and endure;—this is evident, for *here* the fruit is spoken of with reference to *themselves*, and their ripening into the full stature of Christ. Much of their fruit will be necessarily the winning of others to Christ: but that is not the *prominent* idea here. μένη] See 2 John 8; Rev. xiv.

13. ἵνα ὁ τι ἂν . . .] This ἵνα is parallel with the former one, not the result of it; the two, the bringing forth of fruit and the obtaining answer to prayer, being co-ordinate with each other; but (vv. 7, 8) the bearing fruit to God's glory is of these the greater, being the result and aim of the other. 17.] ταῦτα refers (as almost always in John, see vv. 11, 21; xvi. 1, 25, 33; xvii. 1; xviii. 1 al.) back to what has gone before. 'The object of my enjoining these things on you is (for all since ver. 12 has been an expansion of καθὼς ἤγ. ἔρ.) that ye love one another' (see 1 John iv. 11). Then from the indefiniteness of this word ἀλλήλους our Lord takes occasion to forewarn them that however wide their love to one another, they cannot bring all within this category; there will be ὁ κόσμος, which will hate them.

18—27.] Their relation to the world: and vv. 18—21, ground of the world's hatred. On the connexion, see above. 18.] See ch. vii. 7. γινώσκοντες,

most probably *imperative*, know ye . . . The assertion of their knowledge of the fact would in all likelihood be conveyed in the past tense, οἶδατε, or ἔγνωτε, or ἔγινωκατε: cf. for the imperative, ch. xxiv. 43: Luke x. 11; xii. 39: Gal. iii. 7: Heb. xiii. 23; for the indicative, ch. xiv. 17: Acts xx. 34: 2 Cor. viii. 9: Phil. ii. 22: 1 John ii. 29 (see note there); iv. 2: for both combined, Matt. xxiv. 32, 33 ||: for the past tense in assertion, Luke xvi. 4: ch. v. 42; vi. 69; viii. 52, 55; &c. The great proof of this hatred to Him was yet to come, but is viewed as past. This knowledge brings comfort, 1 Pet. iv. 12, 13.

19.] not only explains this hatred, but derives additional comfort from it, as a sign that they were not (any longer) of the world; but chosen out of it by Him, and endowed with a new life from above. In τὸ ἴδιον ἐφίλει, not ὑμᾶς ἰδ., we have the true practice of the world hinted at, and the false character of the world's love, as a mere *φιλαντρία*, set forth. "Suum dicitur pro eos, atque sic notatur Interesse mundi," Bengel. In this 'loving their own,' the children of this world fall into hating one another.

Meyer remarks the solemnity of κόσμος thus repeated five times. 20.] ch. xiii. 16, but with a different reference: the sense here being, 'Remember the saying, for it is true in this matter also;' see Matt. x. 24, where it is used in the same sense. The subject of ἰδιώσαν is ὁ κόσμος as a noun of number. A

u = Matt. v. 10, 11. Acts vii. 52. al. Ps. vii. 1. v. ch. viii. 51 al.
 w = Matt. x. 22. 1 John ii. 12. Rev. ii. 8 only. 1 Pet. v. 41. ix. 16. xv. 26. xxi. 13. Rom. i. 8. 3 John 7. 8. Matt. xix. 20. Luke xxi. 12. x = ch. i. 26 al.
 y = here only. ὧν προσωπίς οὐκ εἰσδέχεται, Plat. Crat. 481 d. (Mark xii. 40) L. Acts xxvii. 20. Phil. i. 15. 1 Thes. s. here only. Dem. p. 526. 15. Plato, Rep. 5, p. 409 c. Xen. Cyr. iii. a = Heb. x. 6, &c. 1 Pet. iii. 13. 1 John ii. 2. iv. 10. Levit. xiv. 10.

21. om πάντα DX arm Chr-ms. rec (for εἰς ὑμᾶς) ὑμῖν, with AD²I, N rel lat-a e f syr copt goth Cyr Novat: ὑμᾶς X al: om N¹: txt BD¹L¹Lat¹ 1. 83 (δ c ff), Syr syr-marg Chr.

22. rec (for εἰχόσαν) εἰχον, with AD²I, N² rel Orig, εἰχαν D¹: txt BLN²N¹ 1 Orig.-ms Cyr, om δε N¹.

24. rec (for ἐποίησιν) πεποίησεν, with E rel: txt ABDI, KLN 1. 33. 69 (rec (for εἰχόσαν) εἰχον, with AD²I, rel Cyr: εἰχαν D¹: txt BL²N¹ (1.) for καὶ ἐμὲ, με D lat-a c e ff, copt arm-mss.

difficulty has been raised on ἐτήρησαν . . . τηρήσουσιν, and some have wanted to give this word a hostile sense, (as παρατηρεῖν,) quoting Matt. xxvii. 36, and Gen. iii. 15 (which is altogether an exceptional use, the reading being undoubtedly genuine); see also Jer. xx. 13. But in John this cannot be. Nor is irony (Lampe, Stier) in this latter clause at all in keeping with the solemnity of the discourse. The words simply mean (as Thl.), 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of *si r. λ. μ. ἐτήρ.* was to be proved by their rejection and killing of the Lord Jesus.

Beware of rendering as Kuinoel, "If they had kept my word, they would keep yours," which is ungrammatical. The only idiomatic rendering in English is that of the E. V., If they have kept my word they will keep yours. 21.] ἀλλὰ—

nay, so far is this from being so, that it is on this very account, because ye belong to Me, that they will thus treat you.

ταῦτα πάντα—all that is implied in μισῶν and δίδωκιν. τ. π., "these things, all of them:" not π. ρ., "all, every one of these things:" the former order gives the ταῦτα in the gross,—"all this treatment,"—the latter in the particular, so that not one is excepted from the category. It

was on account of bearing the Name of Christ that the Christians were subjected to persecution in the early ages, and that they

are even now hated by those who kill Him not: but this is to them comfort joy, see Acts v. 41: 2 Cor. xii. 10: Gal 17: 1 Pet. iv. 14. οὐκ εἰδέναι] 'They know Him not as having sent Me, but they know not (absolutely) Him who has sent Me. Ignorance of God (desiring the knowledge of His ways) is great cause of hostility to Christ and servants. 22.] The sinfulness of

hate. See ch. ix. 41 and note. ἰδιόλογον, discoursed, generally: not, quainted them with their sin. The spoken of is, not the generally sinful of the world,—nor the sin of unbelieving Christ, which they of course could not have committed, had He never come: but sin of hatred to Him and His, which might have been excused otherwise, now that He had come and discoursed with them, had no excuse, since He plainly shewn them the proofs of his mission from the Father. Euthym.

well, ἀποστρεφὶ τοὺς Ἰουδαίους τὰς συγγνώμης ἰδιόλογοντας. 23.]

ch. xiv. 9. Human regards, whether love or of hatred, towards Him who is only manifestation of the Father to creatures, are in fact directed towards Father Himself; see Ps. lxi. 9, cited Rom. xv. 3. 24.] He refers to testimony of His works among them as leaving them again without excuse, they had had ocular witness of His mission

ἐν αὐτοῖς—not to them (as Acts but as Acts ii. 22, ἐν μισῶν ὑμῶν.

πατέρα μου· ²⁵ ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος, ὅτι ἐμίσησάν με ὡς δωρεάν.
²⁶ ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.

15, &c. l. xlii. 1 al. ὡς, Matt. xx. 29 § Mk. i praef., ch. viii. 58 ref.

g ch. vi. 51 ref.

h = Luke i. 2.

²⁵ rec γεγραμμένος bef εν τω νομῳ αυτων, with AI, rel syrr goth arm: txt BDGLXN 1. 33 latt (æth) Orig Cyr.—(for νομῳ, κοσμῳ N!)

²⁶ om δε N. πεμψω D lat-ff, goth. aft 1st πατρος ins μου D 33 lat-a c Syr copt Novat spec. aft 2nd πατρος ins μου D 33 lat-a b c Syr Novat Hil Ambr Vig.

²⁷ om δε D al latt syrr(exc 3 mss of syr) copt.

ἐποίησεν is, not only by external evidence, but also by internal, the right reading. *πειροῖν* (as Lücke remarks, ii. 643) would imply that the ἄλλοι referred to were contemporaries of our Lord,—or, at all events, that their works still lasted.

ἐπράξασιν does not refer to *the works* (as Lücke), but to *καὶ ἐμὲ καὶ τὸν πατέρα μου*, see ch. xiv. 9.

ἄλλα,—but all this not as an *accidental* thwarting of My word and work among them, but as a matter predicted in Scripture.

ἵνα, with the fullest sense of *purpose*, as always, and most especially in this formula. Beware of the evasive ecbatic sense.

ἐν τῷ νόμῳ αὐτῶν, see ch. x. 34 and note. To suppose any irony in these words, as De W. does ('they are *true followers-out of their law*'), is manifestly against the whole spirit of our Lord's reference to the law. It is '*their law*,'—"*quem assidue terunt et jactant*," Bengel,—as condemning them, though their boast and pride.

ὡς δωρεάν] not, '*to no purpose*,' as Bengel (*vergeblich*), but as E. V. without a cause, answering to *προφασιν οὐκ ἔχουσιν*, ver. 22.

The citation is probably from the Messianic Psalm lix.

²⁶] This assurance carries on the testimony concerning Christ,—which the world should see and hear, and yet reject and hate Him,—even to the end of time, by means of the Spirit of Truth: so that on the one hand this *seeing and hating* must not be expected to cease as long as the Spirit bears this witness,—and on the other, He, the Spirit of Truth, will never cease to overcome the hating world by this His testimony. ὁ παρὰ π.

See ch. xiv. 16 and note. ὃν ἐγὼ πέμψω] Stier (whose comment on this verse should be consulted) dwells on the accurate division of the clauses here, ὁ παρὰ π. ὃν ἐγὼ πέμψω,—but τὸ πνεῦμα

τ. ἀλ. ὃ παρὰ τ. πατρός ἐκπορεύεται. The first clause he regards as spoken economically, of the Spirit in His office as Paraclete, sent from the Father by the glorified Son (or, by the Father in the Son's name, ch. xiv. 26), and bringing in the dispensation of the Spirit;—the second ontologically, of the essential nature of the Spirit Himself, that He *proceeded forth from the Father*. (And if from the Father, from the Son also,—see ch. xvi. 15, and those passages where the Spirit is said to be *His* Spirit, Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11, also Rev. xxii. 1.) Perhaps however it is better to take the *whole* economically, as Luthardt has done. Then ὃν ἐγὼ πέμψω παρ. τ. π. is *parallel with ὃ παρὰ τοῦ π. ἐκπορεύεται*, and the procession from the Father is the sending by the Son. At all events, *this passage*, as Beza remarks, cannot be alleged either one way or the other in the controversy with the Greek church on the procession of the Holy Spirit. See this done in the interest of the Greek view, by Theodor. Mops. in loc.

ἐκεῖνος, as opposed to the world which hates Christ. On the emphatic use of this pronoun as identifying the chief subject of the sentence, see note, ch. vii. 29.

²⁷] The disciples are not, as some have supposed, here mentioned as witnesses *separate from and working with* the Holy Spirit. The witness is *one and the same*; the Spirit will witness in and by them: the *ὅραν ἄθῃ* ὁ παρ. belongs to the whole; see Luke xxiv. 48, 49, where this is strongly expressed. This verse alludes to the historical witness which the Holy Ghost in the ministers and eye-witnesses of the word, Luke i. 2, should enable them to give,—which forms the *human side* (καὶ ἄν. 24, 'quin et vos,' Erasmus.) of this great testimony of the Spirit of truth, and on

XVI. ¹ Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ ² σκανδαλισθῶσιν ὑμᾶς. ³ ἀποσυναγώγους ποιήσουσιν ὑμᾶς. ⁴ ἀλλ' ὁ ἐρχόμενος ὡρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν πε-
φέρειν τῷ θεῷ. ⁵ καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνω-
ν τὸν πατέρα οὐδὲ ἐμέ. ⁶ ἀλλὰ ταῦτα λελάληκα ὑμῖν,
ὅταν ἔλθῃ ἡ ὥρα αὐτῶν, μνημονεύετε αὐτῶν, ὅτι
εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι
32. ch. xii. 23. xlii. 1. q Rom. ix. 4. xii. 1. Heb. ix. 1, 6 only. Exod. xli. 28, 30. t ch. vi. 64
vil. 42, from Amos v. 25. Heb. xi. 4 al. Num. xxi. 50. s ch. xv. 20 reff.

CHAP. XVI. 1. om μη Ν¹.

2. aft αποσυναγωγους ins γαρ Ν. ποιησωσιν Ν. om 2nd υρας Β.
for θεω, κυριω Α.

3. ποιησωσιν Ν. rec aft ποιησουσιν ins υμιν, with DLN 1. 69 lat-σ c f
syrr-with-ast copt; υς υμας 33 al: om AB rel am(with em forj fos gat mm mt
lat-δ e l q syrr goth Chr Cyr Thl Cyr Lucif.

4. om αλλα D¹ lat-σ e l Syr Chr. for οταν, αν Ν¹; ιαν LN^{2a}. re
1st αυτων, with DN rel copt: ins ABL 33. 69 vulg lat-δ c e f f f g l syrr goth (C
Aug. μνημονευετε D¹; μνημονευσητε D² 69. om 2nd αυτων DL N-cor.
vulg lat-δ c e f f f g l Cyprr. om 2nd υμιν Ν¹. εξ αρχης bef 3rd
D al Chr.

WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY: the *Divine side* being, His own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given *by the self-same SPIRIT*;—neither of them inconsistent with, or superseding the other.

Beware of taking μαρτυρεῖτε imperative as Hofmann, *Schriftb.* ii. 2, p. 16. It would thus be very abrupt and unnatural. The καὶ . . . δέ, and the reason, ὅτι κ. τ. λ., seem decisive against it.

ἀπ' ἀρχῆς, as in ref., and in the sense of Acts i. 21;—'from the beginning of the Lord's ministry.'

The present tenses set forth the connexion between the being (continuing to be) witnesses, and the being (having been throughout) companions of the Lord in His ministry. Cf. ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει, 1 John iii. 8.

CHAP. XVI. 1—33.] *The promise of the Comforter expanded in its fullness.* And herein, vv. 1—15, the *conditions of His coming and His office.*

1.] ταῦτα, scil. ch. xv. 18—27,—not only the warning of the hatred of the world, but the promise of the testifying Spirit (Stier).

2.] On ἀποσυν. see reff. ἀλλ', yes, and,—see reff. It introduces a yet more grievous and decisive proof of their nature.

ἵνα] 'That which shall happen in the ὥρα, is regarded as the object of its coming.' Meyer.

προσφέρειν, the technical word for offering a sacrifice—see reff.

λατρεῖαν] 'Quia quis effundit sanguinem impii, idem facit ac si sacrificium offerat.' Jalkut Schimeoni, cited by De Wette, &c., see 1 Cor.

iv. 13. But the sense of 'sacrifice must not be too much pressed, as Stier marks, to mean in every case an expiatory offering; see reff. 3.] See Luke 34; ch. xv. 21; Acts iii. 17; and 1 i. 13.

4.] ἀλλὰ here indicate contrast, but only breaking off the most full details, and passing back to the subject of ver. 1. Cf. *Æsch. Agam.* 507 Hartung, *Partikellehre*, ii. p. 35. I am to seek any contrast, it will be between the οὐκ ἔγνωσαν of the world, the μνημονεύετε of the church. They know not what they are doing: the church know well what they are suffering.

ὥρα αὐτῶν, the time of their happen-

ἵνα before εἶπον is emphatic MYSELF:—that it was I MYSELF

told you. A difficulty has been found in the latter part of the verse, because

Lord had repeatedly announced to future persecutions, and that at least

plainly as here, Matt. v. 10; x. 16, 28, al. freq. And hence, De Wette, M

and Lücke, and even Olsh., find ground supposing that the chronological order

of the discourses has not been followed in Synoptic Gospels. But there is in no

inconsistency, and therefore no need such a supposition. This declaration

here meant, was not made before, because He was with them. Then clearly it is

made, in reference to His immediate parture. And if so, to what will we

most naturally refer? To that full complete account of the world's com-

and their own office, and their conduct under it, which He has been giving to

ὕμῶν ἡμῶν. ^δ νῦν δὲ ὁ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ ^ε οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με ὅτι Πού ὑπάγεις; ⁶ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη ἡ πεπλήρωκεν ὑμῶν τὴν καρδίαν. ⁷ ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, ⁸ συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ [ἐγὼ] μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. ⁸ καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸ κόσμον.

Luke 11. 19. Jude 16 only.
19. 1 John 11. 15 al.). Heb. xi. 7, 28. James i. 27. 1 Pet. ii. 5.

ε = John ch. 14,

vii. 4, 7. xiv. 17, &c. xv. 18,

5. for υπαγεις, υπαγει N¹.

6. om αλλ' A.

7. rec om 3rd εγω (as not in the opposed clause below: this is more probable, than that it should have been inserted from the clause preceding, which is not so nearly connected), with BDLYN 1 (S, e sil) vulg lat.-ff, g syr copt Cyr spec: ins A rel lat- (a b c) e f Syr goth æth arm Cyr-jer Bas Chr Did Phot Thl Novat Jer Ambr. for ουκ, ου μη BL 33 Chr. for 1st υμας, ημας N¹.

This He had never before done so plainly, though occasional mention has been made even of the help of the Spirit under such trials, see Matt. x. 19, 20. ^{μεθ' ὑμ.}

[^{ἡμ.}] While the Lord was with them (cf. Matt. ix. 15), the malice of the world was mainly directed against Him,—and they were overlooked: see ch. xviii. 8. In ^{ἡμῶν} we have the proleptical character of the discourse again manifest. ^{δ.}

This is occasioned by the foregoing, but in fact begins the new subject, *the condition of the Comforter's coming.* ^{καὶ οὕτως.} They had (see ch. xiii. 36; xiv. 5) asked this verbally before: our Lord therefore cites the question here in some other and deeper sense than they had used it there. I believe the meaning to be: 'None of you enquires into the NATURE (ποῦ being emphatic) of My departure, so as to appear anxious to know what advantages are to be derived from it; but (ver. 6) you are all given up to grief on account of what I have said,' *'expavescitis, neque reputatis quo discedam aut in quem finem.'* Calvin. ^{6. ἡ λύπη περὶ αὐτοῦ. τ. κ.]}

'Your grief (or abstract, 'grief') has filled, entirely occupied, your heart (not *τὰς κ.*, but singular, as common to all, see Rom. i. 21), to the exclusion of any regard of my object in leaving you.' 'These are the same disciples who afterwards when their risen Lord had ascended to heaven,—without any pang at parting with Him, returned with great joy to Jerusalem, Luke xxiv. 52' (Stier). 'Subest huic blandæ increpationi tacita consolatio. Dum enim improbat, quod questionem, quo vaderet, negligant, sibi id optime perspectum esse docet. Dum negligentiam incusat, ad excusationem tamen avertit, quod ea ex tam vehementi affectu tristitiæ oriunda sit.'

Lampe. ^{7.]} ἀλλὰ—refers to the last clause,—notwithstanding, or nevertheless, as E. V.: ἐγὼ, το οὐδεὶς ἐξ ὑμ. κ.τ.λ. I Myself tell you the real state of the case.

^{συμφέρει ὑμ.} implies that the dispensation of the Spirit is a more blessed manifestation of God than was even the bodily presence of the risen Saviour.

Every rendering of this verse ought to keep the distinction between ἀπέλθω and πορευθῶ, which is not sufficiently done in E. V. by 'go away' and 'depart.' Depart and go would be better: the first expressing merely the leaving them, the second, the going up to the Father. The ἐγὼ before ἀπέλθω is again emphatic: 'that I, for my part, should leave you.'

This οὐκ ἐλεύσεται . . . is a convincing proof, if one more were needed, that the gift of the Spirit at and since the day of Pentecost, was and is something TOTALLY DISTINCT from any thing before that time: a new and loftier dispensation. ^{8—11.]} We have here, in a few deep and wonderful words, the work of the Spirit on the world set forth. This work He shall begin ἐλθὼν, scil. πρὸς ὑμᾶς: not, however, merely 'by your means,' but personally: so that it is not the work and witness of the Apostles which is spoken of, except in so far as they are servants of the Holy Spirit, but (ἐκείνος) His own immediate personal working. ^{ἐλέγξει.]} It is difficult to give in one word the deep meaning: 'convince' approaches perhaps the nearest to it, but does not express the double sense of ἐλέγχειν, which is manifestly here intended—of a convincing unto salvation, and a convicting unto condemnation:—'reprove' is far too weak, conveying merely the idea of an objective rebuke, whereas ἐλέγξει reaches into the heart,

περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως
 9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ: 10
 5 ver. 5. δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα [μου] ἔπαύω

9. om ου N¹.

10. om μου BDLN 1. 83 vulg lat-a δ e ff, g l coptt eth Chr Cyr Aug Victorin:
 A rel lat-c f q syrr goth.

and works subjectively in both the above-mentioned ways. See the whole question amply discussed in Archdeacon Hare's *Mission of the Comforter*, vol. ii. note K.

Lücke's comment is valuable: 'The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a *refutation*, *ἔλεγχος*, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20; 2 Tim. iv. 2; iii. 16; Titus i. 9, 13; ii. 15). And the more difficult was the disciples' conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this *ἔλεγχος* was their help. In Matt. x. 19, 20; Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought into view. In *ἐλέγχω* is always implied the refutation, the overcoming of an error, a wrong,—by the truth and the right. And when, by means of the *ἔλεγχος*, the truth detects the error, and the right the wrong, so that a man becomes conscious of them,—then arises the feeling of *guilt*, which is ever painful. Thus every *ἐλέγχος* is a chastening, a punishment. And hence this office has been called the *Estrafamt* (punitive office) of the Spirit. The effect of the *ἐλέγχος* of the divine Spirit in the world may be *to harden*: but its *aim* is the *deliverance* of the world. ὁ κόσμος, in John, includes those who are not yet delivered (from the power of Satan to God), who *may be yet delivered*,—not the condemned. If the *ἐλέγχος* of the world is a moral process, its result may just as well be conversion, as non-conversion. *Only thus* did the *ἐλέγχος* of the Spirit answer the end of Christ's coming;—only thus could it be a cheering support to the Apostles. Certainly, the *ἐπίτις* with which the *ἐλέγχος* closes is *condemnation*, not however of the world, but of the *Prince of the world*' (ii. 649 f.).

De Wette denies the *salutary* side of this *ἐλέγχω*—but he is certainly wrong: see below.

These three words, ἁμαρτία, δικαιοσύνη, κρίσις, comprehend the three great

steps of advance in spiritual truth among men. Of itself the world does not know what *Sin* is, what *Righteousness* is, what *Judgment* is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man's conscience has some glimmering of light on each of these; *some* consciousness of guilt, *some* sense of right, *some* power of judgment of what is transitory and weak: but all these are unreal and impractical, till the *ἐλέγχος* of the Spirit wrought in him (see Stier, v. 306, edn 9.)

And the great opening of to the world is to shew them that its essence is, *unbelief in Christ as Son of God*. UNBELIEF:—for, man being alien from God by nature, the step towards their recovery must be to hold on that only safety which He has provided for them; and that laying hold *faith*, and the not doing it, when revealed and placed before them, is *sin*. Before it was also *unbelief*;—'The fool hath in his heart, There is *no God*.'—but—for we can only believe as God revealed Himself,—it is *unbelief in Christ the Son of God*,—the *ὁ θεὸς ἔρχεται πρὸς μί*: see this pointedly asserted John v. 10—12. Remember, this belief is not a mere want of historical faith,—but *unbelief in its very root*,—want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), wherever the Spirit has 'opened His commission' by the planting of the vine Church, is *the condemning sin* of the world. Of this He shall convince those who are brought out of the world, ultimately convict those who remain in it and die in their sins (see Hare, *Mission of the Comforter*, vol. ii. note Q).

10.] *δικαιοσύνη* cannot be *only* the righteousness of Christ, the mere conviction which would only bring condemnation that world which rejected and crucified Him: but, as Stier remarks rightly 312, edn. 2), τοῦ κόσμου must be supplied after each of the three ἁμαρτία, δικαιοσύνη, κρίσις:—the conviction being *sin* that is *theirs*, a righteousness that (or, in the case of condemnation, might have been) *theirs*, a judgment which

οὐκ ἔτι θεωρεῖτέ με· ¹¹ περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ ^h κόσμου τούτου κέκριται. ¹² ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ¹ ἀλλ' οὐ δύνασθε ἱβαστάζειν ἄρτι· ¹³ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν· πᾶσαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ^{ch. xii. 31} ^{rev.} ¹ = Matt. viii. 17 xx. 12. 4 Kings xviii. 14. 2 ch. xiv. 17 rev. ¹ Matt. xv. 14. Luke vi. 39. Acts viii. 31. Rev. vii. 17 ch. v. 19 rev.

only. Pa. xxiv. 5. Ixxv. 11. cxviii. 35.

m Mark v. 33.

m Mark v. 33.

¹². rec λῑγειν bef ὑμῖν, with AD Frag-nitr rel lat-a syrr copt goth Orig Ens, Did Chr Cyr Thdrt Tert, Hil; txt BLYN 33 vulg lat-δ c e f Orig, Cyr Tert, Hil, spec. ins *aura* bef βασιλεύειν D lat-a δ c e f, copt Tert Hil. om *apri* N¹.

¹³. om δὲ D al lat-e arm Orig, Tert, Hil. ὑμᾶς bef ὁδηγήσει D lat-a Tert¹⁰¹⁶ Novat Vig. rec πᾶσαν bef τὴν ἀληθειαν, with Frag-nitr rel vulg lat-a f Bas Epiph Chr Thdrt Tert Novat Hil: *εν τη αληθεια παση* (ν is more common aft ὁδηγῶ, see reff to Psalms: and thus the copyist substituted it) DL N (but πᾶση omd 1. m.) 1. 33 mss-in-Aug lat-δ c e f, l goth Cyr, Hil, ms Tert; txt ABY Petr-alex

theirs (see below). Then, *what is the world's righteousness?* Not their own, but that of the accepted Man Christ Jesus standing at the right hand of God (seen by us no more, but by that very withdrawal testified to be the Son of God, THE RIGHTEOUS ONE), manifested in the hearts of men by the Spirit to be *their only* righteousness;—and thereby that righteousness, which they had of their own before, is demonstrated to be worthless and as filthy rags. It is the *ὑπάγειν πρὸς τὸν πατέρα* by which this righteousness is assured to us, and by the effect of which, the Spirit, the conviction respecting it is wrought in our hearts (see Hare, as above, note T). The *condemnatory* side of this part of the *ἰσχυρος* is,—that *remorse*, wherewith they whose day of grace is past shall look on the perfect righteousness which might have been theirs, and on the miserable substitute with which they contented themselves. II.] As *δικαιοσύνη* was the *world's righteousness*, and the *ἰσχυρος* of it was the manifesting to them how worthless it (their *δικαιοσύνη* after its old conception) was of their own by nature, but how perfect and complete it (the same as now newly and more worthily apprehended) is in and by Christ,—so now *κρίσις* is the *world's judgment*:—on the one side, *their judgment* or estimate, or discrimination of things,—on the other side, *God's judgment*, to which it is opposed. This *judgment* by nature they form in subjection to the prince of this world, the Devil, of whose power they are not conscious, and whose existence they even deny: but the Spirit of God *ἰλέγει*, shall convict this judgment of wrong;—shall shew them how erroneous and destructive it is, and what a bondage they have been under;—shall detect to them the Prince of this world reigning in the children of dis-

obedience, and give them a *better judgment*, by which they shall 'not be ignorant of his devices' (2 Cor. ii. 11). But this better judgment itself is that very truth of God manifested in the Lord Jesus, by which (ch. xii. 31) *the Prince of this world is cast out*;—by which the follower of Christ is enabled to say, 'Get thee behind me, Satan'; by which the unbelieving world, and its Prince, are finally condemned in the judgment hereafter (see Hare, as above, note V).

I have preferred giving pointedly what I believe to be the sense of this most important passage, to stringing together a multitude of opinions on it: seeing that of even the best Commentators no two bring out exactly the same shade of meaning, and thus classification is next to impossible. I sincerely recommend the student to read the notes in Archdeacon Hare's work, where he will find the whole literature of the subject, with the exception of Stier's second edition, and Luthardt's commentary, which have been published since.

It will be seen that in my view the subjective and objective bearing of the three words are *both* to be kept in sight, and that the great convictive work of the Spirit is to bring man OUT OF HIMSELF INTO CHRIST, Who (in His objective manifestation) must be *made unto him* (subjectively), 1. ἀπολύτρωσις, 2. δικαιοσύνη, 3. σοφία (the fourth, ἀγιασμός, not being here treated of, as being another part of the Spirit's work, and on those who are no longer the κόσμος, see ch. xvii. 16, 17); and to condemn those who remain in the world finally, in all these points, as having rejected Christ. And this convictive work of the Spirit is a *complex* and *progressive* work; including the ministry of the Apostles, and every step taken towards divine truth in the history of the Church, as well as the conversion

o ch. iv. 25.
Acts xx. 20.
37. 1 Pet. i.
12. 1sa. xlii.
7.
p ch. xli. 28.
q constr. ch. i.
16.

r ch. xlii. 38
ref.
s ver. 10.

ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ὁ ἀναγγελεῖ
14 ἐκεῖνος ἐμὲ ὁδοῦν, ὅτι ἕκ τοῦ ἐμοῦ λήμψεται
ὁ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐ
διὰ τοῦτο εἶπον ὅτι ἕκ τοῦ ἐμοῦ λαμβάνει καὶ ὁ ἀνα
γγελεῖ ὑμῖν.

16 Ὁ Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν ἔμ

Orig., Eus Cyr., rec aft *osa* ins *an*, with D¹ rel, *ean* AK: om BD¹ LN 1
Marcell-in-Eus Ath Cyr-jer Epiph. rec *ακουσῶν*, with A rel Eus: txt BDE¹

Orig Eus Ath Epiph Cyr-jer, *ακουει* LN 33 Ambr.,

15. om ver (*homoteties*) N¹.

16. rec (for *οὐκ ἐστὶν*) *ov*, with A rel lat-*a e f q* Syr copt goth(Treg) *æth* Chr-
Cyr: txt B D-gr LAN Frag-nitr 1. 33 vulg lat-*b o ff, g* syr arm Orig Cyr Nom

of individuals, and condemnation of the
unbelieving. 12.] The *πᾶσα* ἡ ἀλήθεια

are the things belonging to *πᾶσα ἡ ἀλήθεια*
in the next verse, which were gradually un-
folded after the Ascension, by the Spirit.

13.] *ἅκεις*, emphatical, as in ver. 8:
see note, ch. vii. 29. *τὴν ἀλήθ. πᾶσαν*]
all the truth, viz. on those points alluded to
in ver. 12. Lücke observes that the rec.
reading connects *πᾶσαν* more with *δὲ* ἡγ-
ου, the other with *ἀλήθ.* The Lord had
ever told them the truth, and nothing but
the truth, in spiritual things,—but not yet
the whole truth, because they could not
bear it. This the Spirit should lead them
into, open the way to it, and unfold it by
degrees. No promise of universal

knowledge, nor of infallibility, is hereby
conveyed; but a promise to them and us,
that the Holy Spirit shall teach and lead
us, not as children, under the tutors and
governors of legal and imperfect know-
ledge, but as sons (Gal. iv. 6), making
known to us the whole truth of God.
This was in an especial manner fulfilled to
them, as set to be the founders and teachers
of the Churches. *ὁὐ γὰρ ἡ ἀφ' ἑαυ.*]

The Spirit does not, any more than
the Son, work or speak of Himself: both
are sent, the one from the Father, the
other from the Father and Son: the one
to testify *ὅσα ἀκούσει* of the Father, the
other of the Father and the Son.

ὅσα ἄκ.] from God, the Father and the
Son. *τὰ ἐρχ. ἀναγ. ὑμ.*]

As the direct fulfilment to the Apostles of the
leading into the whole truth was the un-
folding before them those truths which
they have delivered down to us in their
Epistles,—so, though scattered traces of
the fulfilment of this part of the promise
are found in the Acts and those Epistles,
its complete fulfilment was the giving of
the Apocalypse, in which *τὰ ἐρχόμενα* are
distinctly the subject of the Spirit's revela-
tion, and with which His direct testimony
closes: see Rev. i. 1; xii. 6, 20. On the

whole of this verse, see Eph. iv. 7.

14.] Notice the emphatic *ἐμὲ*
fixed to the verb. This is in con-
with ver. 12—and sets forth the

Spirit guiding into truth is in *the*
Son declaring the truth, for He shall
forth the glory of Christ, by revealing
matters of Christ,—the riches of
Father's love in him (ver. 15). "Eco-
trium testium: patrem glorificat
filium Spiritus sanctus." Bengel.

This verse is decisive against all ad-
and pretended revelations subseque
and besides Christ; it being the w
the Spirit to testify to and declare
THINGS OF CHRIST; not any thing
and beyond Him. And this declar
coincident with inward advance i
likeness and image of Christ (2 Co
17, 18), not with a mere external de-
ment.

15.] Here we have
us a glimpse into the essential relati
the Blessed Trinity. The Father
given the Son to have life and all t
in Himself (Col. i. 19; ii. 2, 3), the
tion being, that the Son glorifies
Himself but the Father, by revealin
Father, whom He alone knows (Ma
27). And this Revelation, the Reve
of the Father by Christ—is carried
the blessed Spirit in the hearts of t
ciples of Christ; Who takes (λαμ)
indefinite, of the office of the Spirit)
things of Christ, and declares, proclaim
them. *διὰ τοῦτο*]

There (rightly) said . . . i. e. 'this was
ground of My asserting:—not the r
why it was said, but the justification
when said. This verse contain

plainest proof by inference of the ortho-
doctrines of the Holy Trinity.

16—24.] *The Lord speaks of His*
drawing, and its immediate mournful
ultimate (and those soon to begin) *the*
consequences for His disciples.

connexion is: 'Very soon will the S
the Comforter, come to you: for I

d are ch. vii. 30 c al. xv. 30
 c ch. xv. 30
 f = here only.
 sec Jer. vi. 34.
 g of a divine
 person, here
 only. (see
 Heb. xiii.
 25.)
 h Isa. lxi. 14.
 Zech. x. 7
 bis.
 i ch. xiii. 30.
 x. 33 (bis)
 only.

ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ
 παῖδιον, οὐκ ἔτι ἠμνημονεύει τῆς ἰαλίσεως, διὰ τὴν χ
 ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς
 νῦν μὲν ἴσχυε· ἔχετε· πάλιν δὲ ὁφθαλμοὶ ὑμῶν,
 χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οἱ
 ἀρεῖ ἀφ' ὑμῶν, 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρε
 σετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε

21. for ὥρα, ἡμερα D al lat-a b c e ff, Syr Ambr. γεννηση A. for θλι
 λυπη D fos lat-c Ambr. γεννηθη BC: txt ADN rel. ins o bef ανθρ
 N¹ (but corrd l. m.).

22. rec transp λυπην and νυν, with AC³ rel: νυν μὲν οὖν λυπην N¹: txt B
 MYN¹ 1. 33 vulg lat-b c e f ff, syrr (copt goth arm), Chr-ms Hil Ambr.
 (conformation to fut above, ver 20) ADLN¹ 33 am (with fuld mt) lat-a b c e f
 Chr-ms, εξηγε L. rec (for αρεῖ) αἰρεῖ, with ACD¹N rel am lat-b c e f syrr
 goth: txt BD¹Γ vulg lat-a c ff, copt æth Orig-lat Cyr Hil.

23. [ἐρωτησεται (itacism) N.] rec aft υμιν ins οτι, with AD¹N rel la
 syrr (Treg) goth Chr: om BCD¹LY vulg lat-b Orig Cyr Ambr. rec (for a

changed for joy, but changed into so as
 itself to become,—so that the very matter
 of grief shall become matter of joy; as
 Christ's Cross of shame has become the
 glory of the Christian, Gal. vi. 14.

21.] The 'tertium comparationis' is ἡ
 λύπη εἰς χαρὰν γενήσεται: but the com-
 parison itself goes far beyond this mere
 similitude. ἡ γυνή is not merely

generic, but allusive to the frequent use
 and notoriety of the comparison. We
 often have it in the O. T.,—see Isa. xxi.
 3; xxvi. 17, 18; xxxvii. 3; xli. 7, 8;
 Hos. xiii. 13, 14; Mic. iv. 9, 10.

τίκτω] is bringing forth, viz. παῖδιον,
 expressed in τὸ π. below. ἡ 3p. αὐτ.]
 her (appointed) time. τὸ π.] not
 necessarily masculine ('non puella sed
 puer,' Aug.), but indefinite. The

deeper reference of the comparison has
 been well described by Olshausen: 'Here
 arises the question, how are we to under-
 stand this similitude? We might perhaps
 think that the suffering Manhood of
 Christ was the woman in her pangs, and
 the same Christ glorified in the Resur-
 rection, the Man born; but the Redeemer
 (ver. 22) applies the pangs to the dis-
 ciples: how then will the ἄνθρωπος who
 is born apply to them?' Then, after con-
 demning the shallow and unsatisfactory
 method of avoiding deep research by as-
 serting that the details of parables are
 not to be interpreted, he proceeds:
 'Hence the proper import of the figure
 seems to be, that the Death of Jesus
 Christ was as it were an anguish of birth
 belonging to all Humanity (ein schmerzvoller
 Geburtsact der ganzen Menschheit) in

which the perfect man was born into
 world; and in this very birth of the
 man lies the spring of eternal joy, nev
 be lost, for all, inasmuch as through
 and His power the renovation of the
 is rendered possible' (ii. 379). An
 deed the same is true of every Chri
 who is planted in the likeness of C
 His passing from sorrow to joy
 'Christ be formed in him,' is this bir
 pain. And the whole Church, the S
 of Christ,—nay, even the whole Crea
 συνῶδιν, till the number of the ele
 accomplished, and the eternal joy bro
 in. And thus the meaning which Luth
 insists on as against the above remari
 Olshausen, viz. the new birth of
 Church, is in inner truth the same as

22.] ὁφθαλμοί—in the same man
 meaning as before noticed—will see
 —at My Resurrection—by My Spirit
 My second Advent. 23.] ἐν ἐ

τ. ἡμ., in its full meaning, cannot
 port the forty days: for, Acts i. 6,
 did then ask the Lord questions
 sense of ἰσχυρὰν, see vv. 19, 30, not
 26, where the construction is differe
 —nor this present dispensation of
 Spirit, during which we have only
 first-fruits, but not the full under
 ing so as not to need to ask any th
 (for is not prayer itself an asking?)—
 that great completion of the Christ
 hope, when he shall be with his Lord,
 all doubt shall be resolved, and prayer
 be turned into praise. The Resurrec
 visiting, and the Pentecost-visiting of t
 were but foretastes of this. Stier wel
 marks, 'The connexion of the latter pa

πατέρα, δώσει ὑμῖν ^k ἐν τῷ ὀνόματί μου· ²⁴ ἕως ἄρτι οὐκ ^k ᾔστε οὐδὲν ^k ἐν τῷ ὀνόματί μου· αἰτέετε, καὶ λήψετε, ^l ἵνα ἡ ^m χαρὰ ὑμῶν ᾖ ^m πεπληρωμένη. ²⁵ Ταῦτα ἐν ⁿ παρομοίαις ⁿ λελάληκα ὑμῖν· ^o ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν ^o παρομοίαις λαλήσω ὑμῖν, ἀλλὰ ^p παρρησίᾳ περὶ τοῦ ^o πατρὸς ^q ἀπαγγελῶ ὑμῖν. ²⁶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ^k ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ^q ἐρωτήσω

Mt. Mt. L. (Comp. & Act), passim. 1 Cor. xiv. 26. 1 Thes. i. 9. Heb. ii. 12.
iv. 26. ch. xvii. 9, 20. Isa. xiv. 11.

ch. xiv. 12, 14 r. 2.
1 Matt. xii. 12.
ch. ii. 10 al.
ch. ii. 20 r. 2.
= here bla.
ver. 26. (ch. x. 6.) 2 Pet. ii. 22 only.
Prov. i. 1.
o ch. iv. 21, 25 r. 2.
p = ch. x. 24 r. 2.
q John. ch. iv. 61. 1 John i. 2, 3 only.
r constr., Luke

osa an, with E rel Syr, *osa ean* KM Chr: *an* (alone) A: *o ean* X 33 syr goth æth: *o an* N: txt BCLY¹ copt latt Orig Ambr, *ean* τi DY² Orig, Ath Cyr. rec *en* τω ον. μου bef *δωσει υμιν* (see ch. xiv. 13), with AC³D rel vms Chr Ambr: txt BC⁴LXYAN sah Orig, Cyr.

24. for *ηγησαστε, ηγησασθε* A al Cyr Thl. for *αιταετε, αιτησασθα* N¹.

25. rec ins *αλλ* bef *ερχεται*, with AC³D² rel lat-c f f₂ q syr goth æth Orig Ath Cyr: om BC⁴D¹LXYN 1. 33. 69 vulg lat-a b e g Syr coptt goth arm Orig Aug. ins *en* bef *παρησια*(sic) D. rec *αναγγελω* (from vs 13, 14, 15), with C⁵N rel Chr Cyr: txt ABC⁴DKLMUXY 83.

this verse is,—The way to οὐδὲν ἱρωτᾶν any more, is to ask and to pray the more diligently, till that day comes. It has been supposed wrongly that *ἐμὶ* and *τὸν πατέρα* are in opposition in this verse, and thence gathered (Origen de Orat. § 15, vol. i., p. 222, *λειτουργία* (al. *λειτουργία*) *τοῖνυν προσεύχεσθαι μόνῃ τῷ θεῷ τῷ τῶν ὅλων πατρὶ· ἀλλὰ μὴ χωρὶς τοῦ ἀρχιερέως, κ.τ.λ.*) that it is not lawful to address prayer to Christ. But such an opposition is contrary to the whole spirit of these discourses,—and asking the Father is *Christ's name*, is in fact asking HIM.

In the latter clause, notice the right reading; He shall give it you in my name, He being, as Luthardt expresses it, the *element*, the *region*, of all communication between God and the Church. Cf. Rom. i. 8, where *thanks* are offered *διὰ Ἰησοῦ χριστοῦ*. 24.] It was impossible, up to the time of the glorification of Jesus (*ἕως ἄρτι*, proleptical, as before), to pray to the Father in His Name. It is a fulness of joy peculiar to the dispensation of the Spirit, to be able so to do, Eph. ii. 18.

αἰτέετε] See Matt. vii. 7, and mark the difference between the command then and now,—that *ἐν τῷ ὄν. μου* is added.

25—33.] *Their present real weakness and imperfection, though fancied strength: their future high blessedness and share in His triumph, though in tribulation in the world.* 25.] *παρομοία*, properly, a proverb:—but implying generally in Scriptural and oriental usage something dark and enigmatical;—see especially Sir. vi. 35; viii. 8; xxxix. 17: ‘in dictis tectioribus,’ Bengel. This is true of

the whole discourse—and of the discourses of the Lord in general, as they must then have seemed to them, before the Holy Spirit furnished the key to their meaning.

ἔρχεται ὥρα] viz. the same as that indicated in vv. 16 and 23;—but here again, not one ὥρα only exclusive of all others, but to be understood of the several steps of spiritual knowledge.

Olshausen finely remarks, that all human language is a *παρομοία*, only able to hint at, not to express fully, the things of God; and that the Lord contrasts the use of this weak and insufficient medium, with the inward teaching of the Holy Spirit. This inward teaching, because it is a real imparting of the divine Nature and Life, brings with it not only *prayer in the name of Jesus*, but a *free access to the Father Himself*. This *παρρησία* λαλεῖν however, he continues, is spoken of here by the Lord in its ideal perfection (as it will hereafter be): and is only approximated to on earth; for, as long as the *old man* yet lives in us, we require still the Lord's intercessory prayer (ch. xvii. 15), daily washing from the pollution of the world; by which Intercession alone the faithful man notwithstanding his imperfection can enjoy in peace the grace of God vouchsafed to him. 26.] ‘The more knowledge, the more prayer in the name of Jesus,’ Lücke. ‘Cognitio parit orationem,’ Bengel. The approaching the Father through Him shall be a characteristic of their higher state under the dispensation of the Spirit.

οὐ λέγω ὑμῖν.] This has been variously understood. Grotius's rendering, ‘prætereo hoc, quasi minus eo quod jam inferam,’ comes I believe the nearest to the truth, 3 K

s w. ^{πατὴρ}.
 ch. xvii. 8.
 Num. xvi. 36.
 1 s. ch. vill.
 42.
 1 ch. i. 9 ref.
 u — Matt. iv.
 11 al.
 v ch. xiv. 13,
 28.
 w ex. vii. 4.
 ch. vii. 4.
 Eph. vi. 19.
 Phil. i. 20.
 Gal. ii. 15.
 only. Wind.
 v. 1.
 x ex. vii. 4.
 y comst. ch. ii.
 28. 1 John. ii.
 27 only.
 z Matt. vi. 7.
 2 Qnt. viii. 20.
 a ch. xiii. 3. see ref. (a) above.

28. aft πατερα ins μου D.

27. om *raw* AN 33 Chr-mas Chr-montf. *r*
with AC³N rel latt goth goth arm Hil; txt BC'D

28. rec (for εκ) παρα (*repetition of preceding*)
copt Hippol Epiph Hil. for εληλυθα, ηλθεν

29. rec aft λεγουσιν ins αυτω, with AC¹D² rel Sy
lat-e q syr goth Hil-ms. for αυτου, αυ-
(overlooked after αυ, or conformation to ver
ins BCD²).

30. for *απο, παρα* D.

81. rec ins o bef $\epsilon\sigma$, with ADN rel: om BC.—

though it does not express the whole meaning. The Lord is now describing the fullness of their state of communion with Himself and the Father by the Spirit. He is setting in the strongest light their reconciliation and access to the Father. He therefore says, **Ye shall ask the Father in My name; and I do not now say to you,—I do not now state it in this form,—that I will ask the Father for you—as if there were no relation of love and mercy between the Father and yourselves:—**(27) **for the Father Himself** (*αὐτός*, i. e. *αὐτοῦς*; *εἰς* [Nonnus] — ‘proprio motu’) **loveth you;—why? Because ye love and believe on Me.** The whole mind of the Father towards mankind is **Love**: both in Redemption itself (ch. iii. 16),—and then in an especial manner by drawing those who come to Christ (vi. 44),—and again by this fuller manifestation of His love to those who believe on and love Christ. The aim of this saying is to shew them that His intercession (which is still going on under the dispensation of the Spirit, 1 John ii. 1) does not imply their *exclusion from access* to the Father, but rather *ensures that access*, by the special love which the Father bears to them who believe in and love His Son: CHRIST being still the efficient cause of the Father’s love to them, and the channel of that Love. No stress must be laid (Lücke) on *περιλήκατε* here coming before *πιστεύετε*, as to Faith coming after Love: probably *πιστεῖ*.

^a Ἄρτι πιστεύετε· ³² ἰδοὺ ^b ἔρχεται ὥρα καὶ ἐλήλυθεν, ^c ἵνα ^b ver. 25. (see
^d σκορπισθῇτε ἕκαστος εἰς ^e τὰ ἴδια καὶ μόνον ^f ἀφ᾽ ἡτᾶ ^d Lake xi. 33.
^g καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ᾽ ἐμοῦ ἐστίν. ³³ ταῦτα ^h Cor. ix. 9.
ⁱ λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ ⁱ only.
^h θλίψιν ^j ἔχετε· ἀλλὰ ^k θαρσεύετε, ἐγὼ ^lm νενίκηκα τὸν ^j Kings xxi.
^m κόσμον. ^l ch. i. 11 reff.
ⁿ ^o ch. xiv. 18
^p reff.
^q ch. vii. 25.
^r John (group.),
^s ver. 21 only.
^t 1 Cor. vii. 23.

XVII. ¹ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ^a ἐπάρας τοὺς

Rev. ii. 10. Sir. ii. 3. k Matt. ix. 2, 27. xiv. 27 | Mk. Mark x. 40. Acts xxiii. 11 only. Gen.
 xxxv. 17. 1 Cor. x. 32 only. Rom. i. 4 (from Ps. i. 4 [6]). xii. 21 b. 1 John ii. 1.
 18, 14 a. Rev. ii. 7 a. 15. m 1 John v. 4 bis, 5. n Matt. xvii. 8 reff. see Isa. ii. 6.

³². rec ins *νυν* bef *ἐλήλυθεν* (cf *cl* v. 25), with C²D³ rel latt syr goth (æth) Hil:
 om ABC²D³LXN 33 coptt Constt. aft *ἐλήλυθεν* ins *ἡ ὥρα ἦ*. [καμε, so
 BC²LXN 1.]

³³. rec *ἔχετε*, with D 69 latt goth(Treg) æth arm Orig Eus Chr Cypr Hil:
 txt ABCN rel forj(with fos mm san) (lat-e) syrr copt Orig-mss Constt Eus Bas Thdr̄t.

CHAP. XVII. 1. λελαληκὲν Ἰ. om o bef *ἦσ*. BN. rec (for *ἐπαρας*)
ἐκπῆρεν and ins *καὶ* bef *εἰπεν*, with AC³ rel lat-e o f f₂ q syrr goth æth arm Chr:

ask Thee any thing;—and this was what Thou didst announce would be;—we know therefore, by its being so, that Thou knowest the secrets of our hearts (*πάντα* by inference),—and hence believe that Thou camest forth from God.' The whole being a misunderstanding of what had gone before, vv. 23, 25. 31.] Our Lord does not clear up their misunderstanding, but leaves that for the coming day of the Spirit. He only assures them that their belief, though sincere and loving, was not so deeply grounded in knowledge of Him and His appointed course as they imagined.

Ἄρτι πιστ. is not a question: this very belief was by our Lord recognized and commended, see ch. xvii. 8, also Matt. xvi. 17, 18. And as Stier remarks (v. 369, edn. 2), 'it was the aim and purpose of the whole prophetic office of Jesus, to prepare some first disciples (not the Apostles alone) for the reception of the Spirit of Truth and the fruits of His Death, by grounding in them firm belief in His Person.' He therefore recognizes their faith; but shews them how weak it as yet was.

32.] See Matt. xxvi. 31, to which same prophecy the reference here is. *εἰς τὰ ἴδια*.] 'quæ antea propter Me reliquistis.' Bengel: see Luke xviii. 28. καὶ οὐκ εἰμ. μ.] and (not but: it is a pathetic use of the copulative, and a favourite one with St. John: cf., besides ref., ch. iii. 11, 32; vi. 70; vii. 19; viii. 38, 49; x. 25; xiii. 33; xiv. 30; xvii. 11, 14, 25) I am not alone: the Father can never leave the Son, even in the darkest hour of His human suffering:—the apparent desertion implied in the cry 'Why hast Thou forsaken me?' being perfectly consistent

with this, see note, Matt. xxvii. 46.

33.] On the first clause, especially *ἐν ἑαυτῷ*, see ch. xv. 7. This presupposes the return from the scattering in ver. 32,—the branches again gathered in the vine.

ἔχετε, of their normal state in the world.

This *θλίψις* is not only persecution from the world, but trouble, inward distress, while we are in the world,—ch. xvii. 11;—a comforting sign that we are not of the world (see Stier, v. 373, edn. 2). And this latter idea is implied between the two clauses: 'Be of good cheer; for ye belong not to the world, but to Me, who have (proleptically again, by that which is now at hand) overcome the world, so that it shall have no power over you, externally by persecution, or internally by temptations or discouragements.' See 1 John v. 4, 5.

CHAP. XVII. 1—26.] HIS LOVE IN THE GLORIFICATION OF THE SON OF GOD. The parting prayer of the Lord Jesus: and herein, for Himself (1—5): for His disciples (6—19): for all believers, that they may be one (20, 21),—that they may be glorified in the completion of that unity (22—24),—for their abiding in the union of love, the perfection of divine knowledge (25, 26). 'Hoc caput in tota scriptura est verbis facillimum, sensibus profundissimum.' Bengel. 'Poterat Dominus noster unigenitus et co-æternus Patri in forma servi et ex forma servi, si hoc opus esset, orare silentio; sed ita se Patri exhibere voluit precatorem, ut meminisset, nostrum se esse doctorem. Proinde eam, quam fecit, orationem pro nobis, notam fecit et nobis: quoniam tanti Magistri non solum apud ipso sermoci-

α. ch. xvi. 27. ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ° ἐλήλ
 p = ch. vii. 39. ῥᾶ.
 q = Matt v. 16. ἡ ὥρα. ° δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ° δο
 ix. 8, 9c.
 r w. gen. obj.,
 Matt x. 1.
 ref. 1 Cor.
 ix. 12. Str. x. 4.

txt BC'DL M-marg-eccles XM 1. 33. 69 lat-a δ g copt Orig Cyr. rec ad
 ins xai, with C' rel lat-g sah eth arm Orig₁ Chr Cyr Victorin Vig: om ABC'
 latt syrr copt goth Orig₁ Nonn Hil Ambr. [B does not omit ὁ bef a
 the Btly collation states.] om σου (to avoid repetition, but the repe
 belongs to the solemnity of the style) BC'N lat-e ff₂ Orig₁ Victorin: ins AC' D-
 latt Orig₁ Hil.

natio, sed etiam ipsius pro ipsis ad Patrem
 oratio discipulorum est edificatio. Et si
 illorum qui hæc dicta erant audituri, pro-
 fecto et nostra, qui fuimus conscripta
 lecturi.' Aug. Tr. civ. 2. 1.] ταῦτα,

the foregoing discourse. St. John
 very seldom depicts the gestures or looks
 of our Lord, as here. But this was an
 occasion of which the impression was in-
 delible, and the upward look could not be
 passed over. εἰς τὸν οὐρανόν.] Nothing
 hereby is determined as to the locality.
 The guest-chamber no doubt was the place
 of this prayer. The eyes may be lifted
 to heaven in as well as out of doors;
 heaven is not the sky, but that upper re-
 gion, above our own being and thoughts,
 where we all agree in believing God to
 be especially present; and which we indi-
 cate when we direct our eyes or our hands
 upward. The Lord, being in all such
 things like as we are, lifted up His eyes to
 heaven when addressing the Father (not
 His hands, for He prays not here as a
 suppliant—but as an intercessor and a
 High Priest, standing between earth and
 heaven, see ver. 24, θάλασσα).

καὶ εἰπὼν.] It is impossible to re-
 gard the following prayer otherwise than
 as the very words of our Lord Himself,—
*faithfully rendered by the beloved Apostle
 in the power of the Holy Spirit.* The
 view which has led so many of the best
 German Commentators (even Olshausen) to
 see in parts of it the words of the Evan-
 gelist, and not of our Lord, is, it seems to
 me, inconsistent with any earnest reception
 of the Gospels as truthful. If such a pro-
 mise as ch. xiv. 26 was made, and fulfilled,
 then these must be the words of the Lord
 Himself;—and the Greek form of them
 only (and query whether even that? see
 Prolegg. ch. ii. § ii. (π)) can be regarded
 as bearing evidence of the style and man-
 ner of John. ταῦτα] not, Our

Father,—which He never could say,—nor,
My Father,—which would be too great a
 separation between Himself and His for
 such a prayer (see Matt. xxvi. [39,] 42,

where He prays for Himself only)—
 simply FATHER; that Great Name
 which all the mystery of Redempti-
 summed up. 'Sic patrem absolute
 lat in hac oratione dulci et proluxa quæ
 et cum epitheto his, in universum quæ
 sexies, idque fere ineunte nova sen-
 parte, vv. 1, 5, 11, 21, 24, 25. Talis
 plicitas appellationis ante omnes de
 filium Dei.' Bengel. εἰπὼν. q

See ch. xii. 23, 28; xiii. 31, 32. The
 fication is—the exaltation by Death
 Resurrection: He prays in the Man
 and for the exaltation of the Man
 but in virtue of His Godhead, ver. 5.
 τὸν υἱόν.] He prays first objectively,
 the great matter forth in all its maj-
 then subjectively, δόξασ. με σύ, ve
 putting Himself into the place of
 υἱόν here. [Iva . . .]

These are a proof that the Son is equal to
 Father as touching His Godhead. A
 creature could stand before his Creator
 say, 'Glorify Thou me, that I may gl-
 Thee?'" (Stier.) This glorify-
 the Father by the Son is, the whole
 result of the glorification of the Son by
 Father,—the manifestation of God to
 in men by the Son through the S-

2.] 'The causal connexion expres-
 by καὶ εἰπὼν is this, that the glorification
 end, must correspond to the beginning
 the sending, the preparation, and offi-
 the Son.' (Lücke.) We must also be-
 mind that the 'giving of power' in
 verse is the ground, as well as the type
 the glorification, see Rom. i. 28; 1 Co-
 6: so Stier (v. 383, edn. 2).

σάρξ is not only 'all mankind,' but
 Gen. vii. 15, 16, 21) all that has life,
 that is subject to death, all that is cu-
 on account of sin. But of this all, s-
 kind is the head and crown, and in
 full blessings of the Lordship of Christ
 mankind only can participate. σ-
 σάρξ is given by the Father from be-
 the foundation of the world to Christ
 the whole creation is His to rule, His
 judge, by virtue of His being, in the

* πᾶν ὃ δέδωκες αὐτῷ, ὁ δώσει αὐτοῖς ζωὴν αἰώνιον. δ' αὕτη ^{constr., ch. vi. 29, xv. 2.}
 δέ ἔστιν ἡ αἰώνιος ζωή, ἵνα ᾗ γινώσκουσιν σε τὸν ^{Rev. ii. 26.}
 ὁ μόνον ἄλθινόν θεόν, καὶ ὃν ἀπίστευλας Ἰησοῦν ^{f. ind. w. lva, Rev. iii. 9, vi. 11.}
 ἡριστόν. ἔγω σε ἑδόξασα ἐπὶ τῆς γῆς τὸ ἔργον ^{xvii. 14. i Cor. xiii. 8. i Pet. iii. 1. al. Winer.}

§ 41. b. 1. b. u — ch. vi. 29 ref. v ch. xii. 50. i John v. 20. w — ch.
 xiv. 7. xvi. 8 al. x see ch. v. 41 ref. Rev. i. 1, 2, 5. y i Thess. i. 9. i John v. 20.
 a Matt. i. 1, 18. Mark i. 1. ch. i. 17. Acts & Epistles passim.

2. rec δωση, with ACN^{3a} rel Cyr: δωση Ν': txt BEHUYΓΔΑ 1. 69.—δως L: for δωση αυτοῖς, εχη D Aug. for αυτοῖς, αυτω Ν'.

3. γινωσκουσιν ADGLYΔΑ 33: txt BCN rel. at end ins εις τούτων τον κοσμον D.

4. ins και bef το εργον D.

of that human nature, to which sovereignty over the world was given, THE SECOND AND RIGHTEOUS ADAM.

But in this wide gift, there is a *more special gift*,—δ δέδωκες αὐτῷ in the stricter sense,—the chosen, they who believe on Him. And to them, and them only, He imparts the further and ineffable gift consequent on union with Him their God in the Spirit,—viz. ETERNAL LIFE (compare ch. v. 26, 27; also vi. 37).

3.] See a similar definition of a term just used, in ch. iii. 19. δέ, as there, is transitional; bringing out, in fact, the contrast between the incidental mention of the word, and its more solemn definition. ἐστιν

—is; not is the way to. The knowledge spoken of is no mere head or heart knowledge,—the mere information of the mind, or excitation of the feelings,—but that living reality of knowledge and personal realization,—that oneness in will with God, and partaking of His nature, which is itself life eternal:—the knowledge, love, enjoyment, of Him who is infinite, being themselves infinite. ἡ ἑκπαρεῖς τῆς ζωῆς ἐκ τῆς τοῦ θεοῦ περιγίνεται μετοχῆς μετοχὴ δὲ τοῦ ἐστι τὸ γινώσκειν θεόν καὶ ἀπολαύειν τῆς χρηστότητος αὐτοῦ, Iren. adv. Hær. iv. 20. 5, p. 254. The accusatives after γινώσκ. are purely accusatives of the person, and the emphasis is on γινώσκ. From not seeing this, various mistakes have arisen—e.g. the making τὸν μόν. ἀλ. θεόν the predicate, 'Thee to be the only true God,' and similarly with χριστόν (which would require τὸν χρ.) or with ὃν ἀπίστευλας, 'Jesus, whom Thou hast sent, to be (the) Christ,'—or 'Jesus Christ to be Him whom Thou hast sent.' It is rightly rendered in E. V.

The Latin Fathers (Aug. Amb. Hil.), anxious to avoid the inference unwarrantably drawn by some from this verse against the Godhead of Christ, construed: ἵνα γιν. σε κ. 'I. χ. ὃν ἀπ., τὸν μόνον ἀλ. θεόν,—which is of course inadmissible. Others (Chrys. Euth.), construing rightly,

yet regarded Jesus Christ as included in the words μόν. ἀλθ. θεόν. But all such violence to the text are unnecessary. For, first, the very juxtaposition of Jesus Christ here with the Father, and the knowledge of *δοτῆ* being defined to be eternal life, is a proof by implication of the Godhead of the former. The knowledge of God and a creature could not be eternal life, and the juxtaposition of the two would be inconceivable. Secondly, the ὃν ἀπίστευλας most distinctly expresses the ἐξελθὶν from God, ver. 8—implies the ἡμεῖς ἑν of ver. 22, and cannot, in connexion with what follows, possibly be understood in a Socinian, or an Arian sense. I do not scruple to use and preach on the verse as a plain proof of the co-equality of the Lord Jesus in the Godhead. A difficulty has been found in the use of the name JESUS CHRIST by the Lord Himself:—and inferences have been hence made that we have John's own language here:—but surely without any ground. He who said σου τὸν νῖόν, ver. 1, might well here, before the ἔγω of ver. 4, use that prophetic Name which had been divinely given Him as the Saviour of men, and its weighty adjunct χριστός (= υἱὸς τοῦ θεοῦ, i John v. 1, 5), in which Names are all the hidden treasures of that knowledge of which He here speaks.

And as to the later use of the two names together having led to their insertion here by the Apostle (gegen das geschichtliche Decorum, De Wette; similarly Lücke, and even Olshausen),—what if the converse were the case, and this solemn use of them by our Lord had given occasion to their subsequent use by the Church? This is to me much more probable than the other. 4, 5.] The past tenses are proleptical. In the rendering of this whole chapter they should be kept indefinite, not made into *perfects* as in E. V., which destroys this proleptical character. I glorified Thee . . . I finished . . . What view of the aorist has led to

b ch. v. 24, v. 39. Acts xx. 21. Neh. vi. 16. c constr., ch. v. 39. d = Rev. ii. 13. Matt. vi. 1. Prov. ii. 1. e attr., ver. 11. Mark vii. 13. f Matt. vi. 8 ref. Prov. xiii. 24. g ch. i. 31 ref. h Matt. vii. 2, 22. Mark ii. 13. ch. iv. 43 et. i ch. vi

^b τελειώσας ὁ ^c δίδωκας μ
δόξασόν με σὺ πάτερ ^d παρ
πρὸ τοῦ τὸν κόσμον εἶναι
σου τὸ ὄνομα τοῖς ἀνθρώποι
κόσμου· ^h σοὶ ἦσαν, καὶ ἐμ
λόγον σου ⁱ τετήρηκαν· 7 ν

rec (for τελειώσας) τελειωσα, with D rel vulg lat-
Did Ath Bas Chr Cypr Hil, Ambr Zeno: txt ABC
æth Jer Hil. for διδ., ἰδωκας CDK Hippol

5. πατερ D¹. for τ. κ. εἶναι, γενεσθαι τ.
6. το ὄνομα bef σου D latt Hil. for 1st
DKN Eus: txt C rel Orig. κημοι BY 1. i
to the solemnity of the style): txt AC DN rel.
1: txt C rel Orig Eus. rec τετηρηκασι,
BDL.

Dr. Wordsworth's explanation here,—“the aorist is used, not the perfect, inasmuch as the work of glorification was still going on, and not to be completed before His Passion, when He would say *τετίλεισται*,”—I am quite unable to imagine. That the aorist implies *present continuance*, is at least a startling doctrine. The force of it here surely is, that our Lord stands by anticipation at the end of His accomplished course, and looks back on it all as past, as historically gathered up in one act: which is the very sense and propriety of the aorist. τὸ ἔργον is not only the ministerial life of our Lord, but the *whole* Life, with all its appointed manifestations of humility and purity;—the perfect righteousness which by that life He has planted in our nature,—and His prophetic and declarative office, terminated by His Passion and Death. δόξασόν με] Notice the correlation, which Meyer has pointed out, between *ἐγώ σοι* before and *με σύ* now. The same Person (*ἐγώ*) who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. *A decisive proof of the unity of the Person of Christ*, in His three estates of eternal præ-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body. This direct testimony to the eternal præ-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by rendering *εἶχον*, — ‘habebam *destinatione tua*,’ Grot. Wetst. On the identity of the *δόξα* in ver. 22 with this *δόξα*, see note there. εἶχον] ‘*Hic non dicit accepit. Semper habebat: nunquam cepit habere.*’ Bengel. πρὸ τοῦ τ. κ. εἶν.] before

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δίδωκάς μοι^k παρὰ σοῦ^l εἰσίν, ⁸ ὅτι τὰ ῥήματα ἃ^m ἔδωκάς^k μοι δίδωκα αὐτοῖς, καὶ αὐτοὶⁿ ἔλαβον, καὶ ἔγνωσαν^l ἀλη-
θῶς ὅτι^p παρὰ σοῦ^p ἐξηλθον, καὶ ἐπίστευσαν ὅτι σύ μεⁿ
ἀπέστειλας. ⁹ ἐγὼ^q περὶ αὐτῶν^q ἔρωτῶ· οὐ^q περὶ τοῦⁿ
κόσμου^q ἔρωτῶ, ἀλλὰ περὶ ὧν δίδωκάς μοι, ὅτι^r σοὶ εἰσιν.
¹⁰ καὶ τὰ ἐμὰ πάντα^r ἅ^r ἐστίν, καὶ τὰ^r ἅ^r ἐμά, καὶ^r δε-
δόξασμαι ἐν αὐτοῖς. ¹¹ καὶ οὐκ^r εἰμι ἐν τῷ κόσμῳ,
καὶ οὗτοι ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σε ἔρχομαι.

7. ἔγνωσαν U^xN 33. 69: ἔγνωσαν S al. for δέδωκας, ἔδωκας A 1, ἔδωκε B.

rec (for εἰσιν) ἐστίν, with AD rel Cyr: txt BCLXYN 1. 33 coptt.
8. aft τὰ ῥήματα ins σου D. rec δέδωκας, with LN rel Cyr: txt A B(-rec) CD.
om και ἔγνωσαν ADM^l lat-a e q goth Hil (it is not a gloss, as Meyer: *Lutherd*
rightly observes that such circumstantiality of expression belongs to this prayer): ins
BCN^{sa} rel. ἐπίστευσας N^l.

9. ἔδωκας D.

10. for τὰ ἐμα το σα ἐμα, ἐμοι αὐτους ἔδωκας N. aft σα ἐμα ins ἐστίν D vulg
lat-a e Syr coptt meth. for δέδοξασμαι, ἔδοξασας με D.

11. εν τω κοσμῳ bef ἐμι A: εν τούτῳ τ. κ. D. for οὗτοι, αὐτοι BN. [rec
και ἐγω (prob in this case corrtn to corresp to και οὗτοι), with AC³ rel: txt BC^lDLXN
1. 33 Orig Cyr.] aft ἐρχομαι ins ουκειτι ἐμι εν τω κοσμῳ και εν τω κοσμῳ

prophetically spoken. 7.] πάντα ὅσα
ἔδωκ. μοι, 'My whole words and works:'
ἐλόν, as contemplated in their separate
meanings and testimonies: q. d. 'are all
from Thee':—the collective assertion see
at ver. 10. On this their conviction,
which however had not reached its ripe-
ness yet, see ch. xvi. 30.

8.] Notice particularly here, as indeed throughout,
the marked difference between the aorists
and the perfects. τὰ ῥ.—ἔδωκ. αὐτοῖς,
and the similar sayings ch. xv. 15 al., seem
to be a reference to Deut. xviii. 18, 19,
where it is said that the Prophet 'shall
speak unto them all that I shall com-
mand Him.' The imparting to them
of these ῥήματα was the efficient
cause of their faith:—see their confes-
sion ch. vi. 68, 69, where πιστεύομεν
and ἔγνώκαμεν are connected as here.

On the two last clauses we may
notice that παρὰ σοῦ ἐξηλθον is more
a matter of conviction from inference
(see ch. iii. 2),—ἔγνωσαν:—whereas the
other side of the same truth, σύ με ἀ-
πέστειλας, the act of the Father unseen
by us, is more a matter of pure faith,—
ἐπίστευσαν. In the first, the ἔγνωσαν
ἀληθῶς stamps our Lord's approval on
their knowledge, and distinguishes it from
such knowledge as the bare οἶδμεν of
Nicodemus and his colleagues.

9.] Stier remarks, that the Lord here begins
to fulfil His promise Matt. x. 32. ἐγὼ
περὶ τ. κόσμ. ἔρ.] The misconceptions
which have been made of this verse (Calvin,

Lampe, and even Luther, who elsewhere
corrects himself, see Tholuck on John, ed.
6, p. 352) as implying a decree of exclusion
for the vessels of wrath, may be at once
removed by considering the usage of ὁ
κόσμος in this Prayer. The Lord does
pray distinctly for ὁ κόσμος, vv. 21, 23,
that they may believe and know that the
Father hath sent Him. He cannot there-
fore mean here that He does not pray (ab-
solutely) for the world, but that He is not
now asking for the world, does not pray
this thing for the world. These (οὗς δι-
δωκάς μοι) have already believed and
known; the prayer for them is there-
fore a different one, viz. that in vv. 11,
15. The mistake would be at once pre-
cluded for English readers by the para-
phrase, I am praying for them; I am not
praying for the world. ἐνι σοὶ εἰσιν]

in a fuller sense than σοὶ ἦσαν, ver. 6.
That was their preparation for Christ;
this is their abiding in Him, which is
abiding in the Father, see next verse.

10.] Compare ch. xvi. 15 and note. "It
were not so much if He had only said,
'All Mine is Thine;' for that we may all
say, that all we have is God's. But this
is a far greater thing, that He invert^s this
and says, 'All Thine is Mine.' This can
no creature say before God." Luther,
Stier, v. 418, edn. 2. The E. V.,—
'All Mine are Thine,' &c.—gives the er-
roneous impression that persons only are
meant, whereas it is all things, in the
widest meaning,—the Godhead itself in-

1 Thess. v. 23 al. Prov. iv. 8. constr. Judc 21. *attr.*, ver. 5. Mark vii. 13 *ref.* v ch. x. 30 *ref.* w 2 Pet. ii. 5. Judc, ver. 24. x ch. x. 24. y 2 Thess. ii. 8. see Eph. v. 6. *n* = Matt. vii. 18 al. Isa. lviii. 4.

εἰμι D; and, except last clause, lat-c Orig. και οτε ημεν μετ' αυτων [εν τω κοσμω] εγω ετη repeat again in ver 12) D. (εν τω κοσμω D²-g vulg lat-f ff₂ g goth æth Ath Aug: δ D'UX Æ copt æth-ms arm Ath Cyr Thl Euthym. f bef ημεις B¹MSUY 69 vulg lat-f g syr arm Ath An goth æth.

12. rec aft μετ' αυτων ins εν τω κοσμω (from goth (arm Chr Jer): om BC¹DLN 1 latt coptt Cyr ver 11), with AC³D rel latt syrr goth æth Orig-arm Cyr.—om ω δεωκας μοι N¹. εδωκας C. arrangement), with AC³ D-gr E rel latt syrr coptt: Cyr Hil. for εφυλαξα, εφυλασσαν N¹.

cluded,—of which this is asserted.

ἐν αὐτοῖς] not 'by their means,' but in them; by that ἰσὺ ἐν αὐτοῖς of ver. 23, the life of the vine in the branches; so that the fruit of the branches is the glory of the vine, by the sap of the vine living in the branches. All this again is proleptic.

11.] The occasion, and substance of His prayer for them. οὐκ ἔτι εἰμ.

ἐν τ. κ.] This shows us that δ κόσμ. is not said of place alone, for the Lord Jesus is still here; but of state, the state of men in the flesh; sometimes viewed on its darker side, as overcoming men and bringing in spiritual death,—sometimes, as here, used in the most general sense. καὶ, not

but; it expresses the simultaneous state of the Lord and His, see ch. xvi. 32, and note.

ἅγιε] Holy, as applied to God, peculiarly expresses that penetration of all His attributes by LOVE, which He only who here uttered it sees through in its length, breadth, and height:—which angels (Isa. vi. 3; Rev. iv. 8) feel and express:—which men are privileged to utter, but can never worthily feel:—but which devils can neither feel nor worthily utter (see Mark i. 24). They know His Power and His Justice only. But His Holiness is especially employed in this work of τηρεῖν now spoken of. ἐν τῷ ὀν. σου] not 'through Thine own Name,' as E. V. which yet renders 'in Thy Name' ver. 12 (so Chrys. Theophyl. Euthym.),—but in the ὄνομα of vv. 6 and 12; see below. φ] not only the best supported, but the best reading, though Stier maintains that it can bear no meaning χριστοπρεπῶς.

The Name of God is that which was

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13 νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν ἡχαρὰν τὴν ἐμὴν ἡ πεπληρωμένην ἐν ἐαυτοῖς. 14 ἐγὼ δὲ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ. 16 ἐκ τοῦ κόσμου οὐκ εἰσὶν, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 17 ἁγιάσον αὐτούς ἐν τῇ ἀληθείᾳ.

Levit. xi. 44. w. ἁγ., Rom. xv. 16. 1 Cor. i. 2. vii. 14. Heb. x. 20.

13. ins τούτῳ bef τῷ κόσμῳ D. txt ABX.—τ. καρδιαίς ἐαυτῶν C¹.

rec (for ἐαυτοῖς) αὐτοῖς, with C²DN rel syrr :

14. for 1st clause, ἐγὼ δὲ δέδωκα τ. λογ. σ. ἐν αὐτοῖς D. al lat-a e g. ins τούτῳ bef 1st τοῦ κόσμου D lat-a c f. om καθὼς το κόσμον (λοκαλοῖς) D 69 lat-b c e.

for ἐμίσησεν, μισὶ D om 2nd ἐγὼ M¹.

15. for πονηρον, κόσμου B¹. (There are other mistakes in B at this point: see table.)

16. aft εκ ins τούτου D. for ἐγὼ, καγὼ D 69 vulg lat-o f coptt Orig-lat. rec εκ του κόσμου bef ουκ εἰμι (conformation to former clause), with E rel syr goth: txt ABCDLDXΔN 33 latt Syr coptt arm Chr Cyr.

17. om τῇ B. rec aft τῇ ἀληθείᾳ ins σου (conformation to ονοματί σου, ver 11), with C² rel lat-g syrr coptt seth arm: om ABC'DLN 1 latt sah goth Did Victorin

in God's Name' independently of their 'keeping God's word,' ver. 6, which Judas did not do. δ υἱ. τ. ἁγ.] See ref.

2 Thess. As the other disciples by true τήρησις of the divine ῥήματα given to them, rose from being natural men to be the children of God, so Judas, through want of the same, sunk from the state of the natural man to that of the lost—the children of the devil (Olah. nearly). Remark, it is not οὐδὲνα . . . ἀπώλεσα, εἰ μὴ τὸν υἱὸν τῆς ἀν.—Christ did not lose him (compare ch. xviii. 9, where there is no exception), but *he lost himself*.

ἡ γραφή] in which this was indicated, viz. the passages alleged by Peter, Acts i. 20: see ch. xiii. 18. Beware again of any evasion of the full telic sense of ἵνα. 13.] νῦν 84, opposed to ὅτε ἡμῶν ver. 12, implying, 'But I shall be here to keep them no more. And therefore I pray this prayer in their hearing, that' &c.

On ἡ χ. ἡ ἁγ. see ch. xv. 11; xvi. 24; also the reference to these words in 1 John i. 4. 14—16.] See ver. 8.

Ver. 14 contains the manner in which He ἐφύλαξεν αὐτούς, *by giving them the Divine Word*;—and the reason of the τήρησις prayed for, viz., because they would be objects of hatred to the world: ἵγὼ and ὁ κόσμ. being opposed.

καθὼς ἐγὼ] See ch. xv. 18. οὐκ ἐρωτῶ] Said mostly for their sakes, for whom it was necessary that they should abide yet in the flesh, to do God's work,

and (ver. 17) to be sanctified by God's truth. τοῦ πον.] Not 'from the evil,' as E. V.; but from the evil One, see the usage of our Apostle in 1 John ii. 13, 14, ὅτι νενικήκατε τὸν πονηρὸν,—ib. v. 18, and compare ib. iii. 12.

16.] repeated, as the ground both of the οὐκ ἐρωτῶ,—for they are already not of the world, above the world, so that they need not be removed from it;—and of the ἀλλ' ἵνα,—for they are clean (ch. xiii. 10); 'Keep them from pollution.' This leads on to 17—19.] the process of sanctification through the knowledge of the truth imparted to them by Christ, and expanded in them by the Spirit. ἀγιάσει here and in ver. 19 carries the meaning, which unites the two uses, of consecration to God. (1) In them, this setting apart for Him was a long and gradual process, to be accomplished by conflicts, and the deeper sinking in of the Truth by the blows of affliction, and the purifying fire of the Spirit: in them it was strictly sanctification, the making holy: but (2) in HIM it was that pure and entire self-consecration by His submission to the Father's holy will, the entire possession of His sinless humanity with the living and speaking Truth of God, which should be at the same time the efficient cause of their sanctification and their Pattern. Such an High Priest became us (see Heb. vii. 26), who are to be ourselves priests unto God.

1 = 2 Cor. vii.
14. Pa.
cxviii. 142.

k = Heb. xiii.
17. Col. iv.
12. Eph. vi.
20.

l = Rom. xv.
16. Levit.
xxii. 9. Deut.
xv. 19.

m ver. 9.
n ch. i. 7.
1 Cor. iii. 5.
see 1 Pet. i.
21.

o ch. ii. 11. 11 reff.
p ch. x. 30 reff.

ὁ λόγος ὁ σοὺς ἰ ἀλήθειά ἐστιν. ¹⁸ καθὼς ἐμὲ ἀπέστει-
εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσ-
μ¹⁹ καὶ ὑπὲρ αὐτῶν ἐγὼ ἰ ἀγιάζω ἑμαυτόν, ἵνα ὥσιν
αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. ²⁰ Οὐ^m περὶ τούτω
ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν²⁰ πιστευόντων
τοῦ λόγου αὐτῶν ὁ εἰς ἐμέ, ²¹ ἵνα πάντες^p ἐν ὧσιν, κα-
σὺ πατὴρ ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὁ
ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. ²² κ

Ambr Aug. ins η bef αληθεια B. om ο λογος ο σος αληθεια N¹.

18. ins τοντον bef τον κοσμον (twice) D lat-a b c Ambrst.

19. om ἐγω AN al fcs lat-b c e g Ath Did. rec και αυτοι bef ωσιν, with (Cyr sah: txt ABC¹DKLXYN 1. 33. 69 latt copt goth arm Ath, Did, Cyr.

20. rec πιστευουστων, with D¹(and lat) al vulg lat-a c sah Bas Cyr Hil ABCD¹N rel lat-b syrr copt goth arm Ath Bas Chr Cyr Nonn Thl.

21. om ἐν C¹. [rec πατερ, with ACN rel Clem Orig: txt BD Eus.] εν ημιν ins ἐν, with AC¹N rel vulg lat-f syrr copt goth (æth) Clem Orig, Eus, 7 Cyr Hil, Jer Ambr Aug Leo: txt BC¹D lat-a b c e g sah arm Eus, Ath-mas Hil, for πιστευση, πιστευη BC¹N¹ Clem Eus: txt AC¹DN^{2a} rel Orig.

Rev. xx. 6. ἐν, not 'dy,' but in: see on ver. 11. The truth is the *element* in which the dy. takes place. δ λόγ. δ σός] compare Acts xx. 32. Thy word, in its inner subjective power.

Ver. 18 is proleptic,—and received its fulfilment ch. xx. 21. He does not merely *leave* them in the world, but *sends* them into it, to witness to this same truth of God: see ch. xv. 16. 19.] See above on ver. 17. Notice, says Meyer, the emphatic correlation of αὐτῶν—ἐγὼ ἑμαυτόν—καὶ αὐτοί.

It is clear against all Socinian inferences from this verse, that all that part of ἀγιάζειν implied in ch. x. 36 is here excluded: and only that intended which is expressed Heb. ii. 10 by διὰ παθημάτων τελειῶσαι. Of this, His death was the crowning act, and was also the one to which the ὑπὲρ πάντων most directly applies; but the whole is included. The confining the meaning to *His sacrifice* (Chrys., Euthym.), and the ἵνα καὶ αὐτοὶ to *their martyrdom*, or their spiritual *self-offering*, Rom. xii. 1 (Euthym.), is insufficient for the depth of the words. ἐν ἀλήθ.] in truth: what truth, is evident from ver. 17, where, in the repetition, ὁ λόγ. ὁ σοὺς ἀλήθειά ἐστιν, the article is also wanting: see also ch. i. 14; iv. 24; 3 John 3,—for ἀλήθ. But the distinction is perhaps somewhat obscured after a preposition. 20.] The connexion is the ἀπίστεια αὐτοῦς εἰς τ. κόσμ., ver 18. The present part. expresses the *state* of faith in which all believers are found: the future (of the rec.) would refer more to the act of belief by which that state is

begun. But perhaps it is best to take pres. as proleptic.

It is striking set forth here that *all* subsequent on Christ would take place through apostolic word: see Rom. x. 16, 17.

21.] The ἵνα here hardly can regard subject-matter of the ἔρωτῶ, ver. 20 rather we should supply after that ταῦτα, and understand this ἵνα as pressing the *object of the prayer* respecting both. The subject-matter of the prayer is, that they may be kept in God's and sanctified in God's truth; and it be so, their unity with the Son and Father follows, 1 John i. 3. But here not merely 'with,' but *in*, the Son the Father;—because the Spirit proceeds from *the Father and the Son*, and that is joined to the Lord, is one Spirit see ver. 11. This unity has its true only *ground* in faith in Christ through the Word of God as delivered by the titles; and is therefore not mere outward uniformity, nor can such uniformity duce it. At the same time its effect to be real and visible, such that the world may see them. ἵνα πιστ.] not parallel with the former ἵνα, as if πιστ. ὁ meant the same as πάντες ἐν ὧσιν, the may be brought to believe. Nor can the words mean that the *unbelievers and condemned world, at the end*, are persuaded 'that Thou hast sent Me,' a rendering would surely be repugnant to the spirit of the prayer, and the use of word πιστεύω in our Gospel. Rather—'that this their testimony, being believed by them all, and in all ages, may come to convince the world, so that many in

τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ὡς
καθὼς ἡμεῖς ἐν, ²³ ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν

¹ τετελειωμένοι εἰς ἔν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με
ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.
²⁴ Πατήρ, ὁ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκείνοι
ὦσιν μετ' ἐμοῦ ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν
δέδωκάς μοι, ὅτι ἡγάπησάς με πρὸ ἡ καταβολῆς ὁ κόσμου.

²³. [αγω, so BC¹DLXN 1. 33.] ἰδωκας AD Clem Hippol Eus Chr.
ἰδωκα AKM Hippol Chr. aft ὡσιν ins ro D. om 2nd ἔν N¹. rec at end
ins ἰσμεν, with AC¹N^{3a} rel latt syrr Orig-lat, Eus Hil Ambr: om BC¹DLN¹ 1. 33
mm lat-e with Clem Hippol Eus Cyr.

²³. transp *su en moi* and *ego* (καγω) *en autois* D al. ins *ro bef en D Eus*
Chr. rec ins *kai bef 2nd ina* (not seeing the dependence of 2nd *ina* on 1st),
with A rel vulg lat-b c f syrr sah goth: om BCDLXN 33. 69 lat-a e g copt Hippol Chr
Cyr. om 2nd *ina* N. for *me, su me* D. for 1st *ἡγάπησας, ἡγάπησα*
D al gat lat-a b Syr-mss syr-txt copt with Chr.

²⁴. rec *παρεμ*, with CDN rel: txt AB Clem Eus. rec οὐς, with AC rel vss:
txt BDN copt goth. ἰδωκας A al Chr Thdrt. [εαι ακεινοι AKU Thdrt.]
om *την εμην* D al Cypri. rec (for 2nd *δεδωκας*) ἰδωκας, with B rel Clem
Thdrt: txt ACDHLMXAN 1. 33. 69 Eus Hippol Cyr.

world may believe,' &c. The *ὅτι σὺ με ἀπέστειλας* implies belief in the whole Work and Office of Christ. Here our Lord certainly *prays for the world*,—see above on ver. 9.

See a remarkable parallel, Rev. iii. 9, where, as Stier truly remarks, the persons spoken of are *penitents*.

²³. ²³.] Grotius and others interpret this *δὲξα*, 'potestas faciendi miracula,' and refer to ch. ii. 11 and ch. xi. 40; but wrongly:—for if so, the *αὐτοῖς* must mean the Apostles only, whereas it is distinctly referred to the believers of *all time*. The *δὲξα* is (Lücke, De Wette, Stier:—Meyer understands it of the heavenly glory, Rom. viii. 17) *the glory of Christ as the only-begotten Son* (ch. i. 14), full of grace and truth (see ver. 5 and note), which by virtue of His exaltation and the unity of all believers in Him through the Spirit, has become (not, *shall be*) theirs, Eph. ii. 6: Rom. viii. 30; Eph. i. 18; not yet fully, nor *as it is His*, but as each can receive and shew it forth. The perfection of it is spoken of, ver. 24. We have the same recurrences of *ἵνα* as in ver. 21, and the same dependence (see var. readd.). The second of them here expresses not merely the similarity of their unity to that of the Son and Father,—but the *actuality of its subsistence*, in Christ abiding in them and the Father in Christ.

On *τετελ.* *eis ἔν*, see ref. *γινώσκῃ* here, parallel as it is to *πιστεύσῃ* above, cannot be interpreted of a bare recognition, or of a recognition at the final judgment,—but must be taken to mean that salutary knowledge

by which from time to time the children of the world are by God called to become the children of light. See the same words, and note, ch. xiv. 31, also ch. xiii. 35, and observe that in all three places the recognition is that of *love*;—in ch. xiii. 35, of the disciples one to another; in ch. xiv. 31, of Jesus to the Father; here, of the Father to believers, as perfected into unity in the Son of His love.

"Observe," says Meyer, "how the glance of the Intercessor reaches in these verses even to the highest aim of His work on earth, when the *world* shall be believing, and Christ Himself actually the Saviour of the world, ch. iv. 42, cf. ch. x. 16."

²⁴. *ὁ δέδωκάς μοι*] The neuter has a peculiar solemnity, uniting the whole Church together as *one gift* of the Father to the Son: see ch. vi. 39, note. Then the *ἐκείνοι* resolves it into the great multitude whom no man can number, and comes home to the heart of every individual believer with inexpressible sweet assurance of an eternity with Christ.

Θέλω is not the *θέλω* of ch. xii. 21; 1 Cor. vii. 7, but more like that of Mark vi. 26,—an expression of will founded on acknowledged right: compare *διατίθεμαι*, Luke xxii. 29. Compare also the *θέλω* and *ὁ δίδωκε μοι*, with ch. v. 21; vi. 44.

ὅπου εἰμὶ ἐγὼ] i. e. in the glorified state:—see ch. xii. 26 and note: also ch. xiv. 3. *ἵνα θεωρῶ*] This is the completion of ver. 22,—the open beholding of His glory, spoken of 1 John iii. 2, which shall be coincident with our being changed into His perfect image. *θεωρῶ* is to

t — here only in Gopp.
Rom. ii. 26.
2 Tim. iv. 8.
1 John ii. 22.
Rev. xvi. 5.
u ch. xv. 16
ref.
v Eph. ii. 4.
3 Kings xiii.
15.
w here only.
4 Kings x.
28 al.
x here only.
3 Kings xv. 23.

25 πατὴρ 'δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, 26 "ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ "γνωρίσω" ἵνα "ἀγάπη" ᾦν "ἡγάπησάς με ἐν αὐτοῖς ᾗ, καγὼ ἐν αὐτοῖς
XVIII. 1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς ἰθηταῖς αὐτοῦ πέραν τοῦ "χειμάρρου τῶν "κένδρων, ὅ

25. rec *πατερ*, with CDN rel Clem Hippol: txt AB. om 1st *καὶ* D vulg[am fuld forj ing] lat-b e coopt(not copt-ds). aft e *κοσμος* ins *τους*[sic. (lat-a f). om 2nd se A. for *εγνω*, *εγνωκα* D. for *με*, *αυτους* N.

CHAP. XVIII. 1. rec ins o bef *ιησ.*, with ACD rel: om BL¹N. [*τοις* writ *αυτοις* but corr'd N¹.] for *των κενδρων*, *τον κενδρων* ASA vulg-ed(with fcs gat mm) lat-o f ff, g Ambr Jer: *τον κενδρον* DN¹ lat-a b sah: txt BCN¹a rel C Chr Cyr.

behold and *partake*—the very case supposes it. No more spectator could behold this glory. See Rom. viii. 17 end, and 2 Cor. iii. 18. *ὅτι ἡγ. με . . .*] The

most glorious part of this sight of glory will be to behold the whole mystery of redemption unfolded in the glory of Christ's Person,—and to see how, before the being of the creature, that eternal Love was, which gave the glory to Christ of which all creation is but the exponent. On *κατ. κόσ.* see reff. 25, 26.] *δίκαιε* is

connected with the final clause of ver. 24. The Righteousness of the Father is witnessed by the beginning (*πρὸ κατ. κόσμ.*) of Redemption, and (*καταίνοι ὄσιν*) by the glorification of the elect from Christ; but also by ὁ κόσμος σε οὐκ ἔγνω,—the final distinction made by His Justice between the world and His.

The first *καὶ* is in the quasi-disjunctive usage so common with our Evangelist, see ch. xvi. 32, note,—and contrasts with the *καὶ* immediately following: the more classical construction would be *καὶ—δι* (Lücke). The second *καὶ* merely couples the preceding to the following as depending upon it: see Matt. xi. 27. This *ἔγνω*, *ἔγνωσαν*, *ἐγνώρισα*, *γνωρίσω*, shew that our Lord spoke here of the then present time and disciples again, at the close of His prayer.

The *γνωρίσω* is by the whole work and testimony of the Spirit completed in the Kingdom of God. This promise has been in fulfilment through all the history of the Church. And the great result of this manifestation of the Father's name is, that the wonderful Love wherewith He loved Christ, may dwell in (not the Apostles merely—the future *γνωρίσω* has again thrown the meaning onward to the great body of believers)

them,—i. e. the perfect, living knowledg of God in Christ, which reveals, and in is, this love. And this can only be *καγὼ ἐν αὐτοῖς*—Christ dwelling in the hearts by faith, and renewing and enlightening them by His Spirit. He does say, 'Thou in them'—but I in them. Thou in Me: see ver. 23.

CHAP. XVIII.—XX.] FINAL MANIFESTATION OF JESUS AS THE LORD, REFERENCE TO THE NOW ACCOMPLISHED REJECTION OF HIM BY THE UNBELIEF OF ISRAEL, AND THE SORELY TRIED EVENTUALLY CONFIRMED FAITH OF HIS OWN. And herein XVIII. 1—XIX. 1 *His voluntary submission of Himself His enemies and to the unbelief of Israel* 1—11.] *His betrayal and apprehension.* 1—3.] Matt. xxvi. 30—Mark xiv. 26—43. Luke xxii. 39—

On the omission by John of the conflict the Redeemer's soul in Gethsemane would remind the reader of what has been said in the Prolegomena on the character of this Gospel. The attempt to find in the omission a discrepancy between the setting forth of the Redeemer by John and Synoptic Gospels, is, as usual, unsuccessful. John presents us with most striking instances of the troubling of the human soul of Christ by the suffering which was before Him: see ch. xii. 23—27; xiii. 21. Compare notes on Matt. ver. 36, and throw out the section. 1. *τῶν κένδρων*] This is evidently a Greek corruption of the Hebrew (*קנדר*); and coincides with the L¹ in ref. and 3 Kings xv. 13, where howe F has *τοῦ κένδρων*. If there were cedars in the ravine, the corruption would be easily accounted for. Suidas, under *ἱαβίν*, quod Ps. lxxxii. 9 thus, *ἱαβίν ἐν τῇ χειμάρρῳ*

ἦν ὁ κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.
 2 ᾗδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον
 ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν
 αὐτοῦ.

3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπιῆραν καὶ ἐκ τῶν
 ἀρχιερέων καὶ [τῶν] Φαρισαίων ὑπὸν ἑρχεται ἐκεῖ
 μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλων. 4 Ἰησοῦς οὖν
 εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξῆλθεν καὶ λέγει
 αὐτοῖς τίνα ζητεῖτε; 5 ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν
 Ναζωραῖον. λέγει αὐτοῖς Ἐγὼ εἰμι. εἰστήκει δὲ

f here only.

12. 2 Cor. vi. 7. x. 4 only. 2 Chron. xxi. 16.

k ch. iv. 26 ref.

g Matt. xxv. 1, &c. ref.

h Gossep., here only. Rom. vi. 13 bla. xiii.

i—Matt. xxi. 26. Rev. iii. 10. Ps. liv. 5.

2. παραδίδων D. rec ins o bef ἡσ., with AC rel: om BLXAN. εκεῖ bef ἡσ. D lat-a: μετὰ των μαθ. av. bef εκεῖ B.

3. aft 2nd και ins ε DLN' forj (with φο) Cyr. om 2nd των, with AC N-corr rel Orig: ins BDLN' copt.

4. for ουν, δε DLXN 1. 33 (69) for (with mt) lat-a b c f Syr copt goth (æth) Cyr. for ειδως, ιδων D(ειδων) 69 syr-jer æth-rom. rec (for εληθεν και λεγει) ελεθων επεν (see note), with AC'N rel lat-f copt goth: txt BC'D 1 vulg lat-a o sah Orig.

5. ναζαρηνον D vulg lat-a e. rec aft αυτοις ins ο ις, with AC rel: aft εμι ins ις BN lat-a: om D al lat-a b e Orig.

τῶν κισσῶν. Instances of the practice of changing foreign names into other words bearing sense in the new language are common in all countries. This being so, it is perhaps safer to follow the best MSS., even against our own conviction, that St. John can hardly have written τῶν κισσῶν. Josephus calls it χειμ. κισσῶνος, or φάραγξ κισσῶνος. Antt. viii. 1. 5; ix. 7. 3:—see 2 Kings xxiii. 6, 12.

The ravine in the bottom of which flows the Kidron, is to the East of Jerusalem, between the city and the Mount of Olives. κῆπος]

Lücke suggests that the owner of this garden may have been friendly to (or a disciple of?) Jesus. It was called Gethsemane,—Matt., Mark.

Traditions as to its site are, as usual, various. A square plot of ground in the depth of the ravine is now usually pointed out, and seems to have been fixed on at the time when the empress Helena visited Jerusalem, A.D. 326. Euseb. says Gethsemane was at the Mount of Olives: Jerome, at the foot of the mount. The language of Luke xxi. 37 leads to a belief that it may have been higher up the mount. Robinson, i. 346.

3.] often,—see Luke xxi. 37 [ch. viii. 1]. These accurate notices of our Evangelist are especially found in this last portion of his Gospel: cf. vv. 13, 24, 28; ch. xix. 14, 20, 41, &c.

3.] See, on this band of men, note on Matt. ver. 47.

Lücke refers to Dion. Hal. ix. (ἐκτρέχον ἄπαντες ἐκ τῶν σκεπῶν ἀρόοι, φανός εἶχοντες κ. λαμπάδας) to shew that lanterns and torches were part of the utensils of military on a night march.

φανός appear to be strictly torches,—any blazing substance held in the hand;—and λαμπάδες, lights, fed with oil.

The weapons were swords and staves,—Matt., Mark. The fact of its being full moon did not make the lights unnecessary, as, in searching for a prisoner, they might have to enter dark places.

4—11.] Matt. xxvi. 48—56. Mark xiv. 44—52. Luke xxii. 48—53.

4.] On εἰδὼς πάντων. τ. ε. see Matt. xxvi. 45.

εἰσῆλθεν] probably, from the shade of the trees into the moonlight;—hardly, as De Wette and Lücke suggest, from some building in the garden.

τίνα ζητ. spoken,—as was the saying ἐφ' ὃ πάρει, Matt. xxvi. 50,—to carry reproof to the conscience of those addressed: and also to obtain for so solemn an act as the delivering Himself up to them, the formal declaration of their intention to take Him. "When men sought Him to make Him a king, He fled: now that they seek Him to put Him to death, He goes forth to meet them." Stier, i. 252, edn. 2.

5.] Some among them knew Him (Matt. xxvi. 55), others probably not. This answer may have been given by some one in authority among the

καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. ⁶
 οὖν εἶπεν αὐτοῖς ὅτι ἔγώ εἰμι, ἀπῆλθαν εἰς τὰ ὄν
 καὶ ἔπεσαν ^m χαμαί. ⁷ πάλιν οὖν ἐκηρώτησεν αὐτ
 τίνα ζητεῖτε; οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον. ⁸ ἰ
 ἐκρίθη Ἰησοῦς εἶπον ὑμῖν ὅτι ἔγώ εἰμι· εἰ οὖν ἐμέ ζητεῖ
 ἄφετε τούτους ἵνα πάγιν. ⁹ ἵνα πληρωθῇ ὁ λόγος
 εἶπεν, ὅτι οὐς δέδωκάς μοι, οὐκ ἠπόλωσα ἕξ αὐ

6. om οὖν A al. om αυτοῖς N'. om οτι (as ver 5) ABDLXN 1. 33
 copt sēth Orig: ins C rel syrr goth arm Orig. [ἀπῆλθαν, so BD.]
 7. rec αὐτοὺς bef ἐκηρώτησεν, with DN rel am (with fuld forj ing) lat-a b c g
 Orig: txt ABCLUXY (33) 69 lat-e f q syrr coptt sēth arm Orig Cyr. ins le
 bef ἵνα D sah. εἶπαν, adding παλιν, D.
 8. aft ἀπεκρίθη ins αὐτοὺς DX 1. 69 for lat-f q sah arm Orig. rec ins o bef
 with DX 1. 69 Orig: om ABCN rel Cyr Thl.
 9. ἔδωκας D al. for αὐτῶν, αὐτοῦ A. ἐξ αὐτ. οὐδὲνα bef ἀπόλωσα D.

Roman soldiers, who had it in command 'to apprehend Jesus of Nazareth.' εἰσότητες . . . μετ' αὐτῶν] I believe these words to be the description of an eyewitness;—John detected Judas standing among them, and notices the detail, as is his constant habit, by way of enhancing the tragic character of the history. The synoptic narrative related the kiss which presently took place; but this self-tradition of our Lord was not related in it. John therefore adds this touch of exactness, to shew that the answer Ἰησοῦν τ. N. was not given because they were ignorant of His Person, so as *not to be able to say* 'Thee';—but because they *feared to say* it. 6.] The question on the miraculous nature of this incident is not whether it were a miracle *at all* (for it is evident that it must be regarded as one), but whether it were an act *especially intended* by our Lord, or a result of the superhuman dignity of His person and the majestic calmness of His reply. I believe the latter alternative to be the right one. Commentators cite various instances of the confusion of the enemies of *innocent men* before the calmness and dignity of their victims: how much more was this likely to be the case when He in whom was no sin, and who spake as never man spake, came forth to meet His implacable foes as the self-sacrificing Lamb of God. So that I regard it rather as a miracle *consequent upon* that which Christ said and did, and the state of mind in which His enemies were,—than as one, in the strict sense, *wrought by Him*: bearing however always in mind, that to Him nothing was *unexpected*, or a *mere result*, but every thing foreknown. With this view what follows is also consistent, rather than with the

other. The distinction is an important one, as the view which we take of our Lord's mind towards His captors: enter, as an element, into our understanding of the whole of this scene, and in of the solemn occurrences which follow. Such incidents as this are not related by the Evangelists, and least of all by St. John, as mere astounding facts, but as ground on which we are to enquire, and determine for ourselves, as to the "glory, full of glory, and truth," which was in Him, whom having seen, we love. 8.] Bengel strikingly says of this ἔγώ εἰμι 'T dicet olim.' And Augustine, 'Quid caturus faciet, qui judicandus hoc facit. Quid regnaturus poterit, qui moritur hoc potuit?' Tract. cxii. 3. 9.] τούτους] 'quos illi cæci adorabatur Bengel. This saying was sufficient to shew Peter and the rest what was appointed course for them;—the δὲ ἐπάγειν to the band, is ἐπάγειν to the Apostles. 9.] See ch. 12. An unquestionable proof, if any wanted, that the words of ch. xvii. a mere description of the mind of our Lord at the time, nor free arrangement of words, but his very words themselves. is recognized even by De Wette. the *application* of the saying, we must mark that the words unquestionably much deeper meaning than any belong to this occasion; but that the remark often made in this commentary on the filiment of prophecies must be born in mind;—that to "*fulfil*" a prophecy is to *exhaust* its capability of being and again fulfilled:—that the words of the Lord have many *stages* of fulfilment—and that the temporal deliverance of the Apostles now, doubtless was but a

o act., Rev. ill. 18 only. *ἐκείνου.* 14 ἦν δὲ Καϊάφας ὁ ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι ὁ συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ ἔθνους. 15 ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ [ὁ] ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν ὁ γνωστός τῷ ἀρχιερεὶ καὶ συνεβλήθη τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. 16 ὁ δὲ Πέτρος εἰστίκει πρὸς τὴν θύραν ἔξω. ἐξῆλθεν ὁ μαθητής ὁ ἄλλος ὁ γνωστός τοῦ ἀρχιερέως, καὶ τῷ θυρωρῷ καὶ εἰσῆγαγεν τὸν Πέτρον. 17 λέγει τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς Μὴ καὶ σὺ ἐκ μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος ἐμὲ. 18 εἰστίκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται θρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο. 19 ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν

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14. rec (for ἀποθανεῖν) ἀπολεσθαι, with AC³ rel syr goth: txt BC¹D¹LXN Chr Cyr Nonn Chron.

15. for τῷ Ἰησοῦ, αὐτοῖς C¹. om o bef ἄλλος ABD¹N¹ coptt arm-mss 1 ins CN^{1a} rel. γνωστός bef ἦν B lat-a c f Syr.

16. om εἶω N. rec (for ο γνωστός τοῦ ἀρχιερέως) ος ἦν γνωστός τῷ αἰ (from ver 15), with AC¹N rel: txt BC¹L copt. for εἰσῆγαγεν, εἰσπνεύγει N.

17. rec ἡ παιδίσκη ἡ θυρωρὸς bef τῷ πετρῷ, with AC¹N rel: txt BC¹LX 35 lat-b c f₂ g Cyr.

18. for δὲ, καὶ N: om L arm. rec μετ' αὐτῶν bef ο πετρος and om προε καὶ, with A rel: txt BCLXN 1. 33 lat-a Syr arm Cyr.

from that in the other Gospels. *There*, no questions are asked of Jesus about His disciples or doctrine (ver. 19): *there* witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That *Annas* should be so often called 'the High Priest,' is no objection to this view: see on Luke as above: see also note on ver. 24. The *two* hearings are maintained to be *one and the same* by Luther, Grot., Bengel, Lampe, Tholuck, Lücke, De Wette, Friedlieb, Wordsworth, &c.; —the view here taken is maintained by Chrysost., Aug., Euthym., Olsh., Neander, Baumgarten-Crusius, Meyer, Ebrard, Wieseler, Hase, Lange, Hess, von Meyer, von Gerlach, Luthardt, and Stier (vi. 284, edn. 2).

14.] See ch. xi. 49—52 and notes; also on τοῦ ἐναντιοῦ ἐκείνου, ver. 13.

15.] [ὁ] ἄλλος μ. is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends *himself*, and refers to the mention in ch. xiii. 23 of a

disciple whom Jesus loved. The idea it was *Judas Iscariot* (Heumann), is too absurd to need confutation. Τ ἄλλος, συνεβ. τῷ Ἰησ., ἦν γνωστὸς ἀρχ. (as a matter of individual n and the whole character of the int will prevent any real student of St. style and manner from entertaining a supposition for a moment. How was *known to the High Priest* we have means of forming a conjecture.

palace of the High Priest was precisely the dwelling of both *Annas* and *Cai*

It was not unexampled for female porters among the Jews: see 17.] See the whole subject Peter's denials discussed in notes on vv. 69—75.

This first denial of all appearance rashly and almost verily made, from a mere feeling of shame. Lücke suggests that Peter have set himself among the servants of the High Priest to bear out his denial. μὴ καὶ σὺ (ver. 25), as Luthardt remarks implies that the other disciple had already been recognized as a follower of Jesus had escaped annoyance. 19.]

τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς ^d διδασκίης αὐτοῦ. 20 ἀπ- ^{d ch. vii. 16}
 εκρίθη αὐτῷ ὁ Ἰησοῦς Ἐγὼ * παρῆρησίᾳ λελάληκα τῷ ^{ref.}
 κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ^{o = ch. x. 34}
 ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι ^{ref.} συνέρχονται, καὶ ^{o = ch. x. 34}
 * κρυπτῷ ἐλάλησα οὐδέν· 21 τί με ἐρωτᾷς; ἐρώτησον ^{ref.}
 τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδουσιν ἃ ^{o = ch. x. 34}
 εἶπον ἐγώ. 22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς ^{ref.} ^{o = ch. x. 34} παρεστηκῶς
 τῶν ὑπηρετῶν ^{ref.} ἔδωκεν ^{o = ch. x. 34} ῥάπισμα τῷ Ἰησοῦ, εἰπὼν Οὕτως
 ἀποκρίνη τῷ ἀρχιερεῖ· 23 ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ
^{o = ch. x. 34} κακῶς ἐλάλησα, ^{o = ch. x. 34} μαρτύρησον ^{o = ch. x. 34} περὶ τοῦ κακοῦ· εἰ δὲ
^{o = ch. x. 34} καλῶς, τί με ^{o = ch. x. 34} δέρεις; 24 Ἀπίστευεν οὖν αὐτὸν ὁ
 Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

ref. v. 26. z. 25.
 2 Chron. xxix. 34 P. only.

m Heb. xlii. 18.

a = Matt. xxi. 35. Luke xii. 47 al. f.

20. at beg ins καὶ Ν. om αυτω C al fos lat-a b. om o bef ιησ. BD¹L¹N¹:
 ins AC rel. rec (for λελάληκα) ελαλησα, with C³ rel Chr: txt ABC¹LXYN 1.
 33 Cyt. rec ins τη bef συναγωγή, with A 69-marg (1, e sil) Cyr: om ABCN rel.
 Steph (for παντες) παντοτε, with C³D¹ rel lat-g syr goth Thl: elz παντοθεν:
 txt ABC¹LXN 1. 33. 69 latt Syr coptt aeth arm Orig-lat Bas Cyr Nonn.
 21. rec επιρωτας (see ver 7), with C³D¹ rel Chr-montf: txt ABC¹LXYN 33 Chr-mss
 Cyr. rec επιρωτησον (see ver 7), with AC³D¹ rel: txt BC¹LXN 1. 69 Chr Cyr.
 22. rec των υπηρετων bef παρεστηκως, with AC³ rel syr sah goth arm: eis τ.
 παρεστωτων υτ. C¹LX(Y) lat-b c f copt: txt BN vulg lat-a ff, g Cyr.—παρεστη-
 κωτων YN³a.
 23. for απεκριθη αυτω ιησ., ο δε ιησ. ειπιν αυτω Ν. rec ins ο bef ιησ., with
 AC³D¹(N) rel: om BC¹L. for ελαλησα, ειπον Ν¹.
 24. om ουν AC¹ rel lat-g Thl: ins BC¹LXΔ 1. 33 lat-a b f ff, syr arm Cyr; δε Ν
 69 al Syr sah. om ο δ D¹Γ.

preliminary enquiry seems to have had for its object to induce the prisoner to criminate himself, and furnish matter of accusation before the Sanhedrim. τῶν μαθ.] His party, or adherents, as the High Priest would understand His disciples to be; how many, and who they were, and with what object gathered together;—and what His customary teaching of them had been. Of these, Jesus says nothing: compare vv. 8, 9. But He substitutes for them ὁ κόσμος, to which He had spoken plainly. 20.] ἐγώ, emphatic: q. d., I am one, who . . . παρῆρησ., plainly (subjective): not openly, in an objective sense, which the word will not bear (Mey.). ὁ κόσμος here = πάντες οἱ Ἰουδ., or perhaps rather, all who were there to hear. By the omission of the art. before συναγ., the distinction is made between synagogues, of which there were many, and τὸ ἱερόν, which was but one. ἐν κρ. ἀλ. οὐδ.] Stier thinks there was an allusion in these words to Isa. xiv. 19; xlviii. 16,—in the last of which places the Messiah is speaking. 21.] See ch. v. 31, which appears to have been

a legal maxim. οὗτοι, demonstrative: “videtur innuere quod digito extenso ad circumstantes provocaverit.” Bengel. The ὑπηρέται of ch. vii. 46 may have been present: see next verse. 23.] See Acts xxiii. 2. εἰς παρ. τ. ἑπ. was probably one of the band who took Jesus (cf. ὑπηρέται, ver. 12), and had brought Him hither. ῥάπισμα,] uncertain whether with the hand or a staff. ῥάπισαι, ῥαβδῶ πλῆξαι ἢ ἀλοῦσαι, Heeych. :-παράξαι τὴν γνώθον ἀπλῶ τῇ χειρὶ, Suidas:—see Matt. v. 39. ῥάπισμα is not good Greek; see Phryn. p. 176, and Lobeck’s note. They had staves, and perhaps thus used them: see note on Matt. xxvi. 67. This blow was a signal for the indignities which followed. 23.] μαρτύρ. in a legal way. at 24] ‘vim habet affirmandi,’ Bengel. It has been often and well observed, that our Lord here gives us the best interpretation of Matt. v. 39—that it does not exclude the remonstrating against unjust oppression, provided it be done calmly and patiently. 24.] From what has been above said, it will be seen that I cannot acquiesce in the *pluperfect*

o ver. 18 ref.
p ch. vii. 47
ref.
q Mark vi. 4
ref.
r ver. 10 ref.
s Matt xxvi.
51 | L. (Mk.
& ver. 10
v. r.) only.
Deut. xv. 17.
t ver. 1 ref.
u Matt. xxvi.
54 (ref.).
w here bla. ver. u
53. ch. xix.
v. Matt.
xxvii. 27
| Mk. Acta
xxiii. 35.
Phil. i. 13
only t.
x Matt. xvi. 2.
Mark i. 36 al.
Gen. xxxii. 24.
xxvi. 17 l.

25^v Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ ὁ θερμαινόμε
εἶπον οὖν αὐτῷ^p Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ
ἡρνήσατο ἐκεῖνος, καὶ εἶπεν Οὐκ εἰμί. 26 λέγει εἰς ἐκ
δούλων τοῦ ἀρχιερέως, ὁ συγγενὴς ὧν οὗ ἄπεκοψεν
τρος τὸ ὥτιον, Οὐκ ἐγὼ σε εἶδον ἐν τῇ κήπῃ
αὐτοῦ; 27 πάλιν οὖν ἡρνήσατο Πέτρος, καὶ εὖ
ἀλέκτωρ^u ἐφώνησεν.
28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς
πραιτώριον. ἦν δὲ πρῶτ^t καὶ αὐτοὶ οὐκ εἰσῆλθον
τὸ πραιτώριον, ἵνα μὴ μιν ἀνῶσιν, ἀλλὰ φάγ
y Tit. i. 15 bla. Heb. xii. 15. Jude 8 only. = Levit. v. 2.

25. for αὐτον ει, ει εκεινου C¹; ει του ανθρ. εκεινου C². for ειπεν, λεγει A

27. rec ins δ bef πετρος, with C²HMSUXN 69: om ABC¹ rel Cyr.

28. rec (for πρωι) προισ, with EGHKYI' (S, e sil) Chr: txt ABCN rel Cyr.

rec (for αλλα) αλλ' ινα, with C² rel vulg lat-a efff, syr: txt ABC'D'AN 1
lat-δ (c) g (Syr) sah goth.

rendering of ἀπίστευεν, to bring about which the οὖν has apparently been omitted. I believe the verse simply to describe what followed on the preceding: —Annas therefore sent Him bound to Caiaphas the High Priest. εἰτα, μηδὲ οὕτως εὐρίσκοντες τι πλιον, πίμπουσιν αὐτὸν διδεδμένον πρὸς Καϊάφαν, Chrys. There is no real difficulty in this rendering, if Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be very possible; as also would the incident related by Luke xxii. 61:—see the extract from Robinson, Matt. xxvi. 69, note. "The Evangelist had no need to relate the hearing before Caiaphas, for he has related ch. xi. 47 ff.: and we have ere this been familiarized with the habit of our Evangelist not to narrate any further the outward process, where he has already by anticipation substantially given us its result." Luthardt. 25—27.] Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58—61:—see note on Matt. xxvi. 69. Peter was in the court-yard of the house—the αὐλή. 28.] This was about an hour after the former,—Luke, ver. 59. Notice the emphatic ἐγώ: as we say, *with my own eyes*.

28—CHAP. XIX. 18.] *Jesus before the Gentile governor.* Matt. xxvii. 2, 11—30. Mark xv. 1—19. Luke xxiii. 1—25. Before this comes in the section of Luke, ch. xxii. 66—71, containing the close of the examination before the Sanhedrim, which did not happen till the morning.

This undesigned agreement between and John further confirms the j of the view respecting the *two* *h* maintained above: see note on as above. 28—40.] *Pilate's attempt to deliver Him.*

αὐτοὶ οὐκ εἰσῆλ.] I have already discussed the difficulties attending the subject. Lord's last Passover, in the note on xxvi. 17—19. I will add here some marks of Friedlieb's, Arch. der Leid. 'The Jews would not enter the torium that they might not be defile that they might eat the Passover. the entrance of a Jew into the house Gentile made him unclean till the ev It is surprising, that according to the clarification of the Holy Evangelists, they had yet to eat the Passover, whereas and His disciples had already eaten the previous night. And it is no less surprising, that the Jews in the early morning should have been afraid of rendering selves unclean for the Passover,—sin Passover could not be kept till *evening on the next day*, and the uncleanness they dreaded did not, by the law, last the next day. For this reason, the p in John labours under no small external difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the Levitical defilements and prohibitions had in that age been made stringent or otherwise modified; possibly they called some other meal, besides actual Passover, by its name. This is certainly, with our present knowledge of Hebrew antiquities, must assume; if

τὸ ^a πάσχα. ²⁹ ἐξῆλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτοὺς ^a Matt. xxvi. 2
red.
καὶ φησιν τίνα ^b κατηγορίαν ^c φέρετε κατὰ τοῦ ἀνθρώπου ^b w. κατά, 1
Tim. v. 19.
Gen. xliii. 18
c = Acts

schol. [gen. per. (Amk vi. 7 v. r.) ch. viii. 4.] gen. thing, TR. l. 6 only.
xxv. 18. 2 Fet. ii. 11 only.

^{29.} rec om ἐξω, with AC³ rel coptt: ins BC¹LXN 1 forj Syr syr-with-ast (goth) aeth, and (but aft αὐτοὺς) 69 al latt Aug.—πρὸς αὐτοὺς bef ο πιλᾶτος ἐξω N. rec (for φησιν) *ειπεν* (corr^g of *tense* to *ἐξῆλθεν*), with AC³ rel latt: txt BC¹LXN 1. 33 Cyr. om κατὰ B: κατὰ interlinear (l. m.) N.

law respecting uncleanness will not allow us to interpret this passage of the *proper* Passover on the evening of the 14th of Nisan, nor indeed of any *evening meal* at all.

The whole depends on this: can φαγεῖν τὸ πάσχα mean *any thing else besides eating the paschal lamb in the strict sense?* This is a question which in our day we have no power of answering; and, as De Wette has shewn (in loc.), none of the instances cited on the affirmative side are applicable. See note on ch. xix. 14.

Mr. Wratislaw, in his little volume of *Sermons and Dissertations* (Lond. J. W. Parker, 1859), has proposed a solution of the difficulties which is at least very ingenious. Its chief point is, that the Jews, reckoning their days from evening to evening, and also holding *two* evenings, the former beginning at 3 p.m., the other at sunset, the space between the evenings, during which the passover was to be sacrificed (Exod. xii. 6), might be reckoned indifferently, sometimes as part of the preceding, sometimes as part of the following day. Then he thinks that in order to avoid any mistake, they considered the 14th Nisan to begin at 3 on Thursday p.m., and to end at sunset on Good Friday, thus extending the day to its utmost possible limit. He instances similar confusion between the 14th and 15th Nisan, or rather Abib, in Ex. xii. 18, Lev. xxiii. 6, arising from the space between the evenings being reckoned in the one case as belonging to the former, and in the other as belonging to the latter day; and suggests that the same ambiguity will account for Josephus's statement that the Jews kept the feast of unleavened bread for *eight* days.

Thus, he says, any time after 3 p.m. on Thursday might be called by St. Mark "the first day of unleavened bread, when they sacrificed the passover," and by St. Luke, "the day of unleavened bread, when the Passover must be killed," it being killed after the first and before the second evening on Friday, and thus, loosely speaking, within the day, which commenced at 3 o'clock, and, strictly speaking, within that which commenced at sunset on Thursday. Similarly any time after 3 or

sunset on the Thursday might be called the παρασκευή or preparation of the passover, which was to be eaten at some time after sunset on the Friday.

Then he understands, that the disciples made all preparations on Thursday afternoon for the passover, which was to be killed the next afternoon, and eaten the following night: and that the passover of which our Lord so earnestly desired to partake, was that which was thus prepared, but of which He knew He was not Himself destined to partake. This he supports by the true reading (omitting the *οὐκίρι*) in Luke xxii. 16.

"If this view," he adds, "be accepted, there is no longer any question, *as far as the passover is concerned*, about reconciling St. John with the synoptical Gospels. The eucharist will thus have been instituted at an ordinary meal, eaten the evening before the paschal feast in the same room in which it was intended afterwards to celebrate the passover." See this more fully illustrated in the vol. above alluded to, pp. 168—175.

The main objections to it seem to me to be, 1) the total absence of any trace of such an usage, of eating a preliminary solemn meal in the passover-chamber; 2) the plain and undeniable impression on the mind of every unbiassed reader of the synoptic Gospels, that the meal of our Lord and the Twelve *was* a passover, and that His *ἑσθίειν* *ἑσθίμενα* describes, not that which He desired to do, owing however to His predetermined course would not do,—but that which He was then doing in the fulfilment of that His earnest desire.

So that I am afraid Mr. Wratislaw's ingenious solution leaves us, for all essentials of the question, where we were before: merely, by suggesting the introduction of possible new elements of confusion, giving us an additional warning not to be rash in assuming a discrepancy between the Evangelists, where computations of time may have been so vague and various.

^{29.}] Though Pilate, having granted the service of the σκεῖρα to the Sanhedrim, must have been aware of the circumstances

τούτου; ³⁰ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν ὁ
^d κακὸν ^d ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. ³¹ ε
^d οὖν αὐτοῖς Πιλάτος Λάβετε αὐτὸν ὑμεῖς, καὶ * κατὰ
^d νόμον ὑμῶν * κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
^d Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδέν. ³² ἵνα ὁ λόγος
^d Ἰησοῦ πληρωθῇ, ὃν εἶπεν * σημαίνων * ποίῳ * θα
^d ἡμελλεν * ἀποθνήσκειν. ³³ εἰσῆλθεν οὖν πάλιν εἰς

^{30.} rec (for κακον ποιων) κακοποιος (corrⁿ of constr; the word from 1 Pet 14, iii. 16, iv. 15), with AC³ rel vulg lat-b c f Eus: κακον ποιησας N¹: κακοποι 33 lat-a: txt BLN^{2a} lat-e. παραδωκεταιμιν(sic) N.

^{31.} rec ins ὁ bef πιλατος, with AC³ N rel: om BC¹. om αυτον N¹. aft ειπον ins ουν, with N rel vulg Chr Cyr; δε AD³ KU 1 syr goth: om BC lat-coptt arm. [aft ουδυνα ins ιουδυνα(sic) N: corr^d eadem manu.]

^{32.} om ον ειπεν N¹.

^{33.} rec εις το πραιτωριον bef παλιν, with AN rel syr: om παλιν C³ 33 Syr sah

under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed: "se scire dissimulat," Rupert. in Meyer. ^{30.}] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power. On what they did say, Grot. observes, "Quod probationibus deerat, id supplere volunt sua auctoritate."

^{31.}] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this:—'If you suppose I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for *επιναρε* must be thus understood,—see below) according to your law;’ reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim. ἡμ. οὐκ ἔξ.]

From the time when Archelaus was deposed (A.D. 6 or 7), and Judæa became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, Antt. xx. 9. 1, that οὐκ ἔξον ἦν χωρὶς τῆς ἐκείνου (the Procurator's) γνώμης καθίσαι συνέδριον,—i. e. to hold a court of judgment in capital cases. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged—Jos. Antt. xiv. 10. 2; B. Jud. vi. 2. 4, and Acts vii. 58, not applying (see note on Acts

ut supra). The Talmud relates that had taken place forty years (or mor Lücke, ii. 737 note) before the destrⁿ of Jerusalem. Biscoe, on the

pp. 134—167, argues at great length the Jews had this power; and the words here merely mean that they not put to death *on the Sabbath*, according to the usual custom of executing the next day after judgment, would have been the case. But this treatment of the words is unjustifiable. Can suppose for a moment that this can be meant, when there is not a word in the text to imply it? We may hope the day for such forced interpretation is fast passing away. Friedlieb

gives the most consistent account of the matter. In the Roman provinces the Propætor or Proconsul conducted judicial proceedings. But Judæa, which belonged to the province of Syria, was an exception. There was a curator cum potestate, who exercised right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the *three* *twenty*, and heavier causes, with the exception of judicial de capite, before the great Sanhedrim: so that none but reserved cases remained for the Procurator. Pilate seems to have judged these cases on his visits during the festivals; which fall conveniently for the purpose, in the custom in Jerusalem, to execute criminals at the Feasts. In other provinces the governors made circuits and held courts throughout their jurisdictions. See subject Lücke's note, ii. 736.

See Matt. xx. 19 al.;—ch. xii. 32 Had the Jews taken Him and judged Him he would have been *stoned*, not *crucified*.

^hπραιγῶριον ὁ Πιλάτος καὶ ἑφώνησεν τὸν Ἰησοῦν καὶ ^hver. 28.
εἶπεν αὐτῷ Σὺ εἶ ὁ ^k βασιλεὺς τῶν ^k Ἰουδαίων; ³⁴ Ἀπ- ^h ch. i. 40 ref.
εκρίθη Ἰησοῦς ¹ Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι ^h Mt. ref.
εἰπὼν σοι περὶ ἐμοῦ; ³⁵ ἀπεκρίθη ὁ Πιλάτος ^m Μῆτι ἐγὼ ^h ch. v. 19 ref.
Ἰουδαῖός εἰμι; ³⁶ τὸ ἔθνος τὸ σὺν καὶ οἱ ἀρχιερεῖς παρ- ^m Matt. vii. 10
έδωκαν σε ἐμοί· τί ἐποίησας; ³⁶ ἀπεκρίθη Ἰησοῦς Ἡ ^h ref.
βασιλεία ἡ ἐμὴ οὐκ ἔστιν ^o ἐκ τοῦ κόσμου τούτου. εἰ ^o ἐκ ^h ch. i. 40 ref.
τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν ^h ch. i. 40 ref.

^h 1. BC'D'LXYA latt copt arm Cyr. for αὐτῶ, αὐτοῖς Α. ^h ch. v. 19 ref.
³⁴. for ἀπεκρίθη, ἀπεκρινάτο AD'U 1. 33. rec aft απεκ. ins αὐτῶ, with C^hN ^h ch. i. 40 ref.
rel lat-c Syr: om ABCD'LMUXY 1. 33 vulg syr coptt Cyr. rec ins ὁ bef ἡστ., ^h ch. i. 40 ref.
with AN rel: om BLX 1 Cyr. rec (for απο σεαυτου) αφ' εαυτου, with AC³ rel: ^h ch. i. 40 ref.
txt BC'LN Chr Cyr. om ου D'N¹ vulg sah arm Chr. for λεγεις, ειπας N¹. ^h ch. i. 40 ref.
rec σοι bef ειπον, with AC³ rel am(with fuld forj ing) lat-a b c e f goth arm: ^h ch. i. 40 ref.
txt BC'D'L vulg-ed syrr coptt Cyr. ^h ch. i. 40 ref.

³⁵. for μητι, μη N¹. for οι αρχιερεεις, ο αρχιερεεις N¹. for μοι, μοι Α. ^h ch. i. 40 ref.
³⁶. rec ins ὁ bef ἡστ., with Δ 69 (S 33, e sil): om ABC'N rel Cyr Thl. for ^h ch. i. 40 ref.
η βασ. η εμη, η εμη βασ. (twice) N, and (2nd time) D' al Chr-ms. ins και bef ος ^h ch. i. 40 ref.

And this whole section, vv. 28—32, serves to shew how the divine purpose was accomplished.

³³.] This question probably arose out of what Pilate had previously heard, not from any charge to this effect being made between our vv. 31 and 34. Had such a charge been made, our Lord's question ver. 34 would be unnatural.

Pilate summoned Jesus in, who had been as yet outside with the Jews. This was the formal reception of the case before him;—as the Roman soldiers must now have formally taken charge of Jesus, as servants of the Roman authorities: having previously, when granted by Pilate to the Chief Priests, acted as *their* police.

The judgments of the Romans were always public and sub dio, see ch. xix. 13;—but the enquiries and examinations might be private. In this case Pilate appears to have wished to obtain an account from Jesus apart from the clamours of the chief priests and the mob.

³⁴.] On this whole interview, see note on Luke vv. 3, 4. I regard this question *ἀπὸ σεαυτοῦ*. *c.r.l.* as intended to distinguish the senses of the word *King* as applied to Jesus: and of course not (De Wette, Lücke) for the information of Him who asked it, but to bring out this distinction in Pilate's mind. If he asked of *himself*, the word could certainly have but one meaning, and that one would be wrongly applied;—if from information derived from the Jews, this very fact would open the way to the true meaning in which He was King of the Jews. Stier and Ebrard think there may be some reference

in *ἀπὸ σεαυτοῦ* to a momentary earnestness in Pilate's own mind,—a suspicion that his prisoner *was* what he was charged with being (see ch. xix. 8, 12), from the mention of which he immediately (ver. 35) recoils, and implies the other side of the dilemma.

³⁵.] Pilate at once repudiates the idea of *his* having any share in Jewish expectations, or taking any personal interest in Jewish matters: all his information he has derived from the public accusation of the people and chief priests. Then in *τί ἐστ*. is implied, 'There is no definiteness in their charge: let me have thine own account, thy *ex-parte* statement, that I may at least know something definite of the case.'

³⁶.] This answer goes to explain the injustice of the charge of *διαστρέφαι τὸ ἔθνος* (Luke xxiii. 2), and to shew Pilate something of the nature of the kingdom which Jesus really came to establish.

οὐκ . . . ἐκ τοῦ κ. τούτ.] not belonging to (ch. viii. 23; x. 16) this world; not springing from, arising out of, this world;—and therefore not to be supported by this world's weapons. There is no denial that His Kingdom is *over* this world—but that it is to be established by this world's power. The words not only deny, they affirm: if not of this world, then of *another world*. They assert this other world before the representative of those who boasted of their 'orbis terrarum.' Notice the solemn repetition of *ἐκ τοῦ κόσμου τούτου*. *οἱ ἄγγ.*] certainly not *angels* (as Stier) nor *angels and disciples* (as Lampe).

οἱ ἐμοὶ ἤγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις
 δὲ ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 εἶπεν
 αὐτῷ ὁ Πιλάτος Ὁκούν βασιλεὺς εἶ σύ; ἀπεκρίθη
 Ἰησοῦς· Σὺ λέγεις, ὅτι βασιλεὺς εἰμι [ἐγώ]. ἐγὼ
 τοῦτο γεγένημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον
 ἵνα μαρτυρῶ τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ
 ἀληθείας ἀκούει μου τῆς φωνῆς. 38 λέγει αὐτῷ

u = ch. v. 28 (3 John 8). constr. 3 John 6 al. v 1 John III. 19. w
 H. 2. III. 20. iv. 12, 14. Gal. III. 7. x = ch. x. 2, 16, 27.

υψηλαί. οἱ ἐμοὶ ἤγωνίζοντο bef αν BLXN 1. 33. 69 arm Orig, Ch
 txt A rel 6th Orig.

37. rec ins ὁ bef ἡς., with ABM rel Cyr; om LXXGA 33. om 1st εγὼ (passed over) BD⁴LY 1. 33. 69 fos lat-a c arm Chr Cyr Cypr Ambr; ins AN re lat-b f ff, g syrr coptt goth. μαρτυρησῇ N¹ corrd eadem manu. αληθεια, περι της αληθειας N¹. om εκ N¹.

This sentence is elliptical, and οἱ ὑπηρ. is included under the supposition introduced by εἰ. 'If &c.,—I should have had servants, and those servants would have fought.'

παρὰδοθῶ] This delivering up is referred to ch. xix. 16—παρίδωκεν αὐτὸν αὐτοῖς. The ὦν has been absurdly pressed by the Romanist interpreters to mean that at some time His Kingdom would be ἐντεῦθεν—i. e. ἐκ τοῦ κόσμου τούτου—as if its essential character could ever be changed.

ὦν implies, 'as the case now stands';—a demonstratio ad oculos from the fact that no servants of His had contended or were contending in his behalf; see similar usages of ὦν, ch. viii. 40; ix. 41; xv. 22, 24; Rom. vii. 16, 17 al.

37.] It is best to take οἰκούν β. εἰ σύ as interrogative, Art Thou then a King? on account of what follows.

σὺ, emphatic and sarcastic.

σὺ λέγεις] A formula neither classical nor found in the LXX, but frequent in the Rabbinical writings; see Schöttgen, Hor. Hebr. on Matt. xxvi. 25.

It seems best to punctuate at λέγεις, and regard ὅτι as the reason for the affirmation conveyed in σὺ λέγεις. This agrees best with the order of the words, β. εἰμι. [ἐγώ], and with the continued affirmation which follows. The first ἐγώ, if genuine, refers to Pilate's σὺ.

ἐγὼ . . . τῇ ἀληθείᾳ] Our Lord here preached the Truth of his mission, upholding that side of it best calculated for the doubting philosophic mind of the day, of which Pilate was a partaker. He declares the unity and objectivity of Truth;—and that Truth must come from above, and must come through a Person sent by God, and that that Person was Himself.

ἐγώ, both times emphatic, and majestically set (see above) against the preceding scornful

σὺ. εἰς τοῦτο γεγένημαι imply

He was born a King, and that He was with a definite purpose. The words pregnant proof of an Incarnation—Son of God. This great truth is expressed by ἐλήλυθα εἰς τ. κ.—born, but not therein commencing being—I came into the world. certainly are the words to be understood and not of his public appearance ἀνάδειξις (as Lücke, De Wette), synonymous with γεγένημαι. It saying which began the fear in which the charge of the Jews, ch. increased.

τῇ ἀληθείᾳ, not ἀλήθειαν; not 'the truth,' so that He said should be true,—but to the in its objective reality:—see ch. xv. 19, of which deep saying this is the explanation for his present hearer. The Lord, besides, sets forth here depth of these words, the very idea of kingdom. The King is the representative of the truth: the truth of dealing between man and man;—the truth of that which in its inmost truth belongs to great and only Potentate, the King.

Again, the Lord, the King of manhood and the world, the second came to testify to the truth of man and the world, which sin and Satan concealed. This testimony to the is to be the weapon whereby His Kingdom will be spread;—'every one who is truth,' i. e. here in the most general every one who is a true dealer with his own heart, who has an ear to hear such are my subjects composed to hear my voice.' But for the putting true dealing on its proper and ground, see ch. viii. 47; vi. 44. 38.] To this number Pilate did not b He had no ear for Truth. His celestial

Πιλάτος Τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλ-
θεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν
εὐρίσκω ἐν αὐτῷ ἰατρίαν. ³⁹ ἐστὶν δὲ ὁ συνήθεια ὑμῖν
ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα. ⁴⁰ βούλεσθε οὖν
ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; ⁴⁰ ἐκραύ-
γασαν οὖν πάλιν πάντες λέγοντες Μὴ τοῦτον, ἀλλὰ τὸν
Βαραββάν. ἦν δὲ ὁ Βαραββᾶς ὁ ληστής. XIX. ¹ Τότε
οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἑμαστίγωσεν,
² καὶ οἱ στρατιῶται ἠπλέξαντες ἑστέφανον ἐξ ἁκανθῶν
¹ ἐπέθηκαν αὐτοῦ τῷ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν
² περιέβαλον αὐτόν, ³ καὶ ᾗροντο πρὸς αὐτόν καὶ ἔλεγον

Matt. xiii. 28. see Mark xiv. 12.
iv. 41 v. r.) Acts xxii. 28. Ezra iii. 13.
f = Matt. xii. 31. Luke xiv. 43 al.
10 only. Jer. v. 3. h only.
1 only in Gopp. 1 Cor. ix. 25. Rev. ii. 10 al.
1 constr. Luke xiii. 26 al. see f Mt.
only. Esth. i. 6. see Num. iv. 13.

ch. xix. 6 al. John only. om. Matt. xii. 19. xv. 22. (Luke
e Matt. xxi. 13 f. from Jer. vii. 11. Luke x. 30 al.
g Matt. x. 17. x. 19 f. xiii. 34. Heb. xii. 6 (from Prov. iii.
Exod. xxviii. 14. Isa. xxviii. 6 only. i f. & var.
k Matt. vii. 16 ref. Ps. cxviii. 12.
m here & ver. 5. (-pa, f Mt. ref.) Rev. xvii. 4. xviii. 16
n Matt. vi. 26, 31 ref. constr., Luke xiii. 11.

38. for *τις* *τις* N¹. rec *αἰτίαν* bef *εὐρίσκω ἐν αὐτῷ*, with AN rel lat-g syrr
Chr: txt BLX vulg lat-b c o f s g.

39. *ἀπολύσω* bef 1st *ὑμῖν* (*conform to order in subseq clause in* || *Mt Mk*) BD^{KL}
UXAM 1. 33 latt syrr copt arm Cyr: txt A rel goth æth. om *ἐν* B. *ἀπο-*
λύσω bef 2nd *ὑμῖν* (*order in* || *Mt Mk*) ABD^{KL}UXYN 1. 33. 69 latt syrr copt goth
arm Cyr: txt E rel.

40. om *πάντες* (*confusion seems to have arisen from the similar beginnings of*
παλιν and *πάντες*, and the same endings of *πάντες* and *λεγοντες*) BLX^{KL}: ins A rel
vss. (*λεγοντες* bef *πάντες* D^r.)

CHAP. XIX. 1. *λαβὼν* and om *καὶ* LXN 33 lat-a coptt.

2. *εἰσέθεν* N¹. for *τῇ κεφαλῇ, ἐπὶ τὴν κεφαλὴν* A(H)U.

3. rec om *καὶ ᾗροντο πρὸς αὐτόν* (i. e. *from αὐτόν* to *αὐτόν*), with A rel lat-f g
Syr goth: ins BLUXAM 1. 33. 69 latt syr syr-jer coptt æth arm Cyr Nonn Aug.

question is perhaps more the result of indifference than of scepticism; it expresses, not without scoff and irony, a conviction *that truth can never be found*: and is an apt representative of the state of the polite Gentile mind at the time of the Lord's coming. It was rather an inability than an unwillingness to find the truth. He waits for no answer, nor did the question require any. Nay, it was no real question, any more than *τί μοι ε. σοί*, or any other, behind which a negation lies hid. *ἐγὼ οὐδὲμ. αἰτ. . . .*] *ἐγὼ*, opposed to *ὑμῖν*, who had found fault in Him. Pilate mocks both—the Witness to the Truth, and the haters of the Truth. His conduct presents a pitiable specimen of the moral weakness of that spirit of worldly power, which reached its culminating point in the Roman empire. 39.] At this place comes in Matt. xvi. 12—14;—the repeated accusation of Jesus by the chief priests and elders, to which He answered nothing;—and Luke xiii. 5—16, the sending to Herod, and second proclamation of His innocence by Pilate,—after

which he adopts this method of procuring His release (Luke, ver. 17). *ἐστὶν συνήθ.*] See note Matt. xvii. 15, and compare, for an instructive specimen of the variations in the Gospel narratives, the four accounts of this incident. 40.] They have not before cried out in this narrative: so that some circumstances must be presupposed which are not here related: unless vv. 30 and 31 be referred to. *ἦν δὲ ὁ Β. λ.*] In Mark xv. 7, Luke xiii. 19, a rioter;—but doubtless also a robber, as such men are frequently found foremost in civil uproar. There is a solemn irony in these words of the Apostle—a *Robber*! See the contrast strongly brought out Acts iii. 14. Luthardt (after Kraft) remarks on the parallelism with Levit. xvi. 5—10. Thus was Jesus 'the goat upon which the Lord's lot fell, to be offered for a sin-offering.' See the same idea expanded by Mr. Wratislaw, in the first of the sermons in his volume. CHAP. XIX. 1.] The reason or purpose of this scourging does not here appear; but in Luke xiii. 21—23 we read that after the choice of Barabbas, Pilate asked them what should be done

o 1. Mark x. 47. Luke xii. 52. xviii. 11, 18 al.
 p 1 Mt. ref. q ch. xviii. 23 (ref.).
 a ch. xviii. 38 ref.
 b Matt. xi. 8. Rom. xiii. 4. 1 Cor. xv. 49 bla. James ii. d 8 only. Prov. xvi. 23, 27. Sir. xi. 5. xl. 4 only.
 c Mark xv. 17 only. Isa. xxiv. 18 vat. only.
 d ver. 8 (ref.). e ch. xviii. 40 ref.
 f = Luke xvii. 10. ch. xiii. 14 al.
 g = Matt. xx. 12. ch. v. 18 al.

Χαῖρε ° ο ° βασιλεὺς τῶν ° Ἰουδαίων· καὶ ° ἐδίδοσαν α
 ° ραπίσματα. 4 καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος,
 λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε
 ° αἰτίαν ἐν αὐτῷ οὐδεμίαν εὐρίσκω. 5 ἐξῆλθεν οὖν
 Ἰησοῦς ἔξω, ° φορῶν τὸν ° ἀκανθινὸν ° στέφανον κα-
 πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς Ἴδου ὁ ἄνθρωπος
 6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ° ἐκ-
 γασαν λέγοντες Σταύρωσον σταύρωσον. Λέγει αὐτὸς
 Πιλάτος Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ
 οὐχ εὐρίσκω ἐν αὐτῷ ° αἰτίαν. 7 ἀπεκρίθησαν αὐτῷ
 Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ° ὅφει-
 μεν ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ° ἐποίησεν. 8 Ὅτε

for ο βασιλεως, βασιλεν Ν.

rec (for ιδιδοσαν) ιδιουν, with A rel: txt B

1 Cyr.

4. rec (for και εξηλθεν) εξηλθεν ουν, with Δ rel vulg-ed lat-b ff, Chr: om ουν
 1 ev-y am(with fuld em forj fos gat ing mt) lat-a c e f g g syr coopt goth arm
 ABKCLXN 33 Syr æth Cyr. o πιλατος bef εξω LXN 69 vulg: εξω bef παλ

rec εν αυτω ουδεμιαν bef αιτιαν, with D^c rel am(with fuld fos mt tol) syr g
 ουδεμ. εν αυ. αιτ. ευρ. A al: ουδ. αιτ. ευρ. εν αυ. B 33: αιτιαν ουδεμ. ευρισκε
 then εν αυτω interlinear N: txt LXY. (I adopt txt, with Tischd^f, as more proi
 having originated the other transpositions, than a transposition itself.)

5. om ο bef ιησ. B. om το Ν. rec (for ιδου) ιδε, with A rel: txt BL

1. 33 Cyr Hesych. om ο bef ανθρωπος B.

6. εραξαν Ν¹. om λεγοντες Ν. aft 2nd σταυρωσαν ins αυτον (

|| Mk Lu and ver 15) AN rel Chr Thl Aug: om BL 1 am(with em forj ing mt

lat-e Cyr Hil Cassiod. ins και λεγει Ν.

7. om αυτω Ν. rec aft νομον ins ημων, with A rel vss: om BD^cLAN

Orig Hil Aug¹. elz ins του bef θεου, with al: om ABN rel Orig Chr Cyr.

rec αυτον bef υιον θεου, with A rel vss: txt BLMXYN 1. 33. 69 vulg lat-c e f.

(æth) Orig Cyr.

with Jesus? And when they demanded that He should be crucified, Pilate, after another assertion of his innocence, said παιδεύσας αὐτὸν ἀπολύσω. Thus it is accounted for.

2. 3. κ. ἤρχοντο πρ. αὐτ.] This has been probably erased as not being understood. It was their mock-reverential approach, as to a crowned king: coming probably with obeisances and pretended homage. In the χαῖρε ὁ β. τ. Ἰουδαίων, 'non tam Christum de-rident, quam Judæis insultant:' Lampe. See notes on Matt. vv. 27—30;—and on πορφύραν, Mark ver. 17.

4.] The unjust and cruel conduct of Pilate appears to have had for its object to satisfy the multitude by the mockery and degradation of the so-called King of the Jews: and with that view he now brings forth Jesus. His speech is equivalent to—'See what I have done purely to please you—for I believe Him innocent.'

5.] is the accurate and graphic delineation of an eye-witness, and intimately connected with the speech of Pilate which follows. For

the ἰδὼν ὁ β. τ. is to move their contempt and pity;—'See this man who submit and has suffered these indignities—can He ever stir up the people, or Himself up for King? Now cease to persecute Him; your malice surely is to be satisfied.'

6.] This had cried before, see Matt. ver. 22 and p. 16. Possibly St. John had not heard cry. According as men have been in different parts of a mob, they will naturally report differently, according as nearest to them cried out.

7.] The words of Pilate shew vacillations between his own sense of the innocence of Jesus and his fear of displeasing the Jews and their rulers. He now, but in irony, mockery, as before, ch. xviii. 31, delves the matter entirely into their hands perhaps after having received the message from his wife, Matt. ver. 19.

7.] In consequence of this taunt, they declare the cause of their condemnations of Him—see Levit. xxiv. 16—and their demand that, though found innocent

q. ch. ix. 41. ref.
r = ch. vi. 66
only, see
1 John iv. 6.
s = ch. v. 18.
Matt. xii. 46,
47. ref.
t = ch. v. 18.
viii. 58. z.
83.
u Luke ii. 34
ref. Isa. l.
6.

τίαν ἔχει. 12 ἔκ τούτου ὁ Πιλάτος ἔζητει ἀπολ
αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες Ἐὰν το
ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βα
ἑαυτὸν ποίων ἂν τιλέγει τῷ Καίσαρι. 13 Ὁ οὖν Π
τος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰη

12. rec *εζητει* bef *ο* *πιλάτος*, with *AI*, rel vulg lat-f: *εζ. απ. αυ. ο* *πι. Ε*
BLMXN 33 lat-*a c e ff*, *g* coptt. for *εκραζον, κραυγαζον* (from ver 6
xviii. 40, whence also *κραυγασαν literatim*) I Y 1. 69, *κραυγαζον Α*, *κραυγαζο*
κραυγασαν B(Mai expr) D^r 33: om N¹: txt N^{2a} rel. for *λεγοντες, λεγ*
rec (for *αυτον*) *αυτον*, with N (S, e sil): txt *ABI*, rel syrr goth aeth arm
Constt Chr Cyr.

13. rec *τουτον τον λογον* (from ver 8), with KSU Syr aeth Chron, *τον λογον* *ι*
A al Cyr: txt *ABN*, *τον λογων τουτων* L, *των λογον τουτων* M 33, *τουτω*

dream of any allusion to *Rome*, or the *Sanhedrim*, in this *ἀνωθεν*, as the sources of Pilate's power:—the word was not so meant, nor so understood: see ver. 12.

12. *δεδομίνη*, not *δεδομένη*:—the neuter is more general, requiring the supply, as Meyer, of *τὸ ἐξουσιάζειν κατ' ἐμοῦ*,—and embraces in itself the whole delegation from above, power included —q. d. *except by appointment from above*. Lampe (in loc.) remarks: 'Concedit Pilato 1) *potestatem*. Agnoscebat fori humani auctoritatem, quia regnum ejus non erat terrenum, humanos magistratus destruens. Neque Pilato et Romanis jus in Judæos disputabat. . . . 2) Exaggerat illam potestatem, ut *superne datam*. Hæc est doctrina Christiana, omnem potestatem esse a Deo (Rom. xiii. 1, 2). . . . 3) Agnoscit potestatem illam se in *Seipsum* extendere, cum omnia secum ex decreto divino agerentur (Acts iv. 28).' *διὰ τοῦτο*] on this account, viz.

because of what has just been asserted, *οὐκ εἶχες κ.τ.λ.* The connexion is somewhat difficult. I take it to be this: 'God

has given to thee *power over me*;—not insight into the character which I claim, that of being the Son of God—but simply *power*: that insight belonged to others, viz. the Sanhedrim, and their president, whose office it was to judge that claim; they have judged against the clearest evidence and rejected me, the Son of God; thy sin, that of blindly exercising thy *power*, sin though it be, is therefore *less than theirs*, who being God's own people, and with God's word of prophecy before them (and the High Priest, with his own prophetic word before him,—see ch. xviii. 14), deliberately gave me over into thy hand.' It is important to this, which I believe to be the only right understanding of the words, to remember that Pilate, from ver. 6, was making himself simply

their tool;—He was the sinful, but same time the blind instrument of deliberate malice. Nearly so Lüd De Wette. Bengel and Stier under 'quia Me non nosti' as the subject *τοῦτο*, but Lücke rightly says that *ἀνωθεν*, and nothing else must be subject. So Meyer also. *ὁ παρ*

Beyond question, *Caiaphas*,—to the initiative on the Jewish side longed; 'cujus auctoritate omnia agitur,' Lampe. At the same time the Sanhedrim are probably included the guilt of their chief.

In *ἀμαρτίαν* is an implied reference higher Judge—nay, that Judge *H* speaks. 12.] *ἐκ τ.*, from this

so De W., Lücke, &c.: Mey., Stie Luthardt render it 'on this account' giving that Pilate had before been vouring to deliver Him: but the imply that from this time, he *entire himself* to deliver Him. Pilat

self was deeply struck by these w majesty and mildness, and almost syn for his weakness, and made a last, a *ἐκ τ.* seems to imply, a somewhat attempt than before, to deliver Him.

φίλος τ. Κ.] There does not seem any allusion to a title of honour, *Caesaris*; indeed, to judge from th tions in Wetstein, a good deal of fan been employed in making out the such a title having been in use, any f than that the appellation would nat arise and be accounted honourable.

τ. Κ. here is 'well affected to Caesar.' This was a terrible saying, especially Tiberius, with whom (Tacit. Ann. i 'majestatis crimen omnium accusat complementum erat.' τὰς δ β

This was true: their application o Christ a lie. But *words*, not *fact* taken into account by tyrants, an Pilate knew. 13.] τ. λόγων ι

καὶ ἑκάθισεν ἐπὶ τῷ βήματι ἕως τόπον λεγόμενον Λιθό-
στρωτον, ὃ Ἑβραϊστὶ δὲ Γαββαθὰ. ¹⁴ ἦν δὲ παρασκευὴ
τοῦ πάσχα. ὥρα ἦν ὡς ἑκτῇ, καὶ λέγει τοῖς Ἰουδαίοις
ἰδεὶ ὁ βασιλεὺς ὑμῶν. ¹⁵ ἐκραύγασαν οὖν ἐκεῖνοι

(Acts vii. 6) only. 2 Macc. xiii. 26. see Neh. viii. 4.
a here only. 2 Chron. vii. 3. Eccl. i. 6. Cant. iii. 10 only.
ix. 11. xvi. 16 only. see Acts xxi. 40. 4 Kings xviii. 26.
42. Luke xxiii. 64. vi. 31, 43 only. (Exod. xxxv. 24. xxxix. 43 P. 2 Macc. xv. 21 only.) Jos. Ant.
xvi. 6. 2. d Mark iii. 34. ch. i. 29 al.

2 Matt. ii. 28. ch. ix. 7 al. fr.
w = Matt. xxi. 19.
c(-) Matt. xxvii. 63. Mark xv.
10, 17. Rom. xlii. 10.
2 Cor. 10.

λογων D^eEH₁YA Aug. rec ins του bef βηματος, with E rel: om ABD¹I₁LUXN
1. 33 Cyr. om δε D^rN¹. for γαββαθα, γολγοθα N¹!

14. rec (for 2nd ην) δε, with EHI, SYA syr arm: ὥρα δε ην K al: txt ABN rel
lat-a c o copt. rec ως, with D^rHMUD 1. 69 (S, e sil): txt ABN rel. for
εκτῇ, τριτῇ D^r-gr L X(txt but not commn) ΔΝ³² Chron(εαθὺς τὰ ἀκριβῆ ἀντιγραφα
περιέχει, ἀπὸ τοῦ τοῦ ἰδιόχειρον τοῦ εὐαγγελιστοῦ) Nonn Sev(in a schol often found,
appealing to Eus-ad-Marin, vol. iv. p. 1009) Ammon Thl (see note).

15. rec (for εκρ. ουν εκεινοι) α δε εκρ., with A I₁ rel vulg lat-a (c f ff): οι δε ελεγον
N¹: εκρ. ουν, omg εκεινοι, 33: txt BLXN³² lat-b e q Cyr.—εκραυγασαν A: εκραυγασον
D^rKY: εκραυσαν L.

—viz. these two last remarks. 'In such a perplexity, a man like Pilate could not long hesitate. As Caiaphas had before said it were better that one even innocent man should die, than that all should perish: so now in like case Pilate decided rather to sacrifice Jesus though innocent, than to expose himself to so great danger.' Friedlieb, Arch. der Leid. § 34. ξξω: see on ch. xviii. 33. The βῆμα was in front of the praetorium, on an elevated platform; —Gabbatha, probably from גב, *altus fuit*, —which was paved with a tessellated pavement. Such a pavement Julius Caesar carried about on his expeditions, Suet. Cæs. c. 46. 14. παρασκευὴ τοῦ π.] The signification, 'Friday in the Passover week' (using παρασκευὴ for 'day before the sabbath,' as reff. Matt., Luke, and τοῦ π. as in σάββατον τοῦ π. Ps. Ign. ad Philip. c. 13, p. 937, ed. Migne), has found many and some recent defenders: see especially Wieseler, Chron. Synops. i. 335 ff. But this is not its natural meaning, nor would it ever have been thought of in this place, but for the difficulty arising from the whole Passover question, which I have discussed on Matt. xxvi. 17—19, and on ch. xviii. 28.

παρασκευὴ τοῦ π. answers to νύκτα γρη, and is 'the vigil of the Passover,' i. e. the day preceding the evening when the passover was killed. And so it must be understood here, especially when connected with ch. xviii. 28. See on the whole matter the notes above referred to. ὥρα ὡς ἑκτῇ] There is an insuperable difficulty as the text now stands. For Mark relates, ch. xv. 25, that the crucifixion took place at the third hour: and that it certainly was so, the whole arrange-

ment of the day testifies. For on the one hand, the judgment could hardly have taken the whole day till noon: and on the other, there will not thus be time left for the rest of the events of the day, before the sabbath began. We must certainly suppose, as did Eusebius, Theophylact, and Severus (in the Catena, Lücke, ii. 756), that there has been some very early erratum in our copies; whether the interchange of 7 (3) and 6 (6), or some other, cannot now be determined. Lücke and Friedlieb defend the sixth hour: but the above difficulties seem to me decisive against it.

We certainly may approximate the two accounts by recollecting that as the crucifixion itself certainly did not (as in Mark) take place *exactly* at the third hour, and as here it is ὥρα ὡς ἑκτῇ, some intermediate time may be described by both Evangelists. But this is not satisfactory: see note on Mark xv. 25. The solution given by Dr. Wordsworth after Townson and others, that St. John's reckoning of the hours is different, and like our own, so that the sixth hour = 6 A.M., besides being unsupported by any authority (see ch. i. 40, iv. 6, 52: xi. 9, and notes), would leave here the difficulty that there must thus elapse three hours between the hearing before Pilate and the Crucifixion. Besides which, we may ask, is it possible to imagine St. John, with the other gospels before him as these expositors believe him to have had, adopting without notice an independent reckoning of his own which would introduce utter confusion into that history which (again on their hypothesis) he wrote his gospel to complete and clear up? The words ὥρα ὡς ἑκτῇ. seem

fLake xxiii. 18 ref. see ch xvii. 16 ref.
 g = ch. x. 10. 2 Cor. xii. 10. Eph. iv. 9.
 h = Acts xvi. 33. xxi. 24 al.
 k = Luke xiv. 27. Acts xv. 16. Gal. vi. 2. 5. constr. w. dat., here only.
 l = only. Judg. ix. 55. 4 Kings ix. 33 only.
 m ver. 13 ref. m here (Rev. xiii. 2 v. r.) only. Dan. xii. 6. see Essek. xi. 34, 37.
 n = Lake xxiii. 56. ch. i. 20. 2 Mac. x. 30. p here bla only t.
 q = Matt. Lake (Gosp. xviii. 37 [but not iv. 34. xxi. 19], and Acts). John. Ναζωραῖος, Mark i. 34. x. 47. xxi. 6. 50 al. Deut. xvi. 19 al. b ch. iii. 23 ref. a = Matt. xxiv. 15. Acts d h
 o ver. 13 ref.

17 Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πῦλ
 Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἄρχι
 Οὐκ ἔχομεν βασιλέα ἢ εἰ μὴ Καίσαρα. 18 τότε οὖν
 ἔδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.
 19 Παρέλαβον οὖν τὸν Ἰησοῦν. 17 καὶ ἡ βαστ
 αὐτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον ἱερο
 τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ. 18 ὅπου ο
 ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἑντεῦθε
 ἐντεῦθεν, ὁ μέσον δὲ τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ
 τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ.
 γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς
 Ἰουδαίων. 20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνω
 τῶν Ἰουδαίων, ὅτι ἑγγὺς ἦν ὁ τόπος τῆς πόλεως
 ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον Ἑβρ
 αῖς Ῥωμαῖστί Ἑλληνιστί. 21 ἔλεγον οὖν τῷ Πιλάτῳ

18. αὐτοῖς bef αὐτον N. rec (for 2nd οὖν) δε, with AI, rel vulg lat-g
 txt BD¹LX 33 for lat-a b c e ff₂ q copt. — οἱ δὲ λαβόντες αὐτον N¹, so (but π
 M 1: παραλαβόντες οὖν N²a. rec aft ιησουν ins και απηγαγον, with A vulg-
 sah aeth; απηγαγον MUN 1 arm: και ηγαγον D¹EHI.KSYΔΛ am(with for
 lat-f Chr Cyr-ms Thl Euthym: om BLX 33. 69 lat-a δ c e ff₂ syr-jer copt
 Cyr.

17. rec (for αυτω τ. στ.) τον σταυρον αυτου, with E rel; τον σταυρον ε
 AI,UY Chr: αυτου τ. στ. D¹N al; txt BLX 1. 33 latt Orig(κατὰ τ. ιωαν. ι
 εαυτῷ βαστάζει τ. στ.) Cyr, but of these L 1 Cyr have αυτω. rec (for
 with BI, rel lat-e syr: txt AKN ev-y lat-a c f q Cyr.—om ο λεγεται LX 33
 lat-b ff₂ g Syr copt Chr.

19. επειθεν (|| Mt) AK coptt.

20. om ver N¹. (see next ver.) rec της πολως bef ο τοπος, with 1. 6
 Syr coptt arm: txt ABI,N-corr¹ rel lat-g syr aeth Cyr Thl. rec ελληνισ
 ρωμαισσ, with AI, rel latt syrr: txt BLXN-corr¹ 33 lat-e coptt aeth Cyr.

to have been spoken in irony to the Jews
 —in the same spirit in which afterwards
 the title was written over the cross:—
 partly perhaps also, as in that case, in
 consequence of the saying in ver. 12,—to
 sever himself altogether from the suspicion
 there cast on him. 15.] οὐκ ἔχ. βασ.

εἰ μὴ K.,—a degrading confession from
 the chief priests of that people of whom it
 was said, 'The Lord your God is your
 King.' 1 Sam. xii. 12. 'Jesum negant
 usque eo, ut omnino Christum negent,'
 Bengel. However, it furthered the present
 purpose, and to this all was sacrificed,
 including truth itself; for the confession
 was not only degrading, but false in their
 mouths. Some of those who now cried
 this, died miserably in rebellion against
 Cæsar four years afterwards. 18.]

Here the scourging seems (Matt., Mark)

to have taken place, or perhaps to
 been renewed, since the former on
 not that customary before execution
 conceded by Pilate to the mob in his
 satisfying them.

17—22.] *Jesus surrenders himself
 death.* Matt. xxvii. 31—61. Mar
 20—47. Luke xxiii. 26—56. Comp
 notes on the four throughout. vi
 viz., the chief priests. 17—22.]
Crucifixion. 17.] See on Matt

33. αὐτῷ is dat. commodi: 'c
 ing the cross for himself.' 19.] l
 ver. 37. 20—22.] The same

of mockery of the Jews shewed its
 the title, as before, ver. 14. They
 prevailed on Pilate by urging this
 that Jesus had set Himself up for a
 and Pilate is willing to remind them
 by these taunts. Hence their comj

ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκείνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί. ²² ἀπεκρίθη ὁ Πιλάτος Ὁ γέγραφα γέγραφα. ²³ οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῳτῇ μέρος, καὶ τὸν ἰχθῶνα. ἦν δὲ ὁ ἰχθῶν ἄραφος, ἕκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. ²⁴ εἶπον οὖν πρὸς ἀλλήλους Μὴ ἰσχύσωμεν αὐτόν, ἀλλὰ ²⁵ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ῥιματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· ²⁵ ἐιστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. ²⁶ Ἰησοὺς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν ²⁷ παρεστῶτα ὃν ἡγάπα, λέγει τῇ μητρὶ [αὐτοῦ] Γύναι, ἰδὲ ὁ υἱός σου. ²⁷ εἶτα λέγει τῷ μαθητῇ Ἰδὲ

p Lake vii. 25. ix. 29. Acts xx. 33. 1 Tim. ii. 9 only. Ps. xlv. 9. q only. Joel iii. 3 si. see
Acts i. 26. r Matt. xii. 40. ch. i. 85. vii. 27 al. Josh. iv. 10. Dan. xii. 5. s = Lake
ix. 47. t ch. xviii. 23 rec. u ch. xlii. 23.

²¹. om ver 20 and ver 21 up to 2nd *Ιουδαίων* (*homaeotet*) N¹. rec *εἰμι* bef *τῶν* *Ιουδαίων*, with A¹ N rel latt: txt BLX 33 *meth*.

²³. for *οἱ ἐσταύρωσαν*, *οἱ σταυρώσαντες* N. [rec *τέσσαρα*, with B(Mai) I, rel: txt ALMN.] [*αράφος*, so all MSS but B(sic: see table) S(e sil).]

²⁴. [*εἶπαν* L¹ N.] for *ἀλλήλους*, *αὐτοὺς* N. om *ἡ λέγουσα* B¹ lat-a *b c e ff*, sah Eus (*ap ch* xiii. 18, and *ver* 36). *μου* bef *τα μαρία* N.

²⁵. for *οὖν*, *δε* N (the phrase *ισχ. δε ἰδὼν τὴν μητέρα* is in smaller letters above the line). om *αὐτοῦ* (*as not expressed before*) BLXN 1 lat-b *e arm*: ins A rel vulg lat-a *c f* syrr Orig. rec (for *ἰδε*) *ἰδου* (*not so common in John, only ver 5, ch iv. 35, xvi. 32, and xii. 15, from LXX*), with A rel: txt BD¹ M¹ X¹ N 33 (appy) Orig Ch C¹ r. (*αἰδε* D¹ N.)

and his answer. The Latin was the official language, the Greek that usually spoken,—the Hebrew (i. e. Aramaic) that of the common people. δ γέγ. γέγρ.]

The first perfect denotes the past action; the second that it was complete and unalterable. ^{23—30.} His Death.

^{23, 24.} οὖν goes back to ver. 18. There were four soldiers, a *centurio*, Acts xii. 4, and a centurion?—*centurio supplicio prepositus*, Seneca de Ira, 16 (Friedlieb). The garments of the executed were by law the perquisite of the soldiers on duty. Dig. xlviii. 20. 6 (Friedlieb).

The tunic was the so-called 'toga ocellata,' or 'byssina.' It reached from the neck to the feet, and was fastened round the throat with a clasp. It was properly a priest's garment (see Jos. Antt. iii. 7. 4), and was woven of linen, or perhaps of wool (Friedlieb). The citation is verbatim from the LXX. In it,

ἱμάτια = the upper garments, *ῥιματισμός* the tunic. Again, beware of any evasion of ἵνα.

^{25.} In Matt. xxvii. 55, 56 ||, we learn that two of these were looking on afar off, after Jesus had expired, with Salome. Considering then that John's habit of not naming himself might extend to his mother (he names his father, ch. xxi. 2), we may well believe that ἡ ἀδελφὴ τ. μητρὸς αὐτοῦ here represents Salome, and that four women are designated by this description. So Wieseler and Meyer, Luthardt opposing them. So also Ewald: and which is no mean evidence, the Peschito, inserting a *καὶ* between αὐτοῦ and Μαρία. ἡ τοῦ Κλωπᾶ] wife of Klopas (Alpheus, see Matt. x. 3, and Prolegg. to Ep. of James, § i. 4), the mother of James the Less and Josias; Matt., Mark.

^{26.} ἰδε ὁ υἱός σου] The relationship in the flesh between the Lord and His mother was

^v Matt. xxii. 26. ch. xi. 58. Acts xx. 18 al. ^w — ch. xvi. 32. Acts xxi. 6. Euth. vi. 12. (ch. i. 11 ref.)
^x — here only. ^{no} Lake xviii. 31. xxii. 37. ^{Rev.} xvii. 17. ^{a sing.} ch. vii. 26 ref. ^{Pa.} i. xviii. 21. ^b ed. ^{2c} ref. ^c Mark xi. 16. ^{Lake} viii. 16 al. ^{Lev.} vi. 28. ^d — ch. ii. 6. xx. 5, 6. xxi. 14. ^{2c} ref. ^e Matt. xviii. 34 ref. ^f here bla. ch. xxi. 11. ^{Matt.} xxii. 21. ^{1. 20.} xv. 14. ^{James} iii. 8, 17. ^{2 Pet.} ii. 14 only. ^{Reck.} xxvii. 1.

27. rec ιδου, with A rel : txt BLM 33 Chr Cyr. for ωρας, ημερας A E
 33. 69 sah. rec αυτην bef o μαθητης, with D^u UN 1. 69 latt copt A
 txt AB rel lat-e sah arm Cyr Thl.
 28. ησ. bef ιδως, omg δ, B. rec παντα bef ηδη, with N rel syr lat-
 ηδη 1 al vulg Syr sah sath Chr Hil: txt ABD^u LUXY 33 am (with em ing mm
 for ταλ., πληρωθη D^u N 1. 69.
 29. rec aft σευος ins ουν, with D^r rel vulg lat-e f g g syr; δε N: om ABI

about to close; hence He commends her to another son who should care for and protect her. Thus,—as at the marriage in Cana, when His official independence of her was to be testified, so now,—He addresses her as *γύναι*. 27.] The solemn and affecting commendation of her to John is doubly made,—and thus bound by the strongest injunctions on both. The Romanist idea, that the Lord commended all His disciples, as represented by the beloved one, to the patronage of His mother, is simply absurd. The converse is true: He did solemnly commend the care of her, especially indeed to the beloved disciple, but in him to the whole cycle of disciples, among whom we find her, Acts i. 14.

No certain conclusion can be drawn from this commendation, as to the 'brethren of the Lord' believing on Him or not at this time. The reasons which influenced Him in his selection must ever be far beyond our penetration:—and whatever relations to Him we suppose those brethren to have been, it will remain equally mysterious why He passed them over, who were so closely connected with His mother. Still the presumption, that they did not then believe on Him, is one of which it is not easy to divest one's self; and at least may enter as an element into the consideration of the whole subject, beset as it is with uncertainty.

ἀπ' αὐ. τ. ὥρας is probably to be taken literally,—from that time;—so that she was spared the pangs of witnessing what was to follow. If so, John returned again to the Cross, ver. 35.

εἰς τὰ ἴδια need not imply that John had a house in Jerusalem. It would equally apply to his lodging during the feast; only meaning, that henceforth, wherever he was, she was an inmate with him; and certainly that his usual habitation was fixed, and was his own.

Ewald remarks (see Meyer in loc. was for the Apostle in his later y sweet reward to recall vividly ever minute detail,—and for his readers that he alone could have written all

28.] *κατὰ τοῦτο* is generally not necessarily, immediate. Here we suppose the *ἑλπί* *ἑλπί* to have been meantime, and the three hours' *de* to have taken place. Perhaps some of this time John was absent above. *ἵνα ταλ. ἡ γρ.*] Various less objections have been raised application of these words to the of the Lord which follows, and at have been made (by Luthardt and among others: see on the other Ewald) to connect them with *ταλ.* (*ταλίσσαι, ἵνα ταλίσωθῃ*). That St does use *ἵνα* . . . as applying to follows, ch. xiv. 31 shews. And so —'that the Scripture might be *fulfilled*' (not *πληρωθῇ*),—having view to leave no pre-appointed part of the circumstances of his suffering fulfilled, Jesus, speaking doubtless intense present agony of thirst, but speaking because He so willed it because it was an ordained part of course which He had taken upon said this word. 'Nec hoc levam petiisset, nisi scivisset id quodque a *τῇ* *ταλ.* Messie secundum Prophetas tare. Unde hæc altera motiva ad ut consummaretur Scriptura.' *Lat* loc.

29.] The *ὄξος* was the the sour wine, or vinegar and water common drink of the Roman soldiers *ὄξωσιν*] An aromatic plant grows walls, common in the south of Ex and on the Continent, with blue or flowers, and having stalks about 1 long, which would in this case be enough, the feet of the crucified not being ordinarily raised above

'σπόγγον οὖν 'μιστὸν τοῦ 'οἴου^h 'ύσώψ^h 'περιθίντες^h Mt. xii. only f.
 'προσηνεγκαν αὐτοῦ τῷ στόματι^h 30 ὅτε οὖν 'έλαβεν τὸ h Heb. ix. 19 only Exod. xii. 22 al.
 'οἴος ὁ 'Ἰησοῦς, εἶπεν^a 'Τετέλεσται, καὶ 'κλίνας τὴν κεφαλὴν^h i Matt. xxvii. 28 red. Gen. xxvii. 16.
 'παρέδωκεν τὸ^a πνεῦμα. 31 Οἱ οὖν 'Ιουδαῖοι, ἐπεὶ k = here only. l = Mark xv. 38. Acts ix. 40. 1 Tim. iv. 4.
 'παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα n = Luke xii. 50. Rev. x. 7. Ezra vii. 12.
 'ἐν τῷ σαββάτῳ (ἦν γὰρ 'μεγάλη ἡ 'ἡμέρα ἐκείνου o = Luke xxiv. 5. (Matt. viii. 30) (red.) p = Acts xv. 40.
 τοῦ 'σαββάτου), 'ἠρώτησαν τὸν Πιλάτον ἵνα^a 'κατ- q = Mt. L. Roct. xii. 7. r = Matt. xii. 3 al. fr. t = ch. vii. 27 red.
 'εαγῶσιν αὐτῶν τὰ^a σκέλη καὶ 'ἀρθῶσιν. 32 ἤλθον οὖν οἱ u = here only. Nch. x. 31. see Luke iv. 16 red. Matt. xii. 20 only. Deut. xxxiii. 11. 3 Kings xxii. 38. Jer. xxxi. (xlviii.) 25. Hab. iii. 12 only. y ch. xi. 48 red.
 στρατιῶται, καὶ τοῦ μὲν πρώτου^a κατέαξαν τὰ^a σκέλη v Lake vii. 36 red. w here see and Matt. xii. 20 only. Deut. xxxiii. 11. 3 Kings xxii. 38. Jer. xxxi. (xlviii.) 25. Hab. iii. 12 only. y ch. xi. 48 red.
 καὶ τοῦ ἄλλου τοῦ^a 'συνσταυρωθέντος αὐτῷ, 33 ἐπὶ δὲ τὸν x here see only. Amos iii. 12 al.
 'Ἰησοῦν ἐλθόντες ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ^a κατ-
 'έαξαν αὐτοῦ τὰ^a σκέλη, 34 ἀλλ' εἰς τῶν στρατιωτῶν

a here only. Nch. x. 31. see Luke iv. 16 red. Matt. xii. 20 only. Deut. xxxiii. 11. 3 Kings xxii. 38. Jer. xxxi. (xlviii.) 25. Hab. iii. 12 only. y ch. xi. 48 red.
 u = here only. Nch. x. 31. see Luke iv. 16 red. Matt. xii. 20 only. Deut. xxxiii. 11. 3 Kings xxii. 38. Jer. xxxi. (xlviii.) 25. Hab. iii. 12 only. y ch. xi. 48 red.

lat-a b c. rec (for σπογγον ουν μιστον του οξου) οι δε πλησαντες σπογγον οξους και (the *ox* has been corr'd aft *Mt* xxvii. 48, *Mk* xv. 36, and the *oun* transposed to *enit*), with A rel vulg lat-f q syrr (copt *eth*) arm: txt BLXN 1. 33 lat-b e ff₂ (mah) Cyr Hil. (om του ΧΝ¹ Eus₂.)

30. om ὁ bef ιησ. B. om ο ιησ. N¹: ο ιησ. bef το οξ. E 69 vulg lat-b c arm Eus Hil.

31. rec ινα το σαββατω bef επι παρασκευη ην, with A rel syr: txt BLXYN 1. 33. 69 latt Syr coptt *eth* Chr Cyr Nonn, επι παρασκευη, omg ην, Dr. om ἡ AEM. elz εκεινη, with H 33 (69) vulg lat-e f q syr Cyr: txt ABM rel lat-a b e ff₂ q Syr coptt *eth* arm Hesych.

33. for ως ειδον, ευρον N¹. rec αυρον bef ηδη, with AN rel latt Syr coptt: txt BL Orig.

distance from the ground. It was much used for sprinkling, Exod. xii. 22; Levit. xiv. 4 &c.; Ps. li. 7.

30.] τετέλεσται expresses the fulfilling of that appointed course of humiliation, obedience, and suffering, which the Lord Jesus had undertaken. ('Verbum τελειω convenit rebus, τελειώω scripturæ sacrae,' Bengel.) That was now over,—the redemption of man accomplished,—and from this time 'the joy that was set before Him' begins. It is beyond the purpose of a note to bring out the many meanings of this most important and glorious word. There is an admirable sermon on it by Schleiermacher (vol. ii. serm. 10); and Stier's Comment, vi. 473 ff., should be read. κλίνας τ. κεφαλήν] We have the minuteness of an eye-witness, on whom every particular of this solemn moment made an indelible impression. παρέδωκεν τὸ πνεῦμα] viz. in the words given by Luke, πάτερ, εἰς χεῖράς σου παρατίθειαι τὸ πνεῦμα,—which was also the φωνὴ μεγάλη of Matt. and Mark. This παραδιδόναι was strictly a voluntary and determinate

act—no coming on of death, which had no power over Him,—see ch. x. 18, and note on Luke xxiii. 46.

31—42.] *Jesus in Death*: and herein, 31—37.] *Proof of His Death*.

31.] On the Jewish custom, see note, Matt. xxvii. 57.

ἦν γὰρ *μαρ.*] being as it was (see note on ch. xviii. 28, and Matt. xxvi. 17) a *double sabbath*: the coincidence of the first day of unleavened bread (Ex. xii. 16) with an ordinary sabbath.

[ἵνα κατασφ.] The *crucifragium* was sometimes appended to the punishment of crucifixion, see Friedlieb, p. 164,—but does not appear to have been inflicted for the purpose of causing death, which indeed it would not do. Friedlieb supposes that the term involved in it the '*coup de grâce*,' which was given to all executed criminals, and that the piercing with the spear was this death-blow, and was also inflicted on the thieves.

34.] The lance must have penetrated deep, for the object was to *ensure* death,—and, see ch. xx. 27, probably into the left side, on account of the position of

a here only.
1 Kings xvii.
7 al.
b ch. xi. 20.
26, 27. Acts
xii 7 only.
Gen. ii. 21,
22.
c here only t.
Sir. xxi. 19
his only.
d = Rev. xiv.
20. Exod.
xvii. 6.
e = here only.
see 1 John v. 6.
1 ch. x. 31.
11, 22 only. Exod. xii. 46. Num. ix. 12.
1 Kings xvi. 7. (Zech. xii. 10.)
f = Acts xiii. 11. Heb. x. 16.
k sing. ch. vii. 59 refl.
g = ch. iv. 27 refl.
1 Matt. xxi. 27. Luke xiv. 29. [Eph. v. 1
Matt. xii. 30 refl. a constr.]

^a λόγχῃ αὐτοῦ τὴν ^b πλευρὰν ^c ἔνυξεν, καὶ ^d ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἰωρακὼς ἡμεμαρτύρηκε ἡ ἀληθινὴ αὐτοῦ ἐστὶν ἡ ^b μαρτυρία, καὶ ἐκείνος οἶδ' ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. ³⁶ ἐγένετο ταῦτα, ἵνα ἡ ^k γραφὴ πληρωθῇ ὅτι οὐ συνίσταται αὐτοῦ. ³⁷ καὶ πάλιν ἑτέρα ^k γραφὴ λέγει

34. rec εὐθὺς bef ἐξῆλθεν, with A rel vulg lat-c f Cyr Chron: txt BLXYN 35 Orig Eus.—(εὐθὺς DrGMUY 69 Chron.)

35. for ἀληθινῇ, ἀληθὴς N. [καὶ ἐκείνος BY 1 Orig, Cyr: txt AN rel rec om καὶ bef ὑμεῖς, with EGMSYA copt: ins A B (Tischdf) N rel latt arm Orig Cyr. πιστεύητε BN¹ Orig: txt N-corr¹ &c.]

36. ins απ' bef αυτου N.

the soldier, and of what followed.

αἷμα κ. ὕδωρ] The spear perhaps pierced the pericardium or envelope of the heart, in which case a liquid answering the description of ὕδωρ may have flowed with the blood. But the quantity would be so small as scarcely to have been observed. It is hardly possible that the separation of the blood into placenta and serum should so soon have taken place, or that, if it had, it should have been by an observer described as οἷμα καὶ ὕδωρ. It is more probable that the fact, which is here so strongly testified, was a consequence of the extreme exhaustion of the Body of the Redeemer. The medical opinions on the point are very various, and by no means satisfactory. Meyer's note is well worth consulting. His view after all seems to be the safe and true one—that the circumstance is related as a miraculous sign, having deep significance as to the work of the Redeemer, and shewing Him to be more than mortal. It can be no reason against this, that, as Ewald urges, St. John does not *here* dwell on any such typical significance, nor can I see how, as he maintains, 1 John v. 6 ff. can be understood without reference to this fact: see note there. 35.]

This emphatic affirmation of the fact seems to regard rather the whole incident than the mere outflowing of the blood and water. It was the object of John to shew that the Lord's Body was a *real body*, and *underwent real death*. And both these were shewn by what took place: not so much by the phenomenon of the water and blood, as by the infliction of such a wound,—after which, even had not death taken place before, there could not by any possibility be life re-

maining. So Lücke: except it seems to refer ἰωρακὼς more to the circumstances of the death of

The third person gives nity. Meyer is for keeping d

here to its strict sense, not *in genuine, real*. Perhaps the best is to be given of the word is to be fit the use of ἀληθῆ immediately after of the matter of the testimony things related are ἀληθῆ: the nature of them is ἀληθινῇ, a narrative of

Some have fancied that use of ἐκείνος here, the narrator surely signifies not himself, but third person. But it has been above (see note on ch. vii. 29) that John constantly uses ἐκείνος me emphatically taking up again the subject of the sentence. The πιστεύειν in John makes it probable he lays the weight on the proof *reality* of the death, as above. ἵνα depends on the three previous clauses, without any parenthesis, final aim of what has gone in order that; not, 'so that.'

36.] 'For'—i.e. as connected with true Messiahship of Christ, 'these were a fulfilment of Scripture.' It is observable that Ps. xxxiii. 20 (LXX) is also referred to;—but no doubt the primary reference is to the Paschal L. Exod., as in refl.: see 1 Cor. v. 7.

37.] LXX, ἐπιβιβάζονται πρὸς μὲν καταρχήσαντο—but the Evs has given the literal and, as now acknowledged (Lücke), true sense of the ἔρχ. The ὕποναι does not refer to Roman soldiers,—but to the *regiment* in the world, who, at the time the Gospel was written, had begun to fulfil the

ται εἰς ὃν ὁ ἐξεκέντησαν. ³⁸ Μετὰ δὲ ταῦτα ὁ ἠρώτησεν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, ἑκκερυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ. ³⁹ ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης, ὡς λίτρας ἑκατόν. ⁴⁰ ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδωκαν αὐτὸ ὁ ὑθονίους μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς

Rev. i. 7 only. Judg. ix. 54. p. constr., Luke vi. 26 ref. q. ch. xi. 1 ref. — here only. Ezek. xli. 6, 7, 12. constr., ch. vii. 13, xx. 19. Heb. ii. 15. Rev. xviii. 10, 18. Esth. viii. 17. 1 Cor. vi. 11. 5 Kings xlii. 29. Mark v. 13. 1 L. 1 Cor. xvi. 7. Heb. vi. 1. 2 ref. v. ch. iii. 2 ref. y Matt. ii. 11 only. Ps. xlv. 8. Cant. s. here only. Cant. iv. 14 Aid. only. there b — ch. xi. 44. c Luke xiv. d Matt. xxvii. 66. Luke ix. 30. f Luke i. 9 ref. constr., Acts xiv.

w ch. x. 40. xli. 16 only. x here only t. Sir. xxxviii. 8 only. v. 6. (-i) (see, Mark xv. 28. -vivos, Esth. ii. 12.) also w. σμύρ. so Aug. a ch. xli. 8 only t. 12. ch. xx. 8, 6, 7 only. Judg. xiv. 13 vat. Hos. ii. 6, 9 only. e Mark xvi. 1. Luke xlii. 66. xlii. 1 only. 4 Kings xx. 13. 16. Heb. x. 26.

^{38.} rec ins o bef ἰωσηφ, with ΑΗΥΔΔ (8, e sil): om BN rel. rec ins o bef αω, with N rel Chr Cyr Thdrt: om ABD⁴L. (*The art would be more usual in indicating a well-known person: but cf λαλ. απο βηθ., ch xi. 1.*) om του bef ησ. B¹. om κ. κειρ. to end (i. e., probably, from ησ. to ιησ.) A. ηλθον and ηραν N¹. rec (for αυτου) του ιησου. (specification; cf next ver), with D^r rel vulg lat-f g q syrr copt æth-pl Thdrt: txt BLXA 33 sah æth-rom Cyr.—for το σωμα αυτου, αυτου N¹.

^{39.} rec (for αυτον) τον ιησουν, with D^r U(Treg expr) N rel: txt ABLXY sah-mnt Cyr. for φερων, εχων N¹. for μίγμα, ελιγμα BN¹. rec ως, with AUYX 69 (1. 33, e sil): txt BN rel.

^{40.} for ιϛ, θϛ A. ins ιν bef οθονιους A rel fos lat-q sah Nyssen Thl: om BKLXY N 69. for ιστιν, ην N¹.

phcey: and is not without a prophetic reference to the future conversion of Israel, who were here the real *piercers*, though the act was done *διὰ χειρὸς ἀνθρώπων*. ^{38—42.} *His Burial*.

^{38.} μετὰ ταῦτα—not, 'immediately after this'—but 'soon after.' The narrative implies, though it does not mention (as Mark and Luke do), that Joseph himself took down the Body from the cross. Lücke thinks the soldiers would have done this: but their duty seems only to have extended to the ascertaining of the fact of death. The ἀρβύων of ver. 31 need not imply, 'by their hands.' It was customary to grant the bodies of executed persons to their friends. 'Percussos sepeliri carnifex non vetat,' Quintil. Declam. vi. On Joseph, and the other particulars, see notes on Matt.

ἦλθεν—to Golgotha. ^{39.} John alone mentions Nicodemus. The Galilean narrative had no previous trace of him, and does not recognize him here. Joseph bore too prominent a part not to be mentioned by all. Luthardt beautifully remarks on the contrast between these men's secret and timid discipleship before, and their courage now, "Their love to Jesus was called out by the might of His love. His Death is the

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Power which constrains men. And thus this act of love on the part of both these men is a testimony for Jesus, and for the future effect of His death. Hence also it appears why the Evangelist mentions the weight of the spices, as a proof of the greatness of their love, as Lampe observes."

σμύρνης μυρτῆ,—the gum of an aromatic plant, not indigenous in Palestine, but in Arabia Felix, see ref. and Exod. xxx. 23; Prov. vii. 17 (Heb. and E. V.); Cant. iii. 6, and Winer, Realwörterbuch, ii. 126 (edn. 3).

ἀλόης] The name of various sorts of aromatic wood in the East,—see Winer, Realw. i. 54. Both materials appear to have been pulverized (the wood by scraping or burning?) and strewed in the folds of the linen in which the body was wrapped (De Wette). The quantity is large; but perhaps the whole Body was encased, after the wrapping, in the mixture, and an outer wrapper fastened over all. The proceeding was hurried, on account of the approaching Sabbath: and apparently an understanding entered into with the women, that it should be more completely done after the Sabbath was over. This plentiful application of the aromatic substances may therefore have been made with an intention to prevent the Body, in

3 M

ε Matt. xxvi. 12 only. Gen. 1. 2 bds only. (-αποκ., ch. xlii. 7.) h ch. xviii. 1 ref. i Luke xi. 44 ref. k ver. 14 ref. i abenl., — Eph. ii. 18. 17. Matt. xxiv. 28. Ecod. xlii. 17. m f. — Acts x. 7. i Cor. xvi. 2. Gen. i. 5. Rom. iii. 6.

Ἰουδαίους ἐνταφιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ ἵσταυρῶθι κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶ ὃ οὐδέπω οὐδεὶς ἐτίθη. 42 ἐκεῖ οὖν διὰ τὴν παρατῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὰ μνημεῖον, ἔθηκε Ἰησοῦν.

XX. 1 Τῷ δὲ μαρτῶν σαββάτων Μαρία ἡ

41. οὐδεὶς bef οὐδέπω K.

for ἐτίθη, ἦν τεθειμένος (|| Luke) BK Cyr.

42. ins οκου bef ἐθηκεν N¹.

its lacerated state, from incipient decomposition during the interval.

40.] See ch. xi. 44. Little is known with any certainty, except from these passages, of the Jews' ordinary manner of burying. Winer, Friedlieb.

41.] See note on Matt. ver. 60. The words ἐν τῷ τόπῳ ὅπου ἵσταυρῶθι, are so far in favour of the traditional site of the Holy Sepulchre, that Calvary and the Sepulchre are close together, under the roof of the same church. And those who have found an objection in that circumstance have forgotten this testimony of John.

καὶ οὖν . . .] And therefore given for the purpose—so that the additional particular not here mentioned, that it belonged to Joseph, is almost implied. The newness of the tomb was important, that it should be seen 'neminem præter Jesum, neque Jesum alterius virtute, ut olim circa sepulchrum Elisæi acciderat, resurrexisse' (Lampe): so that (Luthardt) no room might be left for the evasions of unbelief.

42.] τὴν παρασκ. τ. Ἰουδ. seems to indicate clearly the παρασκ. of the Passover, as I have before maintained that the words mean; not the mere day of the week so called, which, as it was by the Christians also in the Apostles' time named παρασκευή, would not be qualified by τῶν Ἰουδ.

The words ὅτι ἐγγ. ἦν τὸ μν. certainly at first sight appear as if John were not aware that the tomb belonged to Joseph; but it is more likely that the thought of asking for the body may have been originally suggested to Joseph by his possessing a tomb close to the place of crucifixion, and so ὅτι ἐγγ. ἦν τὸ μν. may have been the real original reason of the whole proceeding; and John, not anxious to record every particular, may have given it as such.

CHAP. XX. 1—29.] JESUS ALIVE FROM THE DEAD. COMPLETION OF THE DISCIPLES' FAITH BROUGHT THEREBY. And herein, 1—18.] Contrast between His former life, within the conditions of the flesh, and His present, in which His

communion with His own partaken new relation to the Father. (Matt. xxviii. 1: Mark xvi. 1: Luke

1. On the chronology of the Resurrection, see note on Matt. 1. I attempt no harmony of counts:—I believe all such attempts to be fruitless;—and I see in their strong corroboration of the true evangelic narratives. It is quite sible that so astounding an event, upon various portions of the body ciples from various quarters and in forms, should not have been related four independent witnesses, in a scattered and fragmentary way in which now find it. In the depth beneath varied surface of narration rests the central fact of the resurrection, moved and immovable. As it was above all other things to which they bore their testimony, so, in their testimony to this, we have the most remarkable of each having faithfully elaborated narrative those particular facts which under his own eye or were reported self by those concerned. Hence the diversity in this portion of the narrative and hence I believe much that is not might be explained, were the facts selves, in their order of occurrence us. Till that is the case, (and I am to believe that it will be one of our most useful employments hereafter, to trace the true harmony of the Holy Gospels His teaching of whom they are the we must be content to walk by faith not by sight. We must also remember this case, that our Evangelist is at his points of narration with a special pose,—to shew us how the belief of his disciples was brought out and confirmed after the unbelief of Israel: cf. 31.

1. 2. Μαρ. ἡ Μαρί.] not alone (Mt., Mk., L.). Does it appear in the οὐδὲν below? This as Meyer says, precluded by the ver. 13. Mary there speaks in her person, which she might do howe

δαλνὴ ἔρχεται ¹ πρῶτ' ὁ σκοτίας ἔτι οὐσης εἰς τὸ μνημεῖον, ² καὶ βλέπει τὸν λίθον ἡμέρον ἐκ τοῦ μνημείου. ³ τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ⁴ ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδμεν ποῦ ἔθηκαν αὐτόν. ⁵ ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος ⁶ μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον. ⁷ ἔτρεχον δὲ οἱ δύο ὁμοῦ καὶ ὁ ἄλλος ⁸ μαθητής προέδραμιν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, ⁹ καὶ παρακύψας βλέπει ¹⁰ κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ¹¹ ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια ¹² κείμενα, ¹³ καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ οὐ μετὰ τῶν ὀθονίων ¹⁴ κείμενον, ἀλλὰ ¹⁵ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ¹⁶ τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος ¹⁷ μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν.

Cyr. iv. 1. 18.

a Matt. xxvii. 50 § L. only t.

CHAP. XX. 1. ins απο της θυρας bef εκ N.

2. ins τον bef σιμωνα N. aft κυριον ins μον X fuld mt Chr Aug (nonnulli codices etiam graeci habent "tulerunt dominum meum," quod videri dictum potest propensiore caritatis vel famulatus affectu: sed hoc in pluribus codicibus quos in promptu habuimus non invenimus. Tract in Joh cxx. 6).

3. om ηρχοντο εις το μνημιον N¹.

4. om δε N¹. for και ο, ο δε (for contrast) AU 38 lat-a f ff, Syr sah.—om και ο αλλος μαθητης and aft προιδ. ins δε N¹. εις το μνημιον bef πρωςος N.

5, 6. N¹ has only the three first words of ver 5 and the three last of ver 6, i. e. the scribe passed from τα οθονια ver 5 to τα οθονια ver 6. τα οθονια bef κειμενα (see ver 6) AXN^{2a} mt lat-c coptt æth arm Nysse Cyr: om κειμενα A: txt B rel.

rec om 1st και, with AD[^{ic}] rel latt syrr: ins BLX 33 (lat-a coptt). [The reading of the xith century supplement of the Codex Bezae was ascertained by personal inspection of the ms. itself.]

accompanied. Still, probably not. She uses the plural as involving all the disciples in her own feeling of ignorance and of consequent sorrow. So Meyer: and it is more natural to take it thus. One thing we may conclude for certain, that *she*, for some reason, *did not* see the vision related in Mt., Mk., and L.

3.] Luke, ver. 12, speaks only of *Peter's* going. Meyer directs attention to the interchange of aorists and graphic imperfections in this and the following verse.

4—8.] Full of most interesting and characteristic detail. John, probably the younger, outruns Peter:—but when there, reverently (not '*ne pollueretur*,' as Wetst.) abstains from entering the sepulchre. The ardent and impetuous Peter goes directly in—John follows—and believes. What can exceed the inner truth

of this description? And what is *not* related, is as full of truth as that which is. For, vv. 6, 7, we seem to hear the very voice of Peter describing to his companion the inner state of the tomb. On σουδ. see reff.

Notice βλέπει, of the cursory glance of John, who did not go in,—θεωρεῖ, of the exhaustive gaze of Peter who did. Notice also that John when he stooped and looked in saw only the ὀθόνια, which seem to have been lying where the Feet were, nearer the entrance, whereas Peter, on going in, saw the σουδάριον which was perhaps deposited further in, near the place of the Head. Nor should, as Meyer observes, the minute distinction of κειμενα τα ὀθόνια in ver. 5 and τα ὀθόνια κειμενα in ver. 6, be altogether overlooked. 8. ἐπίστευσεν] Nothing is said of Peter—did he believe too? I

b. mag., ch. vii. 28 ref.
 c = Matt. xxi. v. 1. only.
 d = Mark vi. 14. xi. vi. 14.
 e = i. l. only.
 f ch. xix. 25.
 g Mark v. 11.
 h ver. 5.
 i see Exod. xxxiii. 4.
 k Matt. xxvi. 55 ref.
 l ch. xix. 31.
 m Matt. vii. 6.
 n Luke vii. 9.
 o ch. xviii. 6 ref.

9 οὐδέπω γὰρ ᾔδεισαν τὴν ἑραφὴν, ὅτι ἑδεῖ αὐτὸν νεκρῶν ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς τοὺς οἱ μαθηταί. 11 Μαρία δὲ εἰστήκει πρὸς τῶν μὲν κλαίουσα. ὡς οὖν ἔκλειεν, παρέκυνεν μνημεῖον, 12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς μένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ὀποῦ ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 13 καὶ λέγουσι ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς Ὅτι ἤρα κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. 14 εἰποῦσα ἑστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν

9. for ᾔδεισαν, ᾔδει Ν¹.

10. for εαυτοὺς, αὐτοὺς BLN¹: txt AN^{2a} rel.

11. for πρὸς, ἐν Ν. rec τὸ μνημεῖον, with KUX Frag-mosq 69 (Syr: txt AB(N) rel Nymen Chr-mas Sev. (for τῶ, το[ι]αῖον] D²HL.) κλαίουσα bef ἐξω, with N^{2a} rel lat-g syr Sev: om ἐξω AN¹ lat-a b c e f, txt BLXΔ Frag-mosq 1. 33 vulg lat-g Nymen Cyr Ambr.

12. om δυο Ν¹. καθεζομένους bef ἐν λευκαῖς Ν.

13. om 1st καὶ Ν. aft κλαίεις add τινὰ ζητεῖς D 69 aeth. ins καὶ τὸ B aeth. for εἶθην, τῶθεν D(X) Cyr-jer.

14. rec ins καὶ bef ταῦτα, with E rel aeth Chr Sev: om ABDSXN 1. 33.

think not;—and that John modestly suppresses it. But *what* did John believe? Was it merely, 'corpus fuisse translatum, ut dixerat Maria?' (Bengel, so August., Erasmus, Grot., Stier, Ebrard.) Surely not; the facts which he saw would prevent this conclusion: nor does John so use the word πιστεύειν. He believed that *Jesus was risen from the dead*. He received into his mind, embraced with his assent, THE FACT OF THE RESURRECTION, for the first time. He did this, on the *ocular testimony before him*; for as yet neither of them *knew the Scripture*, so as to be *a priori* convinced of the certainty that it would be so. But (see above) Peter does not seem to have as yet received this fact;—accounting probably for what he saw as Mary had done. Lampe beautifully says, 'Concludimus, ab hoc momento in ipsis monumenti tenebris animum Joannis fide salvalica resurrectionis Jesu, tanquam novo quodam orti solis justitiæ radio collustratum fuisse.' 10.] Luke has the very same expression, ἀπῆλθεν πρὸς αὐτόν. This is remarkable, as he evidently has a fragment of the same incident.

11.] She had come with them, but more slowly. εἰστήκει, *was standing*, strictly imperfect; not '*had been standing*.'

12.] From what has been said above, my readers will not expect me to compare the angelic appearances in the four Gospels. What wonder, if the

heavenly hosts were variously as visible on this great day, when morning stars sang together, and sons of God shouted for joy? can be more accurate in detail the description of the vision of Mary? word was no doubt carefully relate Apostle, and as carefully recorded all is significant: they are in *cause* from the world of light: as not defending, but peacefully the Body: at the *Head* and the *Body* of the Lord was from foot in the charge of His Father His servants. (Luthardt.) 13 again the finest psychological touches derides the narrative. The other (Mark, ver. 5. Luke, ver. 5) *was* at the vision; but now Mary, have one thought or desire, to recover Body of her Lord (τὸν κύριόν μου) *no fear*.

The angels doubt proceeding further to assure her did the women before:—but this is off by the appearance of the Lord or perhaps by Mary's turning away 14.] ἑστράφη—having her attracted by the consciousness of a present near her—not perhaps *approach* of Jesus. Or it might be (Ebrard) with intent to go forth again, or further to seek her Chrysostom's reason is very beautiful perhaps hardly probable: καὶ τοῖς ἀποστόλοις, πρὸς ἐκείτους διαλεγ

ἰσῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἔστιν. ¹⁵ λέγει αὐτῇ ὁ πρην. ch. 1. 46
 Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα d here only.
 ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῇ Κύριε, εἰ σὺ ἑβάστασας (-wor. ch.
 αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτόν ἄρῶ. xix. 41.)
¹⁶ λέγει αὐτῇ Ἰησοῦς Μαριάμ. στραφεῖσα ἐκείνη λέγει f. ch. xix. 25
 αὐτῇ Ἐβραϊστὶ Ῥαββουνί, ὃ λέγεται διδάσκαλε. r. ver. 14.
¹⁷ λέγει αὐτῇ Ἰησοῦς Μή μου ἅπτου· οὐκ ἔχω γὰρ ἄνα- h. ch. xix. 18
 ἄρῶ. only t. Mark x. 51
 ἄρῶ. only t. ch. i. 29.
 ἄρῶ. only t. iv. 26. xi. 16.
 ἄρῶ. only t. Act. ix. 36.
 ἄρῶ. only t. k = ch. vi. 62.
 Eph. iv. 8 (from Ps. lxxv. 18), 9, 10. Rev. xi. 12. Tobit xii. 29.

coptt arm Cyr.—ταυτα δε L.

rec ins ὁ bef ἡσ., with A al: om ABDN rel Eus Cyr Sev.

^{15.} rec ins ὁ bef ἡσ., with AD rel: om BLM. aft ἐκεῖνη ins δε N¹. for
 ἐβάστασας, ηρες sustulisti D vulg lat-b c: η ο βαστασας N¹. Rec αυτον bef
 ἰσθας, with EA (S, e sil) lat-g: txt ABDN rel latt Cyr Sev Thl.

^{16.} rec ins ὁ bef ἡσ., with AN rel Cyr: txt BDL M¹(appy) Frag-mosq.
 [μαριαμ, so BLM Frag-mosq 1. 33 coptt.] aft στραφεισα ins δε DN sah. rec
 om ἑβραϊστι, with A rel vulg lat-a f g: ins BDLXΔN Frag-mosq 33 lat-b c o ff, syrr
 syr-jer coptt eth arm. ins κυριε bef διδασκαλε D, similarly lat-e ff. at end
 ins kai προειδραμιν αφασθαι αυτον N³². (disapproved of by ³⁰.)

^{17.} rec ins ὁ bef ἡσ., with AN rel Cyr: txt BDL. (M¹ uncertain: see Treg.)
 απτου bef μου B arm Tert. (contra, Iren-lat Orig, Eus.)

καὶ μηδὲν ἀκούσασαν παρ' αὐτῶν, στραφῆναι πρὸς τὰ ὅσια; ἵμοι δοκί-
 ταῦτα λειούσης αὐτῆς, ἄφνω φανείς ὁ
 χριστὸς ὁκισθὲν αὐτῆς ἐκπλήξει τοὺς
 ἀγγέλους, κακίονους θιασαμένους τὸν
 δεσπότην, καὶ τῷ σχήματι, καὶ τῷ βλήμ-
 ματι, καὶ τῷ κινήματι ἐθδώς ἐμφάναι, ὅτι
 τὸν κύριον εἶδον καὶ τοῦτο τὴν γυναῖκα
 ἐπιστρεψε, καὶ εἰς τὰ ὅσια στραφῆναι
 ἐποίησιν, Homil. lxxxvi. in Joann. cir.
 init. We need not surely enquire too
 minutely, *why* she did not know Him.
 The fact may be psychologically accounted
 for—she did not *expect Him to be there*,
 and was wholly preoccupied with other
 thoughts: or, as Dräseke (cited by Stier,
 vii. 12, edn. 2) says, 'Her tears wove a
 veil, which concealed Him who stood
 before her. The seeking after the Dead
 prevents us from seeing the Living.'

^{15.}] The same kind of repetition
 by the Lord of what the angel had before
 said is found in Matt. xxviii. 7—10.
 It is idle to enquire *why* she thought Him
 to be the gardener (see specimens of such
 speculations in Lücke and Stier in loc.):
 but I may once for all observe that we
 must believe the clothing of His risen
 Body to have been that *which He pleased*
to assume; not earthly clothing, but
 perhaps some semblance of it. Certainly,
 in this case, He *was clothed*;—or she
 must at once have recognized Him.
 But see on *στραφεῖσα* below.
κύριε, the appellation of courtesy to an
 unknown person. *σέ*, emphatic.

καὶ γὰρ αὐτ. ἀρῶ] She forgets her
 lack of strength for this, in the over-

bearing force of her love. (Meyer.)

^{16.}] With one word, and that one word
her name, the Lord awakens all the con-
 sciousness of His presence: calling her in
 that tone doubtless in which her soul had
 been so often summoned to receive divine
 knowledge and precious comfort.

στραφεῖσα] seems to imply that she had
 not been looking full at Him before.
ραββουνί] See ref. γῆρ, either *my*
Master,—or only *Master*, the 'being
 merely paragogic; which last appears
 (from *διδάσκαλε*) to be the case here.

That she gives way to no impas-
 sioned exclamations, but pours out her
 satisfaction and joy in this one word, is
 also according to the deepest psychological
 truth. The addition of *καὶ προειδραμιν*
ἄφασθαι αὐτοῦ (see digest: so also, but
 with *προειδραμιν*, the cursives 13. 346)
 is an explanatory gloss to *μή μου ἅπτου*
 —but doubtless a correct one. 'It was
 the former name with which He called
 her: His former appellation in which she
 replied; and now she seeks to renew
 the former intercourse.' (Luthardt.)

^{17.}] The connexion between the prohibi-
 tion and its reason is difficult, and has
 been very variously given. See a complete
 discussion of the exegetical literature of the
 passage in Stier, vi. 640—667. The sense
 seems to me to be connected with some
 gesture of the nature alluded to in the gloss
 above quoted, but indicating that she
 believed she had now gotten Him again,
 never to be parted from Him. This ges-
 ture He reproves as unsuited to the time,
 and the nature of His present appearance.

1 = Matt. xiv. 40. xiv. 10 al.
 2 = Matt. vii. 31. x. 32, 33. x. 37. x. 41. 36. ch. ii. 16. xiv. 2, 30 al. fr.
 3 = Matt. v. 16. 22. x. 30, 32 al. B. John. here only.
 4 = Rev. (ii. 7) (ii. 2, 13) (4 times) only.
 5 here only. see Ezra vii. 17, 18. q here only. r ch. vi. 16. ref. w. αὐτῶν. s ver. 1. ref.

βέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς¹ φούς μου, καὶ εἰπὲ αὐτοῖς² Ἄναβαίνω πρὸς τὸν³ μου καὶ⁴ πατέρα ὑμῶν καὶ⁵ θεόν μου καὶ ὑμῶν. 18 ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἄγγελ τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον καὶ ταῦτα αὐτῇ. 19 Οὕσης οὖν ὁψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ⁶ μῆ

rec aft 1st *πατέρα* ins *μου*, with A rel vulg lat-a Orig, Eus, Cyr Thdr om B[sic: see table] DN lat-b e Iren-lat Orig, for *δε*, οὖν DLN² Fr lat-g: om A Orig, Did: txt B rel vss Orig, Eus Hil. om 2nd *μου* DI Iren-lat Orig-ms.

18. [μαριὰμ, so BLN 1. 38 sah.] aft *μαγδαληνῃ* ins *η* N¹. rec as λουσα, with DN²a rel vulg lat-b e f ff₂: αναγγ. EGA 33: txt ABI₂XM¹. aft *τ. μαθ.* ins *αυτου* D swh. rec *εωρακεν*, with ADI₂N rel lat-b c e *εωρακαμεν* S 33: txt BX lat-a ff₂ g coptt swh. for *ταυ. ειπ. αυ.*, a *ειπ* *εμνησεν* *αυτοις* D lat-c e swh.

19. om 2nd *τῇ* N¹. rec ins *των* bef *σαββατων* (see ver 1), with D:

‘Do not thus—for I am not yet restored finally to you in the body—I have yet to ascend to the Father.’ This implies in the background *another and truer touching*, when He should have ascended to the Father. ‘Vis me tangere, Maria; vis omnino frui amicitia mea: id nunc non licet, quum tantum *olokovmeōc*, ad fidem vestram roborandam me do conspiciendum. At ubi ad Patrem ascendero, veniet tempus quum frui mea amicitia perfectissime poteris, non terrestri contactu, sed tali qui loco illi, i. e. caelo conveniat, *spirituali*.’ Grotius. With this my view nearly agrees, not confining (as indeed neither does he) the latter enjoyment to *is caelo*, but understanding it to have begun here below. So Leo the Great, Sermon lxxiv. (al. lxxii.) 4, p. 295: ‘Hinc illud est quod post resurrectionem suam Dominus Mariae Magdalenae personam Ecclesiae gerenti cum ad contactum ipsius properaret accedere dicit; *Noli me tangere, nondum enim ascendi ad Patrem meum*: hoc est, nolo ut ad me corporaliter venias, nec ut me sensu carnis agnoscas: ad sublimiora te differo, majora tibi preparo: cum ad Patrem ascendero, tunc me perfectius veriusque palpabis, apprehensura quod non tangis, et creditura quod non cernis.’

The two renderings of *ἄπρου* to be guarded against are, (1) a laying hold of to *retain* (= μή με κρατῆν), (2) a laying hold of to *worship* (*ἐκράτησαν αὐτοῦ τοῦς πόδας* Matt. xxviii. 9). Neither of these senses can be extracted from the word without forcing. *πορεύου* 84] Stier remarks that this was a far greater honour than that which had been forbidden her;—just as the

handling of the Lord allowed to was a far less thing than the not see yet believing. τοὺς ἀδελφ. p

this term He testifies that He has off his humanity, nor his love for I in his resurrection state: see Heb *πατέρα μου κ. π. ἑμῶν*] Tinction, *μον κ. ἑμῶν*, when *ἡμῶν* is likely to have been said, has been o by all Commentators of any depti dicating an *essential difference in lations*. Cyr-jer. (Stier),—*ἀλλὰ κατὰ φύσιν ἄλλως ἑμῶν*, κατὰ Aug. :—‘Non ait, Patrem nostrum ergo meum, aliter vestrum; natura gratia vestrum. Et, Deum meum e vestrum. Neque hic dixit Deum me ergo et hic aliter meum, aliter v Deum meum, sub quo et Ego sum Deum vestrum, inter quos et Ipse sum.’ Tract cxi. 3. The *μον* ground and source of the *ἑμῶν*, fore the Lord so speaks. Stier, edn. 2. ‘Nos, per Illum: Ille, sin aime et primo,’ Bengel. But t *μον* indicates that He is still M Eph. i. 3 and passim: 1 Cor. iii. i especially Heb. ii. 11. In the *δε* is included His temporary stay w was now making with them—I sending—q. d. ‘I am on my way.’

19—23.] *In the freedom of Htual and triumphant life, He to and commissions His own.* (Luke xxiv. 36—49; Mark xvi.

19.] The circumstance of t being shut is mentioned here and 26, to indicate *what sort of appe* these were. Suddenly, unaccounte

βάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ
 μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς
 καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς Ἐιρήνη ὑμῖν.
 20 Καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν
 πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες
 τὸν κύριον. 21 εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν
 Ἐιρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατὴρ καὶ γὰρ
 πέμπω ὑμᾶς. 22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει

om ABI₄LN 33. rec ins *συννηγμένοι* bef *δια*, with L N-corr¹ rel vulg lat-*o*
o f f, coptt *αὐτοῖς* arm Cyr: om ABDI₄Δ¹N¹ am(with fuld gat harl¹) lat-*a* q Syr.
 om *o* DI₄ om *αὐτοῖς* N¹.

20. rec aft *ἔδειξεν* ins *αὐτοῖς*, reading *αὐτῶν* aft *πλευρᾶν*, with L rel Cyr: txt
 ABDI₄N lat-q. rec om *καὶ* bef *τὰς χεῖρας*, with DN rel latt Syr Eus: ins AB syr.
 aft *οἱ μαθηταὶ* ins *αὐτῶν* D al *αὐτοῖς*.

21. om *o* *ἰησοῦς* DLXN Frag-mosq 69 vulg lat-*a* *o* *e* *g* *q* coptt arm Eus Cyr Cyr
 Ambr Aug: ins ABI₄ rel lat-*b* f f, syrr *αὐτοῖς*. for *πέμπω*, *ἀποστέλλω* D¹LN²
 Frag-mosq 33 Cyr: txt ABD² I₄(appy) N^{2b} rel Eus, *πέμψω* N¹.

22. om *καὶ* D-gr latt Cyr. aft *ἐνεφύσησεν* ins *αὐτοῖς* D Syr (coptt) *αὐτοῖς* arm.

any approach,—the Lord rendered himself visible to his disciples. Nor did this affect the truth of that resurrection Body, any more than his withdrawing himself from mortal sight occasionally affected the truth of his fleshly Body. Both were done by that supernatural Power dwelling in Him, by which his other miracles were wrought. It seems to have been the normal condition of his fleshly Body, to be visible to mortal eyes:—of his risen Body, not to be. But both these He could suspend when He pleased, without affecting the substance or truth of either. *ἔδειξεν* [τ. φ. τ. Ἰου.] This was natural enough;—the bitter hatred of the Jews (both people and rulers) to their Master,—and his own prophetic announcements,—would raise in them a dread of incipient persecution, now that He was removed. *ἦλθεν* not, by ordinary approach; nor, *through* the closed doors;—nor in any visible manner;—but (*subjectively*, of *Himself*) the word describes that *unseen arrival among them* which preceded His becoming visible to them. *ἔστη εἰς τ. μ.*] Compare Luke, ver. 36, *ἰσθῆν ἐν μυστῇ*. The *εἰς*, as in ch. xxi. 4, denotes the *coming*, and *standing*, is *one*—the standing *without motion thither*, which in ordinary cases would be standing as the *result of motion thither*;—so that in this case *ἔστη* itself is the verb of motion. *εἰς τ. μ.*] See on Luke ver. 36, and ch. xiv. 27. 20.] answers to Luke, ver. 39. *ἐχάρησαν*] The first and partial fulfilment of ch. xvi. 20—22: see notes there. The disciples seem to have *handed* Him: see

Luke, ver. 39; 1 John i. 1, and below, ver. 25.

21.] 'Peace be with you' is solemnly repeated, as the introduction of the sending which follows. The ministers and disciples of the Lord are messengers of *peace*. This view is more natural than that of Euthym: *ἐπὶ πολλῆς χαρᾶς ὡς εἰδὼς θορυβουῦντας καταστέλλει, ἵνα προσέχωσιν οἱς μέλλει ἰπεῖν*. καθὼς] He confirms and grounds their Apostleship on the present glorification of Himself, whose Apostleship (Heb. iii. 1) on earth was now ended, but was to be continued by this sending forth of them. This commission was not now first given them, but now first fully assured to them: and their sending forth by Him their glorified Head, was to be, in character and process, like that of Himself by the Father.

22.] To understand this verse as the outpouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against John himself:—see ch. xvi. 7, and ch. vii. 39. To understand it rightly, we have merely to recur to that great key to the meaning of so many dark passages of Scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them *now* was a slight and temporary fulfilment of His promise of returning to them; and so the imparting of the Spirit *now*, was a symbol and foretaste of that which they should receive at Pentecost:—just as, to mount a step higher, *that itself*, in its present abiding with us, is but the first-fruits and pledge

25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἕσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστι εἰς τὸ μέσον καὶ εἶπεν Ἐιρήνη ὑμῖν. 27 εἶτα λέγει τῷ Θωμᾷ Φέρε τὸν δάκτυλόν σου ὡδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. 28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ

25. om οὖν N¹. om ἄλλοι N¹. aft μαθηταὶ ins οτι D al arm.
for εν ταις χερσιν, εις τας χειρας D al lat-c. om 1st αυτου N¹. μον bef τον
δακτυλον DN 33. for 2nd τυπον, τοπον AI₄ latt syrr Orig Hil, Ambr₁,—ε.
βαλω . . πλευρ. αυτ. bef κ. βαλω . . ἥλων D.—for τον τυπον των ἥλων, εις την χειραν
αυτου N¹. rec την χειρα bef μου, with AI₄ rel: om μου N: txt BDL 33.—τας
χειρας D aeth.
26. om αυτου N. ins ο bef θωμας D 69. aft ερχεται ins ουν D 1 copt.
27. for γινου, ισθι D.
28. rec ins και bef απεκριθη, with AC³ rel lat-g syrr aeth: om BC¹DGLXN 1. 33(appy)
69 latt copt-mss sah arm Cyp. rec ins ο bef θωμας, with LN 33: om ABCD rel

besides, I incline, with Stier (vii. 117, edn. 2), to think that it could not have been accidentally (Lücke), nor 'negotio aliquo occupatus' (Grot.). On such a day, and in such a man, such an absence must have been *designed*. Perhaps he had abandoned hope;—the strong evidence of his senses having finally convinced him that the pierced side and wounded hands betokened such a death that revivification was impossible.

25.] He probably does not name the Feet, merely because the Hands and Side would more naturally offer themselves to his examination than the Feet, to which he must stoop. He requires no more than had been granted to the rest: but he had *their testimony in addition*, and therefore ample ground for faith to rest on. Olshausen calls him the 'Rationalist among the Apostles.' Meyer lays some stress on *τόπον* being used (see var. readd.) instead of *τύπον* in the second place: '*τύπος videtur, τόπος impletur*,' Grot.;—he would *see* the *τύπος*, but place his finger in the *τόπος*. Valeat quantum: but meantime the authority is but weak, and the mistake so obvious, that we can hardly with any safety adopt *τόπον*.

26.] There is not the least reason for supposing, with Olshausen, that this appearance was in Galilee. The whole narrative points out

the same place as before.

The eight days' interval is the first testimony of the recurring day of the resurrection being commemorated by the disciples:—but, it must be owned, a weak one;—for in all probability they had been thus assembled every day during the interval. It forms however an interesting opening of the history of THE LORD'S DAY, that the Lord Himself should have thus selected and honoured it.

27.] Our Lord says nothing of the *τύπος τῶν ἥλων*—He does not recall the malice of his enemies.

The words imply that the marks were no scars, but the veritable wounds themselves;—that in His side being large enough for a hand to be thrust into it. This of itself would shew that the resurrection Body was *bloodless*. It is *φίρε κ. ἴδε* in the case of the *hands*, which were exposed—but merely *φίρε κ. βάλε* in the case of the *side*, which was clothed. So Meyer: but query?

μὴ γ. ἀπιστ.] not merely, 'Do not any longer disbelieve in My Resurrection';—but *Be* not (do not become)—as applied generally to the spiritual life, and the reception of God's truth—*faithless*, but *believing*. The E. V. is excellent.

That Thomas *did* not apply his finger or his hand, is evident from *ὅτι ἰωρακάς με* below.

28.] The Socinian view, that these words,

constr., Matt. 21. 20 ref. ²⁹ Ὁ κύριός μου καὶ ὁ θεός μου. λέγει αὐτῷ ὁ Ἰη
 Ὅτι ἑώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες

ο = ch. ii. 11
 ref.
 p = Luke i. 19.
 Gen. xxi. 61.
 q = Luke iv. 17.
 20. ch. xxi.
 26 al.
 S Chron.
 xxxvi. 8.
 1 ch. xix. 26.
 1 John (iv.
 16) v. 6.

πιστεύσαντες.

³⁰ Πολλὰ μὲν οὖν καὶ ἄλλα ὁ σημεῖα ἐποίησι
 Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμ-
 ἐν τῷ βιβλίῳ τούτῳ. ³¹ ταῦτα δὲ γέγραπται
 πιστεύσῃτε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς

Cyr. om ὁ bef θεός D al.

²⁹ for λέγει, ειπεν δε N¹. om ὁ B. rec aft με ins θωμα, with al vu
 (with fos mm mt); καὶ N¹: om ABCDN²⁴ rel am(with fuld em gat ing jac) la
 e f g syrr syr-jer coptt æth arm Chr Cyr Cypr Hil spec. aft ιδοντες ins με

³⁰ [ū is not added aft σημεῖα in B: see table.] om ὁ D. rec aft μ
 των ins αυτου, with CDN rel latt Syr syr-with-asst copt æth arm Chr Cyr: om A
 SAA lat-f. βιβλιον D.

³¹ for πιστευσητε, πιστευητε BN¹. rec ins ὁ bef ιησ., with 33(e all):
 ABCDN rel Cyr. for εστιν το υιος, χρ. υιος εστιν, omg ὁ twice, D.

ὁ κ. μου κ. ὁ θεός μου, are merely an ex-
 clamation, is refuted, (1) By the fact
 that no such exclamations were in use
 among the Jews. (2) By the εἰπεν αὐτῷ.
 (3) By the impossibility of referring ὁ
 κύριός μου to another than Jesus: see ver.
 13. (4) By the N. T. usage of expressing
 the vocative by the nom. with an article.
 (5) By the utter psychological absurdity of
 such a supposition: that one just con-
 vinced of the presence of Him whom he
 deeply loved, should, instead of addressing
 Him, break out into an irrelevant cry.
 (6) By the further absurdity of supposing
 that if such were the case, the Apostle
 John, who of all the sacred writers most
 constantly keeps in mind the object for
 which he is writing, should have recorded
 any thing so beside that object. (7) By
 the intimate conjunction of πεπίστευκας
 —see below. Dismissing it therefore,
 we observe that this is the highest con-
 fession of faith which has yet been made;
 —and that it shews that (though not yet
 fully) the meaning of the previous con-
 fessions of His being 'the Son of God'
 was understood. Thus John, in the very
 close of his Gospel (see on vv. 30, 31)
 iterates the testimony with which he be-
 gan it—to the Godhead of the Word who
 became flesh: and by this closing confe-
 sion, shews how the testimony of Jesus to
 Himself had gradually deepened and ex-
 alted the Apostles' conviction, from the
 time when they knew Him only as ὁ υἱὸς
 τοῦ Ἰωσήφ (ch. i. 46), till now when He
 is acknowledged as their LORD and their
 God.

²⁹] The εἶτι ἑώρ. blames the
 slowness and required ground of the faith:
 the πεπίστευκας recognizes and commends
 the soundness of that faith just confessed.

Meyer remarks on the perf. πι-
 στευκας, "thou hast become believing
 now believest," and the aor. ἰδόντες
 πιστεύσαντες, which are not usit
 (an usage never occurring in the N.
 but indicate the state of those desc
 from the time of the μακαριότης predic
 of them, "who never saw, and yet be
 believers." The aorists, as often in
 sentences (see a remarkable coincid
 Luke i. 45), indicate the present sta
 those spoken of, grounded in the past.
 Wonderful indeed, and rich in blessing
 us who have not seen Him, is this,
 closing word of the Gospel. For t
 words cannot apply to the remaining
 they, like Thomas, had seen and
 lieved. 'All the appearances of the
 days,' says Stier (vii. 139, edn. 2),
 mere preparations for the believing v
 out seeing.' On the record of them
 now believe: see 1 Pet. i. 8.

^{30, 31}] FORMAL CLOSE OF THE
 PEE (see notes on ch. xxi.).

³⁰] οὐν—yes, and,—or, moreover: mea
 'This book must be supposed to
 complete account.' καὶ, and and

—many and other signs. συμ-
 not, as Theophyl., Euthym., Lücke, O
 'proofs of His resurrection,'—but, as
 xii. 37 and elsewhere in this Gospel, u
 eles in the most general sense—these
 the resurrection included:—for Joh
 here reviewing his whole narrative

βιβλίον τούτου. ³¹] The i
 miracle-faith, so often reproved by
 Lord, is not that intended here. Th
 faith in Himself, as the Christ the
 of God: and the Evangelist means,
 enough is related in this book to l
 ground for such a faith, by shewing us

θεοῦ, καὶ ἵνα πιστεύοντες ἔζωῃν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

t ch. vi. 68 ref.
u = Mark xvi.
17 ref.
Acts iv. 10.
1 Cor. vi. 11.
v = (see note)
ver. 14, pass.,
ch. i. 31 al.
w = Matt. xxi.
10 Luke
xii. 26.
(dat., ch. iv.
6, v. 2.)
x ch. vi. 1.
y = Acts vii. 6.
xii. 47 al.
s ch. xv. 4 ref.
a ch. xi. 16 ref.
b omstr., here
only.
c brie. only.
Jer. xvi. 16
only. (-ού,
Lake v. 2.)
d = Matt. viii. 28 ref.

XXI. ¹ Μετὰ ταῦτα ἑφάνερωσεν ἑαυτὸν πάλιν τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Ἱβηρίας, ἑφάνερωσεν δὲ οὕτως. ² ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος διδύμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν ἕς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ

καὶ N¹. aft ζωνη ins αιωνιον C¹DLN 33. 69 gat lat-b e f g l Syr syr-with-ast æth arm Iren-lat Chr Nonn.

CHAP. XXI. 1. πάλιν bef ἑφάνερωσεν D al copt arm; bef ἑαυτον N. rec ins ο ιησους bef τοις μαθ., with AN rel (bef παλιν 69); ιησους BC (an ecclesiastical lection beginning at ἑφάνερωσεν): om DM lat-e Chr. aft μαθηταις ins αυτου C¹DGHM UX 69 lat-a b c f g q Syr coptt æth arm.

2. for δ απο, ος ην απο D. aft οι ins νιοι D(E)N latt Syr copt æth: aft ζεβ., C al: om ABP rel syr arm. om του DN. aft αυτου ins του D¹.

3. for αυτοις, τουτοις D. aft σοι ins και AP vulg lat-b c f g Syr syr-with-ast copt æth: aft εζηλθ. ins συν GLXN: om BCD rel lat-a e arm. rec ανεβσαν, with ΔΔ Cyr: txt ABCDN rel. rec aft πλοιον ins ευθυς, with AC¹P rel syr Cyr:

glory manifested forth (see ch. ii. 11). πιστ. ζῶν ἔχ.) Thus he closes almost in the words of his prologue, ch. i. 4, 12. ἐν τῷ ὄν. αὐτ.] (see ref. Acts, 1 Cor.) is the whole standing of the faithful man in Christ,—by which and in which he has life eternal.

CHAP. XXI. 1—23.] THE APPENDIX. THE GLIMPSE INTO THE FUTURE. And herein, 1—8. *The significant draught of fishes.* I reserve the remarks on this chapter to the end, thereby better to put the reader in possession of the evidence which I shall there gather up into one, but which will present itself as we go on. I will only state here, that whether written by John himself or not, it is evidently an appendix to the Gospel, which latter has already concluded by a formal review of its contents and object at ch. xx. 30, 31.

1.] μετὰ ταῦτα, compare ch. v. 1; vi. 1, at a subsequent time. ἑφάν. ἑαυτ.] This expression is nowhere else used by John of the Lord's appearances, but only in Mark xvi. 12, 14. We have however φανίρωσον σαυρόν, ch. vii. 4; and ἰφ. τὴν δόξαν αὐτοῦ, ch. ii. 11; and the passive of φανίρω is very usual with him. The use of the verb here indicates that the usual state of the Lord at this time was not manifestation, but invisibility to them.

ἐπὶ τῆς θ.] elsewhere, see ref., used by John with a *dativo* in this sense.

The expression indicates the *locality*, not the *manner*, of the appearance; *on*, i. e. on the shore of the sea of Galilee: see note on Matt. xiv. 25.

ἑφάν. 82 οὕτως must not be too rashly cited as unlike John's style. We must remember that, in adding an appendix, expressions of this kind would occur, which the narrative itself would not contain.

2.] Nathanael is named by *John only*: see ch. i. 46 ff.: Thomas also by *John only*, except in the catalogues of the Apostles.

The junction of *ἀπὸ* with a proper name is in John's style: see ch. i. 46; xi. 1; xix. 38.

οἱ τοῦ Ζεβ. are *nowhere else* named by *John*;—they may however be here mentioned as in reminiscence of the *draught of fishes* which occurred before: see Luke v. 1 ff.

ἐκ τ. π. αὐτοῦ δύο.] The same words occur ch. i. 36, with reference to John the Baptist. Who these were does not appear. Probably (as Luthardt) some two not named in the Gospel, and therefore not specified in its appendix.

3.] The disciples returned to their occupation of fishing, probably as a means of livelihood, during the time which the Lord had appointed them in Galilee between the feasts of the Passover and Pentecost. This seems to be the first proposal of so employing themselves.

καὶ ἡμεῖς.] See ch. xi. 16. ἐξῆλθ.] from the house where they were together.

b sing., ch. vii. 9 οὐδέπω γὰρ ᾔδεισαν τὴν ὁ γραφὴν, ὅτι ὁ δὲ αὐτὸν
 38 ref. νεκρῶν ὁ ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν ὁ πρὸς ἑα
 c = Matt. xxiv. 6 ref. pres. τούσ οἱ μαθηταί. 11 Μαρία δὲ ἑίστήκει ὁ πρὸς τῇ μνημε
 ch. i. 40 ref. ἕξω κλαίουσα. ὡς οὖν ἔκλαιεν, ὁ παρέκλυψεν εἰς
 d = Mark vi. 14 al. 12 καὶ θεωρεῖ δύο ἀγγέλους ἱ ἐν λευκοῖς ὁ καθέ
 al. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 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2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187.

ἔσῳτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἔστιν. ¹⁵ λέγει αὐτῇ ^{o pres. ch. i. 46}
 Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ^{d here only t.}
^{g.} ὅτι ὁ ^d κηπουρός ἐστιν, λέγει αὐτῇ Κύριε, εἰ σὺ ἑβάστασας ^(-por. ch. xix. 41.)
 αὐτόν, εἰπέ μοι πῶς ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἄρῳ. ^{e - here only. f ch. xix. 38}
^{DE} ^{EM} ^{IX} ¹⁶ λέγει αὐτῇ Ἰησοῦς Μαριάμ. ^{g ver. 14.} ^{h ch. xix. 13} ^{i ver. 14.} ^{j Mark x. 51} ^{k ch. i. 30.} ^{l iv. 26. xl. 16.} ^{m Act. ix. 36.} ^{n ch. vi. 62.}
 αὐτῇ ἑβραϊστὶ ἑβραϊστί, ὁ λέγεται διδάσκαλε. ^{only t.}
¹⁷ λέγει αὐτῇ Ἰησοῦς Μὴ μου ἄπτου· οὐκ ἔγω γὰρ ἀνα-

Eph. iv. 8 (from Ps. lxxv. 18), 9, 10. Rev. xi. 12. Tobit xii. 20.

coptt arm Cyr.—ταυτα δε L.

rec ins ὁ bef ἡσ., with A al: om ABDN rel Eus

Cyr Sev. ^{15.} rec ins ὁ bef ἡσ., with AD rel: om BLN. aft ἐκεῖνη ins δε N¹. for
 ἐβάστασας, ηρις *sustulisti* D vulg lat-b c: ei o βαστασας N¹. rec αυτον bef
 ἔθηκες, with EΔ (S, e sil) lat-g: txt ABDN rel latt Cyr Sev Thl.

^{16.} rec ins ὁ bef ἡσ., with AN rel Cyr: txt BDL M¹(appy) Frag-mosq. aft *στραφείσα* ins δε DN sah. rec
 [μαριαμ, so BLN Frag-mosq 1. 33 coptt.] ^{17.} rec ins ὁ bef ἡσ., with A rel vulg lat-a f g: ins BDLXΔN Frag-mosq 33 lat-b c o ff, syrr
 om ἑβραϊστί, with A rel vulg lat-a f g: ins BDLXΔN Frag-mosq 33 lat-b c o ff, syrr
 syr-jer coptt eth arm. ins κυριε bef διδάσκαλε D, similarly lat-e ff, at end
 ins και προειδραμιν αφασθαι αυτον N³². (disapproved of by ³⁰.)

^{17.} rec ins ὁ bef ἡσ., with AN rel Cyr: txt BDL. (M¹ uncertain: see Treg.)
 αυτου bef μου B arm Tert. (contra, Iren-lat Orig, Eus.)

καὶ μὴ δὲ μὴδὲν ἀκούσασαν παρ' αὐτῶν, ^{15.} λέγει αὐτῇ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῇ Κύριε, εἰ σὺ ἑβάστασας αὐτόν, εἰπέ μοι πῶς ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἄρῳ. λέγει αὐτῇ Ἰησοῦς Μαριάμ. ἑβραϊστὶ ἑβραϊστί, ὁ λέγεται διδάσκαλε. λέγει αὐτῇ Ἰησοῦς Μὴ μου ἄπτου· οὐκ ἔγω γὰρ ἀνα-

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bearing force of her love. (Meyer.)

^{15.} λέγει αὐτῇ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῇ Κύριε, εἰ σὺ ἑβάστασας αὐτόν, εἰπέ μοι πῶς ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἄρῳ. λέγει αὐτῇ Ἰησοῦς Μαριάμ. ἑβραϊστὶ ἑβραϊστί, ὁ λέγεται διδάσκαλε. λέγει αὐτῇ Ἰησοῦς Μὴ μου ἄπτου· οὐκ ἔγω γὰρ ἀνα-

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1 = Matt. xxv. 40. xiv. 10 al.
 2 = Matt. vii. 21. a. 52. 53. 51. 27. 21. 50. ch. ii. 16. xiv. 2, 30 al. fr.
 3 = Matt. v. 16. 22. x. 30, 35 al. & John, here only.
 4 = Rev. (ii. 7) iii. 2, 12 (4 times) only.
 5 here only. see Mark vii. 17, 18. a ver. 1 refl.
 6 here only.
 7 ch. vi. 16 refl. w. *οὐρα*, here

βέβηκα πρὸς τὸν πατέρα^a πορεύου δὲ πρὸς τοὺς ἰδὲ^b
 φούς μου, καὶ ἐπὶ αὐτοῖς^c ἂν^d ἀναβαίνω πρὸς τὸν^e πατέ^f
 μου καὶ ἂν^g πατέρα ὁμῶν καὶ ὁ θεὸν^h μου καὶ ὁⁱ θι^j
 ὁμῶν. 18 ἔρχεται Μαριάμ ἡ Μαγδαληνὴ ἄγγέλλου^k
 τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον καὶ ταῦτα εἶπ^l
 αὐτῇ. 19 Οὐσῆς οὖν ὁ ψίχας τῇ ἡμέρᾳ ἐκείνῃ τῇ^m μιᾷⁿ σα^o

rec abt 1st *πατέρα* ins μου, with A rel vulg lat-a Orig. Eus, Cyr Thdrst T
 om B[sic: see table] DN lat-b e Iren-lat Orig. for *ὅς*, οὖν DLN^{2a} Frag-n
 lat-g: om A Orig, Did: txt B rel vss Orig, Eus Hil. om 2nd μου DN¹ i
 Iren-lat Orig-ms.

18. [μαριάμ, so BLN 1. 38 sah.] aft *μαγδαληνῇ* ins η Ν¹. rec *πατερ*
λουσα, with DN^{2a} rel vulg lat-b c f ff; *αναγγ.* EGA 33: txt ABI, XN¹.
 aft τ. μαθ. ins *αυτου* D *αθη.* rec *εωρακα*, with ADI, N rel lat-b c e f s
εωρακαμεν S 33: txt BX lat-a ff, g copti *αθη.* for *ταυ.* επ. αυ., a *επαν* a
μνηυσιν αυτου D lat-c e *αθη.*

19. om 2nd τῇ Ν¹. rec ins *των* bef *σαββατων* (see ver 1), with D rel C

‘Do not thus—for I am not yet restored finally to you in the body—I have yet to ascend to the Father.’ This implies in the background *another and truer touching*, when He should have ascended to the Father. ‘Vis me tangere, Maria; vis omnino frui amicitia mea: id nunc non licet, quum tantum *οικονομικῶς*, ad fidem vestram roborandam me do conspiciendum. At ubi ad Patrem ascendero, veniet tempus quum frui mea amicitia perfectissime poteris, non terrestri contactu, sed tali qui loco illi, i. e. *coelo* conveniat, *spirituali*.’ Grotius. With this my view nearly agrees, not confining (as indeed neither does he) the latter enjoyment to *is coelo*, but understanding it to have begun here below. So Leo the Great, Serm. lxxiv. (al. lxxii.) 4, p. 295: “Hinc illud est quod post resurrectionem suam Dominus Mariae Magdalene personam Ecclesiae gerenti cum ad contactum ipsius properaret accedere dicit; *Noli me tangere, nondum enim ascendi ad Patrem meum*: hoc est, nolo ut ad me corporaliter venias, nec ut me sensu carnis agnoscas: ad sublimiora te differo, majora tibi praeparo: cum ad Patrem ascendero, tunc me perfectius veriusque palpabis, apprehensura quod non tangis, et creditura quod non cernis.” The two renderings of *ἐπὶ* to be guarded against are, (1) a laying hold of to *retain* (= *μη με κρατει*), (2) a laying hold of to *worship* (*ἐκάρησαν αὐτοῦ τοῦ πόδας* Matt. xxviii. 9). Neither of these senses can be extracted from the word without forcing.

πορεύου 84] Stier remarks that this was a far greater honour than that which had been forbidden her;—just as the

handling of the Lord allowed to Thoma was a far less thing than the not seeing yet believing.

τοῦτε ἀδελφ. μου] this term He testifies that He has not off his humanity, nor his love for his in his resurrection state: see Heb. ii.

πατέρα μου κ. τ. ἑμῶν] This tinction, *μου κ. ἑμῶν*, when *ἡμῶν* *οὖν* likely to have been said, has been observed by all Commentators of any depth, as dicating an *essential difference in the relations*. Cyr.-jer. (Stier).—*ἀλλως ἢ κατὰ φύσιν ὁμῶν, κατὰ θ.* Aug. :—‘Non ait, Patrem nostrum; a ergo meum, aliter vestrum; natura me gratia vestrum. Et, Deum meum et D vestrum. Neque hic dixit Deum nostrum ergo et hic aliter meum, aliter vestrum Deum meum, sub quo et Ego sum hoc Deum vestrum, inter quos et Ipse Medius sum.’ Tract cxxi. 3. The *μου* is

ground and source of the *ἑμῶν*,—th fore the Lord so speaks. Stier, vii. edn. 2. ‘Nos, per illum: Ille, singularime et primo,’ Bengel. But the *μου* indicates that He is still Man: Eph. i. 3 and passim: 1 Cor. iii. 23: especially Heb. ii. 11. In the *δωρε* is included His temporary stay which was now making with them—I am sending—q. d. ‘I am on my way.’

19—23.] *In the freedom of His eternal and triumphant life, He appoints and commissions His own.* Com Luke xxiv. 36—49; Mark xvi. 14—

19.] The circumstance of the *d* being shut is mentioned here and in 26, to indicate *what sort of appears* these were. Suddenly, unaccounted for

βάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ
 μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς
 καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς Ἐιρήνη ὑμῖν.
 20 Καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν
 πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες
 τὸν κύριον. 21 εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν
 Ἐιρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ· καγὼ
 πέμπω ὑμᾶς. 22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει

om ABI₄LN 33. rec ins *συννηγμένοι* bef *δια*, with L K-corr¹ rel vulg lat-δ o
 e f ff, coptt aeth arm Cyr: om ABDI₄A'N¹ am(with fult gat harl¹) lat-a q Syr.
 om o DI₄ om αὐτοῖς N¹.

20. rec aft *ἔδειξεν* ins *αὐτοῖς*, reading *αὐτῶν* aft *πλευρὰν*, with L rel Cyr: txt
 ABDI₄N lat-q. rec om *καὶ* bef *τὰς χεῖρας*, with DN rel latt Syr Eus: ins AB syr.
 aft οἱ μαθηταὶ ins *αὐτῶν* D al aeth.

21. om ο ἰησοῦς DLXN Frag-mosq 69 vulg lat-a c e g q coptt arm Eus Cyr Cyp
 Ambr Aug: ins ABI₄ rel lat-δ f ff, syrr aeth. for *πέμπω, ἀποστέλλω* D'LN^{2a}
 Frag-mosq 33 Cyr: txt ABD¹ I₄(appy) N^{3b} rel Eus, *πέμπω* N¹.

22. om *καὶ* D-gr latt Cyr. aft *ἐνεφύσησεν* ins *αὐτοῖς* D Syr (coptt) aeth arm.

any approach,—the Lord rendered himself visible to his disciples. Nor did this affect the truth of that resurrection Body, any more than his withdrawing himself from mortal sight occasionally affected the truth of his fleshly Body. Both were done by that supernatural Power dwelling in Him, by which his other miracles were wrought. It seems to have been the normal condition of his fleshly Body, to be visible to mortal eyes:—of his risen Body, not to be. But both these He could suspend when He pleased, without affecting the substance or truth of either. *ἦλθεν* τ. φ. τ. 'Ιου.] This was natural enough;—the bitter hatred of the Jews (both people and rulers) to their Master,—and his own prophetic announcements,—would raise in them a dread of incipient persecution, now that He was removed. *ἦλθεν*] not, by ordinary approach; nor, *through* the closed doors;—nor in any visible manner;—but (*subjectively, of Himself*) the word describes that *unseen arrival among them* which preceded His becoming visible to them. *ἔστη* εἰς τ. μ.] Compare Luke, ver. 36, *ἔστη ἐν μέσῳ*. The εἰς, as in ch. xxi. 4, denotes the *coming*, and *standing*, is *one*—the standing *without motion thither*, which in ordinary cases would be standing as the *result of motion thither*;—so that in this case *ἔστη* itself is the verb of motion. εἰρ. ὑμ.] See on Luke ver. 36, and ch. xiv. 27. 20.] answers to Luke, ver. 39. *ἐχάρησαν*] The first and partial fulfilment of ch. xvi. 20—22: see notes there. The disciples seem to have *huddled* Him: see

Luke, ver. 39; 1 John i. 1, and below, ver. 25. 21.] 'Peace be with you'

is solemnly repeated, as the introduction of the sending which follows. The ministers and disciples of the Lord are messengers of *peace*. This view is more natural than that of Euthym.: *ὡς πολλὰς χαρὰς ὡς εἰκὸς θορυβούντας καταστίλλει, ἵνα προσέχῳσιν οἱς μέλλει ἱρεῖν.* καθὼς] He confirms and grounds their Apostleship on the present glorification of Himself, whose Apostleship (Heb. iii. 1) on earth was now ended, but was to be continued by this sending forth of them. This commission was not now first given them, but now first fully assured to them: and their sending forth by Him their glorified Head, was to be, in character and process, like that of Himself by the Father. 22.] To understand this

verse as the outpouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against John himself:—see ch. xvi. 7, and ch. vii. 39. To understand it rightly, we have merely to recur to that great key to the meaning of so many dark passages of Scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them *now* was a slight and temporary fulfilment of His promise of returning to them; and so the imparting of the Spirit *now*, was a symbol and foretaste of that which they should receive at Pentecost:—just as, to mount a step higher, *that itself*, in its present abiding with us, is but the first-fruits and pledge

ych. vii. 30. αὐτοῖς ὁ Λάβετε τὸ πνεῦμα ὁ ἅγιον. 23 ἂν τινων ἂφ
xiv. 17. Acts τὰς ἁμαρτίας, ἂφίενται αὐτοῖς. ἂν τινων ἂφ
viii. 15, 17. 19. xix. 9. ἂφίενται αὐτοῖς. ἂν τινων ἂφ
= here bis. ἂφίενται αὐτοῖς. 24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ
ch. xiii. 30. xvi. 28 only. γόμενος ὁ διδύμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς
a = Matt. vi. 19. ix. 9 al. Is. xxii. 14.
b = here bis only. see Rev. vii. 1. e ch. xi. 16 (ref.).

23. [εἰς (twice) AD, 2nd N¹.] τινος (twice) B vulg lat-a c f Syr Orig-lat
Cypr Aug Promias: txt ADN rel vulg lat-b c g syr coptt æth arm Orig Novat.
αφένται ADN^{2a} Frag-mosq 1; αφένται L: αφένται B¹: αφένται N¹:
B¹ rel Orig, Cyr-jer Bas Ath Orig-lat Ambr. ins δε bef 2nd τινων N¹.
for κρατης, κρατησης D: κρατηται N¹.
24. om ὁ D. aft ore ins ουν N¹. rec ins ὁ bef ιησ., with A₁ rel:
BDN.

(Rom. viii. 23. 2 Cor. i. 22) of the fulness which we shall hereafter inherit. 'The relation of this saying to the effusion of the Spirit is the same which chap. iii. bears to Baptism, chap. vi. to the Lord's Supper, chap. xvii. 1 to the Ascension, &c.' (Luthardt.) Further: this giving of the Spirit was not the Spirit's personal imparting of Himself to them, but only a partial instilling of His influence. He proceeds forth in His work (as in His essence) from the Father and the Son: this breathing of His influence was an imparting of Him from the Son in His risen Body, but that Body had not yet been received up, without which union of the God-manhood of the Son to the glory of the Father the Holy Spirit would not come.

What was now conferred is plain from our ver. 23—by which authority to discern spirits and pronounce on them is re-assured (see Matt. xviii. 18)—and from Luke, ver. 45, by which a discerning of the mind of the Spirit is given to them. We find instances of both these gifts being exercised by Peter in Acts i., in his assertion of the sense of Scripture, and his judgment of Judas. Both these however were only temporary and imperfect. That no formal gifts of Apostleship were now formally conferred, is plain by the absence of Thomas, who in that case would be no apostle in the same sense in which the rest were.

ἐνφύσησεν] (see ref.) was the word expressing the act of God in the original infusion of the spirit of life into man. This act is now by God incarnate repeated, sacramentally (see λάβετε, Matt. xxvi. 26 ||), representing the infusion of the new life, of which He is become by his glorified Humanity the source to his members: see Job xxxiii. 4; Ps. xxxiii. 6; 1 Cor. xv. 45.

23.] The present meaning of these words has been spoken of above. They reach forward however beyond that, and extend the grant which

they re-assure to all ages of the Church. The words, closely considered, amount this: that with the gift and real participation of the Holy Spirit, comes the victory, and therefore the knowledge of sin, of righteousness, and judgment;—this knowledge becomes more perfect, more men are filled with the Holy Spirit. Since this is so, they who are pre-eminent filled with His presence are pre-eminent gifted with the discernment of sin and penance in others, and hence by the Lord's appointment authorized to pronounce on sin and the contrary. The Apostles had this in an especial manner, and by full indwelling of the Spirit were enabled to discern the hearts of men, and to pronounce on that discernment: see Act 1—11; viii. 21; xiii. 9. And this belongs to the Church in all ages, and specially to those who by legitimate appointment are set to minister in the Church of Christ: not by successive delegation from the Apostles,—of which fiction find in the N. T. no trace,—but by transmission from Christ, the Bestower of Spirit for their office, when orderly legitimately conferred upon them by various Churches. Not however to be exclusively,—though for decency and order it is expedient that the outward and for declaration should be so:—but in proportion as any disciple shall have been filled with the Holy Spirit of wisdom, is inner discernment, the *επισκοπή*, his *κρατεῖν* here (see ref.) corresponds to δέξασθαι in Matt. xvi. 19 (see the distinct there); xviii. 18, ἀφίεναι τοῦ σπ. 24—28.] He proves Himself to His disciples to be Lord and God, to be believed on by them, though not seen. Thomas's doubt and its removal. Peculiar to John. 24.] οὐκ ἦν—for what reason does not appear. Euthym. says, εἰδὼς γὰρ αὐτὸν μετὰ τὸ διασκοπισθῆναι τοὺς μαθητὰς . . . μήκων συνελθεῖν αὐτοῖς. But this would not agree with Luke xiv. 33: 1

25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλῃ μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνη ὑμῖν. 27 εἶτα λέγει τῷ Θωμᾷ Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. 28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ

25. om οὖν N¹. om ἄλλοι N¹. aft μαθηται ins ori D al arm.
for εν ταις χερσιν, εις τας χειρας D al lat-c. om 1st αυτου N¹. μου bef τον
δακτυλον DN 33. for 2nd τυπον, τοπον AI₄ latt syrr Orig Hil, Ambr₁—ε.
βαλω . . πλευρ. αυτ. bef κ. βαλω . . ηλων D.—for τον τυπον των ηλων, εις την χειραν
αυτου N¹. rec την χειρα bef μου, with AI₄ rel: om μου N: txt BDL 33.—τας
χειρας D eth.
26. om αυτου N. ins δ bef θωμας D 69. aft ιρχεται ins ουν D 1 copt.
27. for γινου, ισθι D.
28. rec ins και bef απεκριθη, with AC² rel lat-q syrr eth: om BC²DGLXN 1. 33(appy)
69 latt copt-mss sah arm Cyprr. rec ins δ bef θωμας, with LN 33: om ABCD rel

besides, I incline, with Stier (vii. 117, edn. 2), to think that it could not have been accidentally (Lücke), nor 'negotio aliquo occupatus' (Grot.). On such a day, and in such a man, such an absence must have been *designed*. Perhaps he had abandoned hope;—the strong evidence of his senses having finally convinced him that the pierced side and wounded hands betokened such a death that revivification was impossible.

25.] He probably does not name the Feet, merely because the Hands and Side would more naturally offer themselves to his examination than the Feet, to which he must stoop. He requires no more than had been granted to the rest: but he had *their testimony in addition*, and therefore ample ground for faith to rest on. Olshausen calls him the 'Rationalist among the Apostles.' Meyer lays some stress on *τόπον* being used (see var. readd.) instead of *τύπον* in the second place: '*τύπος videtur, τόπος impletur*,' Grot.;—he would see the *τύπος*, but place his finger in the *τόπος*. Valeat quantum: but meantime the authority is but weak, and the mistake so obvious, that we can hardly with any safety adopt *τόπον*.

26.] There is not the least reason for supposing, with Olshausen, that this appearance was in Galilee. The whole narrative points out

the same place as before.

The eight days' interval is the first testimony of the recurring day of the resurrection being commemorated by the disciples:—but, it must be owned, a weak one;—for in all probability they had been thus assembled every day during the interval. It forms however an interesting opening of the history of THE LORD'S DAY, that the Lord Himself should have thus selected and honoured it.

27.] Our Lord says nothing of the *τύπος τῶν ἥλων*—He does not recall the malice of his enemies. The words imply that the marks were no scars, but the *veritable wounds themselves*;—that in His side being large enough for a hand to be thrust into it. This of itself would shew that the resurrection Body was *bloodless*. It is *φίρε κ. ἴδε* in the case of the *hands*, which were exposed—but merely *φίρε κ. βάλε* in the case of the *side*, which was clothed. So Meyer: but query? *μὴ γ. ἀπιστ.* not merely, 'Do not any longer disbelieve in my Resurrection';—but *Be not* (do not become)—as applied generally to the spiritual life, and the reception of God's truth—*faithless, but believing*. The E. V. is excellent. That Thomas *did* not apply his finger or his hand, is evident from *ὅτι ἰωρακάς με* below.

28.] The Socinian view, that these words,

n constr., Matt. xi. 26 ref. ⁿ Ὁ κύριός μου καὶ ⁿ ὁ θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῖ
 "Οτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες κ

o = ch. ii. 11
 p = Luke i. 19.
 q = Luke i. 17.
 r = Luke i. 17.
 s = Luke i. 17.

πιστεύσαντες.
 30 Πολλὰ μὲν οὖν καὶ ἄλλα ὁ σημεῖα ἔποιήσεν
 Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμέ
 ἐν τῷ βιβλίῳ τούτῳ. 31 ταῦτα δὲ γέγραπται ἵ
 πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ

Cyr. om ὁ bef θεος D al.

29. for λέγει, ειπεν δε N¹. om ὁ B. rec aft με ins θωμα, with al vulg-
 (with fos mm mt) ; καὶ N¹ : om ABCDN³² rel am(with fuld em gat ing jac) lat-a
 c e f g syrr syr-jer coptt aeth arm Chr Cyr Cyp Hil spec. aft ἰδόντες ins με N¹

30. [α is not added aft σημεῖα in B : see table.] om ὁ D. rec aft μὴ
 των ins αυτου, with CDN rel latt Syr syr-with-ast copt aeth arm Chr Cyr : om ABE
 SAA lat-f. βιβλῳ D.

31. for πιστεύσητε, πιστεύετε BN¹. rec ins ὁ bef ιησ., with 33(e sil) : c
 ABCDN rel Cyr. for εστιν ο υιος, χρ. υιος εστιν, omg ὁ twice, D. c

ὁ κ. μου κ. ὁ θεός μου, are merely an ex-
 clamation, is refuted, (1) By the fact
 that no such exclamations were in use
 among the Jews. (2) By the εἰπεν αὐτῷ.
 (3) By the impossibility of referring ὁ
 κύριός μου to another than Jesus : see ver.
 13. (4) By the N. T. usage of expressing
 the vocative by the nom. with an article.
 (5) By the utter psychological absurdity of
 such a supposition : that one just con-
 vinced of the presence of Him whom he
 deeply loved, should, instead of addressing
 Him, break out into an irrelevant cry.
 (6) By the further absurdity of supposing
 that if such were the case, the Apostle
 John, who of all the sacred writers most
 constantly keeps in mind the object for
 which he is writing, should have recorded
 any thing so beside that object. (7) By
 the intimate conjunction of πεπίστευκας
 —see below. Dismissing it therefore,
 we observe that this is the highest con-
 fession of faith which has yet been made ;
 —and that it shews that (though not yet
 fully) the meaning of the previous con-
 fessions of His being 'the Son of God'
 was understood. Thus John, in the very
 close of his Gospel (see on vv. 30, 31)
 iterates the testimony with which he be-
 gan it—to the Godhead of the Word who
 became flesh : and by this closing confes-
 sion, shews how the testimony of Jesus to
 Himself had gradually deepened and ex-
 alted the Apostles' conviction, from the
 time when they knew Him only as ὁ υἱὸς
 τοῦ Ἰωσήφ (ch. i. 46), till now when He
 is acknowledged as their Lord and their
 God.

29.] The εἶτι δῶρ. blames the
 slowness and required ground of the faith :
 the πεπίστευκας recognizes and commends
 the soundness of that faith just confessed.

Meyer remarks on the perf. πεπί-
 στευκας, "thou hast become believing as
 now believest," and the aor. ἰδόντες αὐ-
 τῷ πιστεύσαντες, which are not usitati
 (an usage never occurring in the N. T.
 but indicate the state of those describ-
 ed from the time of the μακαρίων predicat-
 ed of them, "who never saw, and yet became
 believers." The aorists, as often in su-
 sentences (see a remarkable coinciden-
 Luke i. 45), indicate the present state
 those spoken of, grounded in the past.
 Wonderful indeed, and rich in blessing f-
 us who have not seen Him, is this, t-
 closing word of the Gospel. For the
 words cannot apply to the remaining Te-
 they, like Thomas, had seen and be-
 lieved. 'All the appearances of the for
 days,' says Stier (vii. 139, edn. 2), 'we
 mere preparations for the believing wit-
 out seeing.' On the record of them, I
 now believe : see 1 Pet. i. 8.

30, 31.] FORMAL CLOSE OF THE GO-
 SSEL (see notes on ch. xxi.).

30.] μὴ οὖν—yes, and,—or, moreover : meanin-
 'This book must not be supposed to be
 complete account.' καὶ, and indee-
 —many and other signs.

σημεῖα
 not, as Theophyl., Euthym., Lücke, Olsh-
 'proofs of His resurrection,'—but, as c
 xii. 37 and elsewhere in this Gospel, mir-
 acles in the most general sense—these aft
 the resurrection included :—for John
 here reviewing his whole narrative, ὁ
 βιβλίον τούτο.

31.] The me-
 miracle-faith, so often reproved by ο
 Lord, is not that intended here. This
 faith in Himself, as the Christ the S-
 of God : and the Evangelist means, th-
 enough is related in this book to be
 ground for such a faith, by shewing us H

θεοῦ, καὶ ἵνα πιστεύοντες ἔζωῃν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. ¹ Μετὰ ταῦτα ἑφάνερωσεν ἑαυτὸν πάλιν τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Ἱβηριάδος, ἐφάνερωσεν δὲ οὕτως. ² ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν ἕς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ

καὶ Ν¹. aft ζωνη ins αιωνιον C¹DLN 33. 69 gat lat-b e f g l Syr syr-with-ast with arm Iren-lat Chr Nonn.

CHAP. XXI. 1. πάλιν bef ἑφάνερωσεν D al copt arm; bef ἑαυτον N. rec ins ο ιησους bef τοις μαθ., with AN rel (bef παλιν 69); ιησους BC (an ecclesiastical lection beginning at ἑφάνερωσεν): om DM lat-e Chr. aft μαθηταις ins αυτου C¹DGHM UX 69 lat-a b c f g q Syr coptt with arm.

2. for ο απο, ος ην απο D. aft ο ins υιοι D(E)N latt Syr copt with: aft Ζεβ., C al: om ABP rel syr arm. om του DM. aft αυτου ins του D¹.

3. for αυτοις, τουτοις D. aft σοι ins και AP vulg lat-b c f g Syr syr-with-ast copt with: aft εξηλθ. ins συν GLXM: om BCD rel lat-a e arm. rec αυιβσαν, with ΔΔ Cyr: txt ABCDM rel. rec aft πλοιον ins ευθυς, with AC¹P rel syr Cyr:

glory manifested forth (see ch. ii. 11). πιστ. ζῶν ex.] Thus he closes almost in the words of his prologue, ch. i. 4, 12. ἐν τῷ ὄν. αὐτ.] (see reff. Acts, 1 Cor.) is the whole standing of the faithful man in Christ,—by which and in which he has life eternal.

CHAP. XXI. 1—23.] THE APPENDIX. THE GLIMPSE INTO THE FUTURE. And herein, 1—8. *The significant draught of fishes.* I reserve the remarks on this chapter to the end, thereby better to put the reader in possession of the evidence which I shall there gather up into one, but which will present itself as we go on. I will only state here, that whether written by John himself or not, it is evidently an appendix to the Gospel, which latter has already concluded by a formal review of its contents and object at ch. xx. 30, 31.

1.] μετὰ ταῦτα, compare ch. v. 1; vi. 1, at a subsequent time. ἐφάν. ἑαυτ.] This expression is nowhere else used by John of the Lord's appearances, but only in Mark xvi. 12, 14. We have however φανίρωσον σιαυρόν, ch. vii. 4; and φ. ρήν δόξαν αὐτοῦ, ch. ii. 11; and the passive of φανίρωω is very usual with him. The use of the verb here indicates that the usual state of the Lord at this time was not manifestation, but invisibility to them.

ἐν τῇ θ.] elsewhere, see reff., used by John with a *dative* in this sense.

The expression indicates the *locality*, not the *manner*, of the appearance; *on*, i. e. on the shore of the sea of Galilee: see note on Matt. xiv. 25.

ἐφάν. δὲ οὕτως must not be too rashly cited as unlike John's style. We must remember that, in adding an appendix, expressions of this kind would occur, which the narrative itself would not contain.

2.] Nathanael is named by *John only*: see ch. i. 46 ff.: Thomas also by *John only*, except in the catalogues of the Apostles.

The junction of ἀπό with a proper name is in John's style: see ch. i. 46; xi. 1; xix. 38.

οἱ τοῦ Ζεβ. are nowhere else named by *John*;—they may however be here mentioned as in reminiscence of the *draught of fishes* which occurred before: see Luke v. 1 ff.

ἐκ τ. π. αὐτοῦ δύο] The same words occur ch. i. 36, with reference to John the Baptist. Who these were does not appear. Probably (as Luthardt) some two not named in the Gospel, and therefore not specified in its appendix.

3.] The disciples returned to their occupation of fishing, probably as a means of livelihood, during the time which the Lord had appointed them in Galilee between the feasts of the Passover and Pentecost. This seems to be the first proposal of so employing themselves.

καὶ ἡμεῖς] See ch. xi. 16. ἐξῆλθ.] from the house where they were together.

ο = ver. 10. Rev. xli. 20
only. (ch. vii.
20 (c)) Cant.
ii. 15.
f Matt. xxi. 18.
xxvii. 1 (ch.
xviii. 23 v. 1.)
only. Lam.
iii. 23.
g ch. xi. 19.
20.
h Matt. xiii. 2
ref.
i pres. ch. i. 40
ref.
k 1 John ii. 18.
18.
l here only t.
m Mark i. 18.
19 ref.
n school. Matt.
vi. 7. — Luke
ix. 12 al.
o = ver. 11
only. (ch. vi.
54 ref.)
p Matt. viii. 28
al. 1 Chron.
xxix. 14.
q = Matt. xiii.
54 ref.
r John. here his & ver. 11 only. s ch. xiii. 28. t here only. 1 Kings xviii. 4 vat. 2 Kings xiii. 15 cm
(—δόςθε, 2 Cor. v. 2, 4.) u ch. xiii. 4, 5 only. Ezech. xliii. 15 F. only. v ch. vi. 22, 4
ref. dat. 1 Cor. ix. 7. xi. 5. 2 Cor. i. 16. w Matt. viii. 26. Acts xvii. 27. Judg. xviii.
x = ch. xi. 18. Rev. xiv. 20 only. y Matt. vi. 27. Luke xii. 26. Rev. xxi. 17 only. Gen. vi. 15.
z Acts viii. 8. xiv. 19. xvii. 6. Rev. xii. 4 only. 2 Kings xvii. 18.

om BC'DLXAN 1. 33. 69 latt Syr coptt eth arm Aug. for *επισααν, εκοπισαι*
N¹ (corr'd 1. m. but restored by corr 2b). ουδε εν C¹.

4. om ηδη N¹. γινωμ. C'EL, γινω. B. rec ins o bef *ισο.*, with L rel: o
ABCEDEFN. for *ις, ισι* ADLMUXN 33 latt Clem Orig Cyr: txt BC rel Cy
for ηδισαν, *εγνωσαν* LXN 33 vulg lat-δ c Cyr: txt ABCDP rel.

5. rec ins o bef *ισο.*, with CDP rel: om BN.—om o *ισο.* A' (appy) lat-a.
om *τι* N¹.

6. for o δε *ειπεν, λεγει* N¹. for *εβαλον ουν, οι δε εβαλον* DN copt. r
(for *ισχυον*) *ισχυσαν* (to *σμιε* *εβαλον*), with AP rel lat-δ q Syr copt: txt BCDLX
1. 33 latt Cyr.

7. om o bef *ισο.* D. αψ o κυρ. εστ. ins ημων D. for *εβαλ. εαν., ηλα*
D¹, ηλλατο D².

8. ins *αλλω* bef *πλοιαριω* N. πλοιω P. [αλλα, so ABCN.] *πηχε*
A Cyr.

[*επισααν ουδεν*] as before, Luke
v. 5. The correspondence of this account
with that is very remarkable—as is also
their entire distinctness in the midst of
that correspondence. The disciples must
have been powerfully reminded of that
their former and probably last fishing
together. And after the "*fishers of men*"
of that other occasion, the whole could not
but bear to them a spiritual meaning in
reference to their apostolic commission:—
their powerlessness without Christ,—their
success when they let down the net at His
word. Their present part was not to go
fishing of themselves, but *περιμένειν τ.*
επαγγελίαν του πατρός, Acts i. 4 (Lu-
thardt). 4.] *εστη ελε*, see ref. A
sudden appearance is indicated by the
words. The *εστιν* after *εγνωσαν* is
quite in John's manner: see ref.
δ.] *λεγ. ουν* is in John's manner.
παιδια, see ref. In ch. xiii. 33 we have
τεκνια. *προσφάγιον* is said by the

grammarians to be the Hellenic for
equivalent to the Attic *δψον*, signify-
any thing eaten as an additament
bread, but especially *ψαλ*. So that he
the best rendering would be as in A.V.]
Have ye any fish? 6.] See Luke
6. 7.] The *ουν* here seems di-
tinctly to allude to the former occasion
the similarity of the incident having led
the beloved Apostle to scrutinize mo-
closely the person of Him who spoke
them. *Διορατικώτερος μιν ο Ιωάνν*
... *θερμότερος δι ο Πίτρος. Δ*
γνωρίζει μιν αυτόν ο Ιωάννης πρό τ
Πίτρον *Εξισι δε πρός αυτόν ο Πίτρ*
πρό του Ιωάννου, Euthym.
επανδ. διελ.] He bound round him
fisher's coat or shirt, to facilitate
swimming. *ην γάρ γ.*] i.e. as above
he was stripped for his fisher's work;
without his upper garment. Some take
literally, and understand that he g-
round him his *επενδύτης* as a subligac-

τὸ ^a δίκτυον τῶν ἰχθύων. ⁹ ὡς οὖν ^b ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ^c ἀνθρακίαν ^d κειμένην καὶ ^e ὀψάριον ^f ἐπικείμενον καὶ ἄρτον. ¹⁰ λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ^g ἐπιάσατε νῦν. ¹¹ ^h ἀνέβη οὖν Σίμων Πέτρος καὶ ⁱ εἰλκυσε τὸ δίκτυον εἰς τὴν γῆν ^j μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν ^k καὶ τοσούτων ὄντων οὐκ ^l ἐσχίσθη τὸ δίκτυον. ¹² λέγει αὐτοῖς ὁ Ἰησοῦς Δεῦτε ^m ἀριστήσατε. οὐδεὶς ⁿ ἐτόλμα τῶν μαθητῶν ^o ἐξετάσαι αὐτὸν Σὺ τίς εἶ· εἰδότες ὅτι ὁ κύριος ^p ἐστίν. ¹³ ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ^q ὀψάριον ὁμοίως. ¹⁴ ^r τοῦτο ᾗδῃ

^a cillpa, Mark xiv. 13. ^b = Luke v. 3 (xii. 13). ^c Phil. i. 19) only. ^d ch. xviii. 18 only. ^e Sir. xl. 9 only. ^f = ch. xii. 20 ref. ^g here bla. ver. 13. ch. vi. 9, 13 only. ^h = ch. xi. 30 (ref.). ⁱ ver. 2. ^j = Matt. xiv. 23 (Mk. xv. 20). ^k ver. 6. ^l ch. xii. 20 (his) ref. ^m = ch. xii. 24 ref. ⁿ Matt. ii. 2. x. q 3 Cor.

1 ver. 15. Luke xi. 27 (ref.) only. ^m John, here only. Luke xx. 40 (al. p. 11. 9, 10 ref. ^o p. 11. 9, 10 ref. ^p ver. 6. ^q ch. xii. 20 (his) ref. ^r = ch. xii. 24 ref.

9. ανεβησαν HN¹. for εις, επι LXX. for βλεπουσιν, ειδαν P vulg lat-δ o.
10. om δ B. for απο, εκ DL.

11. ανεβη LN 1 arm Cyr. rec om ουν, with ADP rel vulg lat-a δ : ins BCLXN
1. 33 syr copt Cyr. rec (for εις την γην) επι της γης, with E rel : επι την γην
D 1. 69 : txt ABCLPXAΔ. μεγαλων bef ιχθυων ADGLXA 1. 33 vulg lat-a δ
copt : txt BCN rel lat-c syrr Cyr.

12. om δ B. rec aft ουδεις ins δε, with ADN rel : om BC.

13. rec aft ερχεται ins ουν, with A rel lat-ff, syr copt : om BCDLXN 1. 33 for
(with gat) lat-a δ c sah arm Cyr. rec ins δ bef ιησ., with AN rel : om B C(appy) D.
for και διδωσιν, ευχαριστησας εδωκεν D-gr syr-jer.

lum. Theophyl.,—*ἰπενδ. λειοῦν τι ὀθό-
νιον, δν οἱ Φοίνικες κ. οἱ Σύροι ἀλίστις
περιλιττουσιν αὐτοῖς.* 8.] 200
cubits = 100 yards. The lake was about
five miles broad ; Joseph. B. J. iii. 10. 7 :
according to Stanley (Sinai and Palestine,
p. 369), six in the widest part : according
to Dr. Thomson (the Land and the Book,
p. 400) nine. *ὡς ἀπὸ*, see ref. ; a
mode of speech peculiar to John.

9—14.] *The significant meal* : see below,
on ver. 14.

9.] The rationalist and
semi-rationalist interpreters have taken
great offence at the idea of a miracle being
here intended. But is it possible to un-
derstand the incident otherwise ? As
Stier says, let any child reading the
chapter, be the judge. And what diffi-
culty is there in such a fire and fish being
provided, either by the Lord Himself, or
by the ministry of angels at His bidding ?

ὀψάριον] see ref., a word peculiar
to John, and = *ἰχθύδια*, Matt. xv. 34 ;
Mark viii. 7. It is probably here not ‘a
fish,’ but *fish*.

11.] *ἀνέβη*, into the
boat, which apparently was now on the
beach, in the shallow water. *ἑκατὸν*

π.] This enumeration is singular, and
not to be accounted for by any mystical
significance of the number, but as be-
tokening the careful counting which took
place after the event, and in which the

narrator took a part. *οὐκ ἐσχίσθη τ.*
ἄκτ.] herein differing from what hap-
pened Luke v. 6, when it *was broken*.

12. *ἀριστ.*] Hereby is implied the
morning meal :—see ver. 3.

*οὐδεὶς
ἐτ.*] I take these words to imply that they
sat down to the meal in silence,—wondering
at, while at the same time they well knew,
Him who was thus their Host. Chrys.
says, *οὐκ εἶπε γὰρ τὴν αὐτὴν παρρησίαν
εἶχον . . . ἀλλὰ μετὰ σιγῆς καὶ δεοῦς
πολλοῦ καὶ αἰδοῦς ἰεραρίζοντο προσέχον-
τες πρὸς αὐτόν, . . . τὴν δὲ μορφήν
ἀλλοιοτίραν ὁρῶντες καὶ πολλῆς ἐκ-
πλήξεως γίμουσαν, σφόδρα ἦσαν κατα-
πληγμένοι, καὶ ἰβούλουτό τι περὶ αὐτῆς
ἱρωτᾶν· ἀλλὰ τὸ δῖος καὶ τὸ εἰδέναι
αὐτοῦς ὅτι οὐχ ἱερός τις ἦν ἀλλ’ αὐτός,
ἐπεὶ οὗτος τὴν ἱρωτίαν.* Hom. in Joh.
lxxvii.

*τολμᾶν and ἐξετάζειν are
not elsewhere in John.* *ἐξετάσαι*,
more than ‘ask’ : to question or prove
Him.

ἐστίν again, after *ἐτόλμα*,
in John’s manner. 13.] *ἔρχεται*,—
from the spot where they had seen Him
standing, to the fire of coals. *λαμβ. κ.*
δίδω. bears evident trace of the *λαβὼν
εἰδὼν* of another occasion, and reminds us
of the similar occurrence at Emmaus, Luke
xxiv. 30.

14.] *τοῦτο ᾗδῃ τρίτον*,—
compare *τοῦτο [δὲ] πάλιν δεύτερον*, ch.
iv. 54 : and 2 Cor. xiii. 1. The number

as above (q).
 ver. 17 (bis).
 Matt. xiv. 41.
 Luke xxiii.
 22. 1 Cor.
 xii. 28 only.
 s see ver. 1 ref.
 n note.
 Matt. xvii. 9
 ref. see Sir.
 xviii. 5.
 a ver. 12.
 v = (πλεῖον) Matt. v. 20. Luke vii. 42 only.

9^o τρίτον ἑφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἑγερθεῖς.
 νεκρῶν.
 15^o Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμων Πέτρῳ
 Ἰησοῦς Σίμων Ἰωάννου, ἀγαπᾷς με ἢ πλεον τούτῳ

14. aft τούτο ins δε GLXN 33 copt. rec ins δ bef ιησ., with AN rel : om BC
 rec aft μαθηταις ins αυτου, with D rel vulg syrr copt Cyr : om ABCL² 1.
 am (with fuld mt) lat-a eff, copt arm.

15. ο ιησ. bef τω σιμωνι πετρω D tol lat-a o syrr copt. rec (for ιωαννου) ιω
 (from Mt xvi. 17), with AC² rel syrr scti arm Chr Cyr Thdr : txt (and vv. 16, 1
 BC) DLN vulg lat-a b coptt Nonn Jer Ambr (cf ch i. 43). (N^o omits ιω. here.)
 rec πλειον, with A rel : txt BCDLSXAN 33 Chr lat-a b c e.

here is clearly not that of *all* appearances of Jesus up to this time, for that to Mary Magdalen is not reckoned; but only those to the disciples,—i. e. any considerable number of them together. This one internal trait of consistency speaks much for the authenticity and genuineness of the addition.

ἐγερθεῖς, the participle is not found elsewhere in John, but the participial construction is found in ch. iv. 54.

Without agreeing with all the allegorical interpretations of the Fathers, I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to His disciples, busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to His words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his word enclosing a multitude of fishes, was set forth what should befall them as fishers of men. Can we miss that application at this far more important epoch of their apostolic mission? Besides, He graciously provides for their present wants, and invites them to be His guests: why, but to shew them that in their work hereafter they should never want but He would provide? And as connected with the parable, Matt. xiii. 47 ff., has the net enclosing a great multitude and yet not broken, no meaning? Has the, 'taking the bread and giving to them, and the fish likewise' no meaning, which so closely binds together the miraculous feeding, and the institution of the Lord's Supper, with their future meetings in His Name and round His Table? Any one who recognizes the *teaching* character of the acts of the Lord, can hardly cast all such applications from him;—and those who do not, have yet the first rudiments of the Gospels to learn.

15—23.] *The calling, and its prospect.* 15. Ὅτε οὖν ἦρπ.] There appears to have been nothing said during the meal. Surely

every word would have been recorded. One great object of this appearance observes Stier, certainly was the confirmation, and encouragement of the '*fish of men*,' in his apostolic office.

Σίμων Ἰωάννου] A reminiscence probably of his own name and parentage, as distinguished from his apostolic name honour, Cephas, or Peter, see ch. i. 4. Thus we have Σ. βαρισηβα, Matt. xvi. 1 connected with the mention of his natural state of flesh and blood, which had revealed to him the great truth just confessed—and Luke xxii. 31, 'Simon, Simon,' when he is reminded of his natural weakness. See also Mark xiv. 37, a Matt. xvii. 25, where the significance is not so plain.

πλεον τούτων] *more than these thy fellow-disciples*, comp. Matt. xxvi. 33; Mark xiv. 29, 'Thou, all should be offended, yet not I.' The John does not record this saying, making no difficulty here; nor does it against the genuineness of this appendix to the Gospel. The narrator tells that which he heard the Lord say, and tells it faithfully and literally. That coincides with what Peter is related to have said elsewhere, is a proof of its *authenticity*, not of the *connection*, of the two accounts.

τούτων has been strangely enough understood (Whitby, Bolten) of the *fish*, or the 'employment and furniture of a fisherman':—Olshausen sees a reference to the pre-eminence given to Peter, Matt. xvi. 19,—and regards the words as implying that on that account he really did love Jesus more than the rest;—but surely this is most improbable, and the other explanation the most likely or true one. Perhaps there is a slight reference to his present just-awakened zeal, in leaping from the ship first to meet the Lord. 'Has thy past conduct to truly borne out thy former and present warmth of love to Me above these fellows?' 'Mira Christi sapientia,

λέγει αὐτῷ Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει ^{c ver. 17.}
 αὐτῷ ^c Βόσκει τὰ ^d ἀρνία μου. ¹⁶ λέγει αὐτῷ πάλιν ^{Matt. viii. 20.}
^{CDK} ^{CM} ^{ΣΑΔ} ^{. 33.} ^{9.} ^{16. Ezech. xxxiv. 2, 14.} ^{xl. 19. xxvii. (L.) 46 only.} ^{d here only, ana. Rev. v. 6 al. fr. Ps. cxlii. 4, 6. Jer.}

ins o ιησους bef βοσκει DU gat(with mm) Syr.

for αρνια, προβατα C'DN

Chr. 16. παλιν bef 1st λεγει αυτω CN lat-b f copt arm : om D lat-c e.

tam paucis vocibus efficit, ut Petrus et sibi satisfaceret, quem ter negaverat, et collegis quibus se prætulerat;—exemplum dans disciplinæ ecclesiasticæ.' Grot.

Peter's answer shews that he understood the question as above. He says nothing of the *πλῖον τούτων*—but dropping all comparison of himself with others, humbly refers to the Searcher of hearts the genuineness of his love, however the past may seem to have called it in question.

The distinction between *ἀγαπᾶν* and *φιλεῖν* must not here be lost sight of, nor must we superficially say with Grotius, 'Promiscue hic usurpavit Johannes *ἀγαπᾶν* et *φιλεῖν* ut mox *βόσκειν* et *ποιμαίνειν* (see below). Neque hic quærendæ sunt subtilitates.' If so, why do the Lord's two first questions contain *ἀγαπᾷς* while Peter's answers have *φιλῶ*—whereas the third time the question and answer both have *φιλεῖν*? This does not look like accident.

The distinction seems to be that *ἀγαπᾶν* is more used of that reverential love, grounded on high graces of character, which is borne towards God and man by the child of God;—whereas *φιλεῖν* expresses more the personal love of human affection. Peter therefore uses a less exalted word, and one implying a consciousness of his own weakness, but a persuasion and deep feeling of personal love. (Hence it will be seen that in the sublimest relations, where, all perfections existing, love can *only be personal*, *φιλεῖν* only can be used, see ch. v. 20.) Then in the third question, the Lord adopts the word of Peter's answer, the closer to press the meaning of it home to him.

The *σὺ οἶδας*, the *two first* times, seems to refer to the Lord's *personal* knowledge of Peter's heart—in His having given him that name, ch. i. 43, in Matt. xvi. 17; Luke xxii. 31, and the announcement of his denial of Him. The *last* time, he widens this assertion 'Thou knowest me,' into 'Thou knowest *all things*,' being grieved at the repetition of a question which brought this Omniscience so painfully to his mind.

βόσκει τ. ἀρν. μου] This and the following answers of the Lord can hardly be regarded as the *reinstating* of Peter in his apostolic office,

for there is no record of his ever having lost it: but as a further and higher setting forth of it than that first one Matt. iv. 18 ff.—both as belonging to all of them on the present occasion, and as tending to comfort Peter's own mind after his fall, and reassure him of his holding the same place among the Apostles as before, owing to the gracious forgiveness of his Lord.

We can hardly with any deep insight into the text hold *βόσκειν* and *ποιμ.* to be synonymous (Grot. above, Lücke, De Wette, Trench), or *ἀρνία*, *πρόβατα*, and *προβάτια*. The sayings of the Lord have not surely been so carelessly reported as this would assume. Every thing here speaks for a *gradation* of meaning. The variety of reading certainly makes it difficult to point out exactly the steps of that gradation, and unnecessary to follow the various interpreters in their assignment of them: but that there *is such*, may be seen from Isa. xl. 11: 1 John ii. 12, 13. Perhaps the *feeding of the lambs* was the furnishing the apostolic testimony of the resurrection and facts of the Lord's life on earth to the first converts; the *shepherding* or ruling the *sheep*, the subsequent government of the Church as shewn forth in the early part of the Acts: the *feeding of the πρόβατια*, the choicest, the loved of the flock, the furnishing the now maturer Church of Christ with the wholesome food of the doctrine contained in his Epistles. But those must strangely miss the whole sense, who dream of an exclusive primatial power here granted or confirmed to him. A sufficient refutation of this silly idea, if it needed any other than the *ἐναντίον* of this passage, is found in the *συμποισβί-τερος* of 1 Pet. v. 1, where he refers apparently to the very first charge; see note on Matt. xvi. 17 ff. "Illud, '*plus his*' (*πλῖον τούτων*), indicio est, Petrum hic restitui in locum suum, quem amiserat per abnegationem (but see above) simulque *quiddam ei præ condiscipulis* tribui, sed nihil a quo ceteri excludantur. Nam sane etiam hi amabant Jesum. Desinat tandem hoc ad se, et ad se unum rapere, qui nec amat nec pascit, sed depascit, per successionis Petrinæ simulationem. Non

c Matt. II. 6.
Acta x. 23.
1 Pet. v. 23.
2 Kings vii.

f ch. x. 1.
2e. Matt.
2. 6 al. fr.
Euseb. xxxiv.
passim.

g sec ver. 14
refl.

h ch. xvi. 20.
Matt. xvii.

33 refl.

i ver. 16.
here only.

k Acta v. 6.
1 Pet. v. 6 al.

Judg. viii. 20.

l here bis and
Acta xii. 6
only. Heb.

iv. 12.
m Heb. viii. 13
only. Ps. xxxiv. 25.

ins o κυριος bef δευτερον D.

om vai N¹.

27. om το bef 1st τριτον C.

om και A am lat-a d.

om αυτω bef κυρις B al.

1. 33 syr-marg arm Chr Cyr.

ζωουσιν N 1. 33 syr-marg arm, ζωουσιν C², ζωουσιν D: txt AC¹ BCL.

οισι, οισουσιν C² 33; αποοισουσιν σε N^{corr} 2b 1

οισι σε A em lat-a o ff₂ syr copt s^h: for ου, ου D¹, ου ου D².

19. for 1st τουτο, ταυτα D Orig₁.

magis Roma, quam Hierosolyma aut Antiochia aut quivis alius locus ubi apostolus Petrus egit, Petrum sibi vindicare potest: imo Roma minime, caput gentium: nam Petrus erat in apostolis circumcisiois. Unum Romae proprium est, quod apostolorum, etiam Petri sanguis in ea reperietur." Bengel.

16.] πάλιν δευτερον, the words are found together in John iv. 54.

17.] φιλεις: see above on ver. 15.

18.] φιλεις not merely on account of the repetition of the question, but because of το τρίτον, the number of his own denials of Christ.

19.] The end of his pastoral office is announced to him:—a proof of the πάντα οιδας which he had just confessed;—a contrast to the denial of which he had just been reminded;—a proof to be hereafter given of the here recognized genuineness of that love which he had been professing. There is no implied question, as Lücke thinks:—the futures are prophetic.

ἀμην ἀμην] John's manner again.

δρε ης νεώτερος] in contrast to εταν δι γηρ.

It perhaps includes his life up to the time prophesied of.

ἐζών. σ.] As in ver. 7, he had girt his fisher's coat to him: but not confined in its reference to that

δευτερον Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ N

κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Ὁ Ποιμαίνε

ἰ πρόβατά μου. 17 λέγει αὐτῷ τὸ ὅ τρίτον Σίμων Ἰωάννου

φιλεῖς με; ἡ ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ ὅ τρίτον

Φιλεῖς με; καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ οἶδας

γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ Ἰησοῦς Ὁ Βόσκει

ἰ πρόβατά μου. 18 ἀμην ἀμην λέγω σοι, ὅτε ἡς ἡ νεώτερος

ἡ ἐζώνουσες σεαυτὸν καὶ περιεπάσεις ὅπου ἡθέλεις ὅταν

ἡ γηράσῃς, ἡ ἐκτενείς τὰς χεῖράς σου, καὶ ἄλλος ἡ ζῶσει

καὶ οἴσει ὅπου οὐ θέλεις. 19 τοῦτο δὲ εἶπεν ὁ σημαίνει

ins o κυριος bef δευτερον D. om δευτερον N¹: ins το bef δευτ. N^{corr} 1 a.

om vai N¹. μὲν bef τα προβατα D. προβατια BC, oviculas lat-b.

27. om το bef 1st τριτον C. αὐτ ἐλυπήθη ins δε N¹. ins και bef φιλεις 1

om και A am lat-a d. for 2nd ειπεν, λεγει ADXN 1. 33 am latt-a d c e f g.

om αυτω bef κυρις B al. rec ου bef παντα, with AC² rel vulg lat-f s^h: 1

BC¹DN 83 tol lat-a e ff₂ syr Ambr spec. aft σε ins και N. rec ins ο 1

ησ^o, with A rel: om BC ev-y.—om ησ^o. DN 1. 33 latt copt. rec προβατα (sy

dition from ver 16 P), with DN rel: αρνια A em(with gat mm): txt ABC syr.

18. οτι C¹ ev-y. for τας χειρας, την χειραν N. for αλλος, αλλος C¹

1. 33 syr-marg arm Chr Cyr. rec σε bef ζωσ., with AD rel: txt BCN.

ζωουσιν N 1. 33 syr-marg arm, ζωουσιν C², ζωουσιν D: txt AC¹ BCL.

οισι, οισουσιν C² 33; αποοισουσιν σε N^{corr} 2b 1 syr-marg Cyr: απαγοουσιν σε 1

οισι σε A em lat-a o ff₂ syr copt s^h: for ου, ου D¹, ου ου D².

19. for 1st τουτο, ταυτα D Orig₁.

girding alone,—‘thou girdedst thyself

for My work, and wentest hither a

thither—but hereafter there shall be

service for thee “paullo constrictior”

ἐκτενείς τὰς χ. σου, but not as just no

in swimming;—in a more painful mann

on the transverse beam of the cross; a

another—the executioner—shall gird th

—with the cords binding to the cross’

(‘tunc Petrus ab altero vincitur, et

cruci adstringitur,’ Tertull. Scorp. 1

vol. ii. p. 151). Such is the traditions

account of the death of Peter, Euseb.

25; iii. 1, where see notes in Heiniche

ed. Cf. also Prolegg. to 1 Pet. § ii. 9

οἴσει] viz. in the lifting up aft

the fastening to the cross—or perhaps,

a δευτερον πρότερον, in making thee go t

way to death, bearing thy cross.

εἰ

οὐ ἔ.] ‘Quis enim vult mori? Pro

nemo: et ita nemo ut B. Petro dices

tur, Alter te cinget, et feret quo tu n

vis.’ Aug. Serm. clxxiii. 2. P

Bleek (Beiträge zur Evangelien-kritik,

235, note) suggests an interpretation

this prophecy which is surely contrary

ver. 19:—that the former part, εἰ

ν. . . . applies to the life of Pet

before his calling,—the latter ἐκτενείς

to his life in the service of the Lord, w

ποιῶν θανάτῳ ῥοδοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει ῥ = here only.
 αὐτῷ Ἀκολουθεῖ μοι. 20 ἔπιστραφεὶς ὁ Πέτρος βλέπει see Lake
 τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ xiii. 27.
 ἀνέπεσεν ἐν τῷ δέιπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν q Mark v. 30.
 Κύριε, τίς ἐστίν ὁ παραδιδούς σε; 21 τοῦτον οὖν ἰδὼν ὁ vii. 28.
 Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ τί; 22 λέγει i Kings x. 2.
 αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, ver. 7. ch.
 xiii. 23.
 xxi. 1. 12 al.
 27. ch. xiii.
 5 al.
 Matt. xxvi.
 5 al.
 Matt. xiii. 28
 ref.
 ellipse, Matt.
 b ch. ix. 4.

xxvi. 8. Mark xiv. 36 end.
 i Tim. iv. 12. see Lake xii. 12.

a — 1 Cor. xv. 6. Phil. i. 25.

20. rec aft *ἐπιστραφεὶς* ins *δε*, with DN rel: om ABC 33. 69 vulg lat-*b c e g* arm.
 om *δ* bef *ἦσθ*. D. om *ἀκολουθοῦντα* ὡς N¹. for *αὐτον*, *τον* *ἡσθον*
 C(appy) lat-*a f*. for *εἶπεν*, *λέγει* N¹. aft *εἶπεν* ins *αὐτω* CDN¹ 33 for lat-*f*,
 copt *αὐτ* Cyr: om ABN^{3a} rel Orig. om *κυριε* C¹ al; *καὶ* (*εἰ ἡσασθ*?) G.
παραδίδων D.
 21. rec om *οὖν*, with A rel Syr *αὐτ* arm: ins BCDN 33 latt syr-with-ast copt Orig
 Chr. for *λέγει*, *εἶπεν* N. om *κυριε* N.
 22. aft *μεινειν* ins *οὕτως* D lat-*f*.

is the ἄλλος—who was to strengthen him for his work (ζῶσει),—that he was to stretch out his hands in the sense of his own weakness, not merely in the feebleness of old age (in prayer?), and finally this ἄλλος, the Lord whom he served, would carry him whither he would not, i. e. to a death of martyrdom. But this says nothing of *πολεῖ θανάτῳ*, on which the stress evidently is, and which Bleek, while he recognizes, endeavours to get rid of by strangely supposing the idea to have arisen after the death of Peter.

19.] This remark is entirely in John's manner, see ch. ii. 21; vi. 6; vii. 39; xii. 33; as may be also the *δοξάζειν* *τ. θ.* used of such a death, see ch. xiii. 31 *f*; xvii. 1. ἀκολουθεῖ μοι.] Not to be understood I think of any present gesture of the Lord calling Peter aside;—but, from the next verse, followed perhaps by a motion of Peter towards Him, in which John joined. The words seem to be a plain reference to ch. xiii. 36;—and the *following*,—a following through the Cross to glory;—see Matt. xvi. 24; Mark x. 21. Now, however, *ἀρας τὸν σταυρόν* is omitted. He had made this so plain, that it needed not expressing. There was also a forcible reminding Peter of the first time when he had heard this command on the same shore, Matt. iv. 19.

20.] The details necessary to complete the narrative are obscure, and only hinted at in the background. It seems that Peter either was at the time of the foregoing conversation walking with Jesus, and turned round and saw John following,—or that he moved towards Him on the termination of it (but certainly not from a misunderstanding of the words

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ἀκολ. μοι, see ver. 21). I can hardly conceive Him *moving away* on uttering these words, and summoning Peter away in private. It seems in the highest degree unnatural. The description of the disciple whom Jesus loved is evidently inserted to justify his following, and is a strong token of John's hand having written this chapter; see ch. xiii. 23.

21.] Peter's question shews that he had rightly understood the Lord's prophecy respecting him. He now wishes to know what should befall his friend and colleague,—*ἀποδιδοῦς αὐτῷ τὴν ἀμοιβήν* (for his similar service in ch. xiii. 23 just referred to) *καὶ νομίσας αὐτὸν βούλεισθαι ἰρωτᾶν τὰ καθ' αὐτόν, εἰτα μὴ θαρρύν, αὐτὸς ἀνείλετο τὴν ἰρωτήσιν*. Chrysost. (Stier vii. 198, edn. 2.) This was not mere idle curiosity, but that longing which we all feel for our friends; of which Bengel says,—*Facilius nos ipsos voluntati divinæ impendimus, quam curiositatem circa alios, æquales præsertim aut suppres, deponimus.* οὐκ ἀκολουθήσει σοι; οὐ τὴν αὐτὴν ἡμῖν ὁδὸν τοῦ θανάτου βαδίζετα; Euthym. 23.] The words τί πρὸς σε; imply a rebuke;—not perhaps however so sharp a one as has been sometimes seen in them. They remind Peter of the distinctness of each man's position and duty before the Lord; and the *σὺ μὲς ἐκ.*, which follows, directs his view along that course of duty and suffering, which was appointed for him by his divine Master. Notice the emphatic expression of *σέ*, and the emphatic position of *μοι*: q. d. "*His* appointed lot is no element in *thy* onward course: it is *me* that *thou* must follow."

On the *ἐὰν θέλω . . .*, three opinions have been held (for that which refers the words to John's remaining

3 N

e Matt. xxvii. 4. * τι * πρὸς σε; σύ μοι ἀκολουθεῖ. 23 d ἐξῆλθεν οὖν οὗ
 d = Matt. ix. 30. Mark i. 16, from Ps. xlviii. 4. ὁ λόγος εἰς τοὺς * ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος
 e = in Gosp., here only. Acts ix. 36. xi. 1, 19 al. ἀποθνήσκει. * καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι
 fr. see Matt. xlviii. 4. ἀποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω * μένειν ἕως ἔρχομι
 c τι * πρὸς σε;
 f pros., Matt. xxvii. 68 refl. g = Matt. xi. 17 b1a. xii. 48. ch. i. 5 al.

aft sv ins δε C¹ α².
 1. 33 latt Orig Cyr.

rec ακολουθεῖ bef μοι, with C³ rel lat-f coopt: txt ABC¹

23. rec ο λογος bef ουτος, with A rel vulg syr arm: txt BCDN 1. 33 gat lat-a δ
 f ff, Syr. aft ἀδελφους ins και ιδοξαν D arm. for και ουκ ειπ., ουκ ειπ
 BCN 33 (lat-c Syr) Orig: txt AD rel syr sath arm. for αυτω, αυτω illud I
 om 2nd ori D vulg lat-a δ e. αποθνησκεις D lat-c. om τι D-gr.—om
 προς σε N¹ (supplied by corr l. a.).

where he then was, on the shore, till the Lord returned from His colloquy with Peter, is not worth more than cursory mention): (1) that of Aug., Maldon., Grot., Lampe, Olsh., &c. (it being allowed on all hands, that *μίνειν* means to remain in this life: see refl. and ch. xii. 34), 'If I will that he remain till I fetch him,' i. e. by a *natural death*. But this is frigid, and besides inapplicable here. Peter's death, although by the hands of an *ἄλλος*, was just as much the Lord's '*coming for him*,' as John's, and there would thus be no contrast. (2) That that '*coming of the Lord*' is meant which is so often in the three Gospels alluded to (see especially notes on Matt. xxiv.), viz. the establishment in full of the dispensation of the Kingdom by the destruction of the nation and temple of the Jews. This is the view of some mentioned by Theophyl., of Bengel (see below), Stier, Dräseke, Jacobi, &c.—and is upheld by the similar place, Matt. xvi. 28. (3) That the Lord here only puts a case,—"Even should I will that he remain upon earth till My last coming—what would that be to thee?" This view is upheld by Trench, *Miracles*, p. 466, edn. 2; but I think must be rejected on maturer consideration of the character of the words of our Lord, in whose mouth such a mere hypothetical saying would be strangely incongruous, especially in these last solemn days of his presence on earth. The second view seems then to remain, and I adopt it with some qualification. At the destruction of Jerusalem began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the '*COMING OF THE LORD*,' ending, as it shall, with His glorious and personal Advent. This the beloved Apostle alone lived to see, according to ancient and undoubted tradition (Euseb. H. E. iii. 23). When De

Wette (whom Lücke in the main follow see also Mr. Elliott, *Apocal. Alf.* p. 1 calls this interpretation '*gans nids*' and would interpret this answer the current idea in apostolic times, t His coming was very near, he is suming (1) that this *was* the idea of Apostles themselves (see 2 Thess. ii. 2, 2 Pet. iii. 3, 4, 8, 9); (2) that answer is not that of our Lord, apocryphal. If all that he says ab the early expectations of the Church v granted, it would not follow that the v above taken is erroneous. And as to chapter having been written after the de of John and the destruction of Jerusal see below.

23.] τοὺς ἀδελφούς is expression of later date than any usu occurring in the Gospels. It is howe frequent in the Acts: see refl. ἐξῆλθ. εἰς (see refl.) is more in the m ner of the other Gospels. καὶ εἰπ. . . .] This καὶ is much in Jot manner, see ch. xvi. 32; not meaning i—rather, and yet.

The follow words are to me a proof that this chap was written during John's lifetime. written by another person after Jot death, we should certainly, in the rest tion of this error, have read, *ἀνίστα γάρ, καὶ ἰράνη*, as in Acts ii. 29. This notion of John's not having di was prevalent in the early Church,—that Augustine himself seems almost credit the story of the earth of Jot tomb heaving with his breath. Tr cxxiv. 2. 'The English sect of the "se ers" under Cromwell expected the appearance of the Apostle as the fr runner of the coming of Christ,' Tholu See Trench on the *Miracles*, edn. 2, 467 note. The simple recapitulation the words of the Lord shews that th sense remained dark to the writer, v ventured on no explanation of the merely setting his own side of the apost

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ ἡ μαρτυρῶν ἡ περὶ τούτων ^{h ch. i. 7 reff.}
καὶ [ὁ] γράψας ταῦτα, καὶ ὁ ὀίδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ ^{i. 1 John v. 12,}
μαρτυρία ἐστίν. ^{10, 20,}
25 ἐστὶν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ^{h Acts x. 41}
ἃ τινὰ ἐὰν γράφηται ^{al. fr.} καθ' ἓν, οὐδ' αὐτὸν ^{i. 1 Cor. xiv. 31.}
οἶμαι τὸν κόσμον ^{Eph. v. 33} ἡ χωρῆσαι τὰ ὁ γραφόμενα βιβλία. ^{only. Xen.}
^{Ann. iv. 7.} ^{Phil. i. 17.} ^{James i. 7} ^{only.} ^{Job xl. 2.} ^{1 Macc. v. 61.} ^{2 Macc. v. 21.} ^{vii. 24 only.}

ΚΑΤΑ ΙΩΑΝΝΗΝ.

α — ch. ii. 6. Mark ii. 2 only. 2 Chron. iv. 5.

ο pres., ver. 23. Matt. xxvii. 63 reff.

24. ins καὶ bef μαρτυρῶν B. om 3rd ὁ AC rel Orig : ins BD lat-(a) b (ff) copt
sath, and (but bef καὶ) N 33. 69 lat-c syr-with-ast copt arm. rec transp 2nd
ἐστὶν and αὐτοῦ, with AC'N rel latt Chr: ἐστὶν bef αὐτοῦ ἡ μαρτυρία D al Cyr : αὐ.
is. η μ. 33: txt BC'.

25. rec (for δ) οσα, with AC'D rel syr-marg-gr: txt BC'XN 33 vulg lat-c f Orig
Chr Cyr. ins χριστος bef ἡσ. D. [ουδ', so BDAN 1.] for χωρῆσαι,
χωρῆσαι BC'N: txt AC'D rel syr. rec at end adds αμην, with E rel am lat-c f
syr: om AB C(appy) DN 1. 33 fuld(with ing &c) lat-a b Syr syr-mss syr-jer sath arm
Orig Chr.

SUBSCRIPTION. κατα ιωαννην B: ευαγγελιον κατα ι. ACEGAAN 33: ευαγγ. κ. ι.
επιλεσθη αρχεται ευαγγ. κ. λουκαν D, and similarly lat-a b c f ff;: om KMUX 69:
ευ. κ. ι. εξεδοθη μετα χρονους λβ της του χυ αναληψιως S al: τελος του κ. ι.
ευαγγελιου H.

duty over against that of Peter, who probably had already by following his Master through the Cross, glorified God, whereas the beloved disciple was, whatever that meant, to tarry till He came.

24, 25.] IDENTIFICATION OF THE AUTHOR, AND CONCLUSION. See remarks below.

24.] περὶ τούτων and ταῦτα certainly refer to the whole Gospel, not merely to the Appendix—and are quite in John's style:—see ch. xii. 41; ix. 31.

οἶδαμεν is in John's style—see reff.: also 1 John iv. 14, 16, al. fr. On ὅτι ἀλ. ἔστ. . . . see 3 John 12, and ch. v. 32.

25.] The purpose of this verse seems to be to assert and vindicate the fragmentary character of the Gospel, considered merely as a historical narrative:—for that the doings of the Lord were so many,—His life so rich in matter of record,—that, in a popular hyperbole, we can hardly imagine the world containing them all, if singly written down; thus setting forth the superfluity and cumbrousness of any thing like a perfect detail, in the strongest terms,—and in terms which certainly look as if fault had been found with this Gospel for want of completeness, by some objectors.

The reader will have perceived in the foregoing comment on the chapter a manifest leaning to the belief that it was written by John himself. *Of this I am fully convinced.* In every part of it, his hand is plain and unmistakeable: in every part of it, his character and spirit is manifested in

a way which none but the most biased can fail to recognize. I believe it to have been added some years probably after the completion of the Gospel; partly perhaps to record the important miracle of the second draught of fishes, so full of spiritual instruction, and the interesting account of the sayings of the Lord to Peter;—but principally to meet the error which was becoming prevalent concerning himself. In order to do this, he gives a complete account, with all minute details,—even to the number of the fish caught,—of the circumstances preceding the conversation,—and the very words of the Lord Himself; not pretending to put a meaning on those words, but merely asserting that they announced no such thing as that he should not die. Surely nothing can be more natural than this. External evidence completely tallies with this view. The chapter is contained in *all the principal MSS.*: and there is no greater variety of reading than usual. In these respects it differs remarkably from John vii. 53—viii. 11, and indeed from even Mark xvi. 9—20. Internal evidence of style and diction is nearly balanced. It certainly contains several words and constructions not met with elsewhere in John; but, on the other hand, the whole cast of it is his;—the copulæ are his;—the train of thought, and manner of narration. And all allowance should be made for the double alteration of style of writing which would be likely to be brought about, by lapse of time,

and by the very nature of an appendix,—a fragment,—not forming part of a whole written continuously, but standing by itself. The last two verses, from their contents, we might expect to have more of the epistolary form; and accordingly we find them singularly in style resembling the Epistles of John.

On the whole, I am persuaded that in this chapter we have a fragment, both *authentic* and *genuine*, added, for reasons apparent on the face of it, *by the Apostle himself*, bearing evidence of his hand, but in a 'second manner,'—a later style;—probably (as I think is shewn, *inter alia*, in the simplicity of the *οἰμαι* in ver. 25) in the decline of life. I cannot, with Luthardt, regard the last two verses as an addition by

the Ephesian Church. If, as he thinks the *οἰμαι* favours this view, does not the *οἰμαι* as much disfavour it? Nor does the ingenious reasoning of Dr. Wordsworth all convince me that this chapter originally formed a part of the Gospel, or that the view here advocated arises from a "no apprehension of the connexion between the 20th and 21st chapters." His *à priori* reason, that had it been an appendix afterwards added, we should have had two distinct editions of the Gospel, where now all the MSS. contain it, is not reliable, in the uncertainty which rests on the origin of our present MSS., and also on the length or shortness of the interval during which it may have been wanting to the Gospel.

NOTE ON CH. V. 2.

AN interesting notice has been forwarded me respecting the probable locality of the pool of Bethesda. My correspondent believes that it must have been identical with Siloam, and thinks he has obtained evidence on the spot which renders this exceedingly probable. I subjoin an extract from his letter:—

"The excavation, near the Mosque of Omar, which from a comparatively recent date has been designated 'Bethesda,' lays claim to that title only from its proximity to the modern 'St. Stephen's Gate,' which is *supposed* to be near the site of the 'Sheep Gate' mentioned in Nehemiah, which again is only *presumed* to be the locality referred to in St. John as *τὸ ἐκ τοῦ ποταμοῦ*.

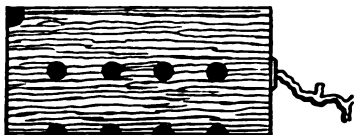
"The greater number of eye-witnesses reject this 'ditch of Antonia' on the evidence of a first impression, which being so general, is not to be despised. Dr. Robinson, the first to upset many similar legends, came at once to the conclusion, that wherever Bethesda had been, it was never in *that ditch*, and setting himself to discover a more probable substitute, unluckily pitched upon an even more unlikely spot, to wit, the 'Fountain of the Virgin,' which could never have been within Jerusalem or near to the 'Sheep Gate,' and, being a cave, into which you descend by a flight of steps, can by no stretch of imagination answer the requirements of a 'pool having five porches.' But he was directed to this spot from the singular coincidence presented by the phenomenon for which that fountain is celebrated. It seems curious that, having himself explored the narrow tunnel, which connects this cave with the

well-established pool of Siloam; and having remarked that the pool, being supplied with water from the cave, necessarily shares the phenomenon, he should not have erected his porches upon the more eligible spot. For the Pool of Siloam for any thing to the contrary in Nehemiah or Josephus, might have been within the city wall; nay there is a strong probability that it *was* so, founded on the only intelligible use of the connecting conduit, namely, to supply the city with water in times of siege, and (as appears from its formation) without the knowledge of the besiegers. The solution seems to be that, as there was no necessity to upset the Pool of Siloam for the *substitution* of Bethesda or any thing else, its *identity* with any other spot never occurred to him.

"Dr. Kitto, who I believe never visited the places about which he so ably wrote, refused Robinson's theory, 1st, on the proper grounds of distance, and impossibility of porching the Virgin's cave; 2ndly, on the less reasonable objection of an inconsistency between a *regular* descent of the angel, and an *irregular* action of the syphon. But upon a reference to the original this second objection falls through, for the expression thus used, *κατὰ καὶ πόρην*, simply conveys the impression of *recurrence*, and indeed of

translation 'at a certain season' does not seem to imply *regularity*.

"Armed therefore with Robinson's (in this respect) unimpeached hypothesis, and conceiving that a pool may have both a topographical and an eleemosynary designation—nay, *concluding*, that it had more names than one, from the expression *ἐπιλεγομένη*, we proceed to erect our *σραός* over this pool of Siloam, to see how better *it* will steer clear of Kitto's *first*, and more reasonable, objection. And lo! we find the requisites for such a structure appear (I would rather say have never *disappeared*),—the remains of four columns built into the (north) *east wall* of the pool, and the remains of four corresponding columns, yet visible down the *centre* of the pool, as in the subjoined sketch,—



clearly showing that at a former period Siloam was *half covered over*. And it is something more than a coincidence, when we perceive that by such an arrangement the colonnade would be divided into

exactly *five equal portions*, the whole being neither more nor less than a *καλυμμένη πύλη σραός ἔχουσα*. I need not say that this fact alone at sight, produced in my mind the strongest conviction.

"The taste of the water of Siloam resembles flat Seltzer, and from Wilde's narrative we find its analysis is as near as possible the same as Harrogate, which you are aware is famed as a specific in cutaneous disorders. Dr. Wilde mentions that the people about believe in the efficacy of this water, in similar diseases, particularly *eye disorders*; and of this I satisfied myself on the spot, though I was not fortunate enough to *see* it so used or to witness the bubbling.

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On this I may make one or two remarks, both by way of illustration, and as referring to objections which may be made to the supposition.

1. No meaning has ever been assigned to *ἐν τῇ προβαταῦ* which should affect this or any other view of the site of Bethesda.

2. It is perhaps hardly fair to lay stress on *ἐν τοῖς ἱεροσολύμοις* as implying that Bethesda was within the walls. The expression may be a wide one, as in ch. x. 22, Luke xiii. 4, Acts ii. 5, &c.

3. On the other hand the long and crooked tunnel connecting the two fountains, which Robinson explored, would seem as if it could have served no other purpose than that of a secret means of water-supply unknown to besiegers; and if so, then perhaps it may be allowable to claim for the words *ἐν τοῖς ἱεροσολύμοις*, as my correspondent does, the above meaning.

4. The fact of the two pools, the Fountain of the Virgin and Siloam, being simultaneously intermittent, was established by Robinson.

5. I am informed, that the "troubling of the pool" is exactly similar to what might be expected from a rush of water up through a narrow tunnel: and occurs at irregular intervals of from two or three days to a fortnight: depending on the quantity of rain that has recently fallen.

6. Robinson observed the drums of pillars under the water, but makes no comment on them, nor does he mention their number.

7. Irenæus, *Hæc.* iv. 8. 2, p. 236, says of our Lord, "Et Siloë etiam sæpe Sabbatis curavit: et propter hoc assidebant ei multi die Sabbatorum." And Prudentius (*Contra Homuncionitas*, 129 ff.) says:—

"Variis Siloæ refundit

Momentis latices, nec fluctum semper anhelat,

Sed vice distinctâ largos lacus accipit haustus.

Agmina languentum sitiunt spem fontis avari,

Membrorum maculas puro ablutura natatu:

Certatim interea roranti pumice rancas

Expectant scatebras, et sicco margine pendent."

And again, *Enchiridion Vet. et Nov. Test.* xxxiii.,—

"Morborem medicina latex, quem spiritus horis
Eructat variis, fusum ratione latenti,
Siloam vocitant: sputis abi conlita cæci
Lumina Salvator jussit de fonte lavari."

8. We have nothing to do with the descent of the angel, nor with the extraordinary miraculous power in the water: the former existing only in the spurious passage, and the latter being merely implied as matter of popular belief in the speech of the paralytic, ver. 7: see note there.

9. One objection will suggest itself: if the pools of Bethesda and Siloam are one, why should St. John call it in ch. v. 2 by one name, and in ch. ix. 7 by another? An answer may perhaps be suggested: that the latter appellation is chosen by the Evangelist in ch. ix. 7, because of the mystical meaning there predicated of *ὁ ἀρραβώνας ἀποκαλύπτει*.

END OF VOL. I.

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